

# Introduction To Wicca

Historical roots: Witchcraft is the ancient Pagan faith of Europe. This nature-oriented, agricultural, magical religion had no central organisation, but was passed through families. During the Christian era, particularly after the beginning of the systematic persecution of Witches in 1484, almost all the public expression of the Craft disappeared. Surviving in hidden and isolated places, Witchcraft has made a comeback in the twentieth century, partially spurred by the repeal of the last British Witchcraft Laws in 1951. Current World Leadership: No central authority. Many Witches have, however, affiliated with the American Council of Witches, formed in 1974, to provide a structure for co-operation and mutual sharing.

## Intoduction To Wicca

The U.S. Army Chaplains Guide to Wicca

A guide to Wicca for U.S. Military chaplains.

EXTRACT FROM "Religious Requirements and Practices of Certain Selected Groups: a Handbook for Chaplains"

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Origins in the U.S.: Brought to the U.S. in the 17th century by immigrants from Europe. Since then, many Witches from many ethnic and national traditions have brought their religious practises to the New World. It survived in the isolation of rural settings and the anonymity in the city. The 1960's saw a significant revival of the Craft, and many Witches and "Covens" (local groups) became at least partially public. Many discovered others of like mind through the emerging Pagan press. A meeting in Minneapolis formed the American Council of Witches (1974) and a statement entitled "Principles of Wiccan Beliefs" was adopted.

Number of Adherents in the U.S.: Unknown: Between 10,000 and 100,000.

Organizational Structure: The basic structure is the Coven (local group) with 5 to 50 members (ideally 12-15) led by a High Priestess or High Priest. The Priest and/or Priestess derives authority from initiation by another Witch. Some Covens are tied together in fraternal relationships and acknowledge authority of a Priestess or Priest from whom orders are derived. Many are totally autonomous.

Leadership and Role of Priestess and/or Priest: The High Priestess and/or High Priest has authority for the Coven. Witches pass through three degrees as they practise the Craft:

acknowledges one as a full member of the Coven and initiates the process of mastering the skills of a Witch;

recognizes growth in ability and admits one to all the inner secrets; and admits one to the priesthood.

Who may conduct Worship services?: A High Priestess or Priest.

Is group worship required?: No, but it is encouraged.

Worship requirements: None, but Witches are expected to practise their faith, which includes mastering magic, ritual, and psychic development and the regular worship of the Wiccan Deities.

Minimum Requirements for Worship: The athame, or ritual knife; the pentacle, a metal disc inscribed with magical symbols; a chalice; and a sword. Various traditions will demand other items.

Facilities for Worship: Witches worship within a magic circle that is inscribed on the ground or the floor. The circle should be located so as to insure the privacy of the rituals.

Other Specific Religious Requirements other than Worship (see above): None.

Dietary Laws or Restrictions: None.

Special Religious Holidays: The four great festivals are seasonal:

Spring Equinox, March 21

Summer Solstice, or Midsummer, June 21

Autumn Equinox, September 21

Yule, or Winter Solstice, December 22

These are joined by four cross festivals related to the agricultural and herd-raising year:

Candlemas, February 2

May Eve, or Beltane, April 30

Lammas, July 31

Hallowe'en, October 31

Besides these eight, most Wiccan groups meet either weekly or bi-weekly (on the full and new moon).

Funeral and Burial Requirements: Practices vary widely. In case of death, the Coven to which the Witch belongs should be contacted.

Cremation: Many prefer it, but the local Coven should be consulted.

Autopsy: Generally no restrictions.

Medical Treatment: No restrictions.

Uniform Appearance Requirements: None are proscribed.

Position on Service in the Armed Forces: No official stance. Many witches are presently military personnel, while others are conscientious objectors, derived, from the generally pro-life stance of Wicca.

Is a Priest or Priestess required at time of death?: No.

Any practices or teaching that may conflict with military directives or practices: None, generally, though individual covens may have some. The local Coven should be contacted if specific questions arise.

Basic teachings and beliefs: Underlying agreements are summed up in the "Principles of Wiccan Beliefs" adopted by the American Council of Witches. Specific expressions of beliefs will vary widely, due to the ethnic roots or the traditions of the individual covens.

Creedal statements and/or authoritative literature (see also Basic belief): All Witches use two books, a Grimoire, or book of spells and magical procedures, and a book of shadows,

or book of ritual. Each Coven will use a different grimoire and/or book of shadows.  
Ethical practices: Wiccan ethics are summed up in the Law called the Wiccan Rede, "An Ye Harm None, Do As Ye Will".

How does Witchcraft recruit new members?: Witches do not proselytize, but they welcome inquiries from those who hear about the Craft by either word of mouth or the media.

Relationship with other religions: Co-operations with the whole pagan community is very high. Relations with other religions are cordial, except those groups which have sought to persecute or defame the Craft.

## FAQ and Information on Wicca

Merry Meet,

Wicca, Witchcraft, a couple of words that spark fear, confusion, and hate.....

But to me it is beauty, love and sacred. Please continue to learn more.....

Historically, the name Witchcraft has been used to refer to two unrelated and often mutually exclusive religions:

- \* Wicca, the revival of a pre-Christian religion of Northern Europe, and
- \* Satanism, the worship of the Christian devil, Satan.

The roots of this confusion can be traced back to Europe during the Witch burning times of the late Middle Ages and Renaissance. Wiccans were accused of worshipping Satan and selling their soul to him. This false belief continues today, and is still being actively promoted by some Christians.

This paper will deal with the religion of Wicca only. It is unrelated to Satanism. There have been many references in the books, media, etc which attempt to differentiate between the two very different religions.

Wicca, is a reconstruction of an ancient Pagan religion of Northern Europe which pre-dates the Christian era. It can be directly traced back to the writings of:

\* Margaret Murray who authored *The Witch Cult in Western Europe* and *The God of the Witches*. These books promoted the concept that some of the Witches who were exterminated by the Christian Churches during the "Burning Times" (circa 1450-1792) were remnants of an earlier, organized, and dominant pre-Christian religion in Europe.

\* Gerald Gardner, a British civil servant, who:

o joined a Wiccan Coven in 1939, taking the (then) usual vows of secrecy

o persuaded the coven to let him write a book in 1949 about Wicca in the form of a novel, *High Magic's Aid*. He carefully revealed a few of the Old Religion's beliefs and the historical persecutions that

they endured

o wrote *Witchcraft Today* in 1954 in which he described additional details about the faith

o wrote *The Meaning of Witchcraft* which described in detail the history of Wicca in Northern Europe.

According to Gardner, Wicca:

- \* began in prehistory, as ritual associated with fire, the hunt, animal fertility, plant propagation, tribal fertility and the curing of disease.

- \* developed into a religion which recognized a Supreme Deity, but realized that at their state of evolution, they "were incapable of understanding It" . Instead, they worshipped what might be termed "under-Gods: the Goddess of fertility and her horned consort, the God of the hunt.

- \* continued their predominately Moon based worship, even as a mainly Sun-based faith of priests, the Druids, developed and evolved into the dominant religion of the Celts. By this time, Celtic society had gradually spread across Northern Europe into what is now England, France, Germany, Ireland, Netherlands, Scotland etc. They never formed a single political entity, but remained as many tribes who shared a common culture and religions.

- \* survived the Roman, Saxon, and Norman invasions by going underground

- \* suffered major loss in numbers during the active Christian genocides, which continued into the 18th Century

- \* reached a low ebb by the middle of the 20th century. Much of the theology and ritual had been lost; Wiccan covens had become so isolated that they had lost contact with each other.

## Relationship between Witchcraft and Christianity

The first missionary to the Celts was probably St. Paul. His conversion of the Celtic land of Galatia is recorded in his Epistle to the Galatians of the Christian Scriptures (New Testament). Later Missionaries and the Roman army gradually spread Christianity across Europe, easily converting the rulers and the Druidic priesthood, but having less success in bringing the common folk to the new religion.

Much of Christianity was derived from Wicca, Druidism and other Pagan sources; this includes the sites of many cathedrals, the lives of many Christian saints (who were really pagan Goddesses and Gods), and many Christian holy days. There are many vestiges of Paganism which remain a part of our culture; e.g. Groundhog Day, Christmas, May Day, Halloween, the names

of the days of the weeks and months of the year, common sayings, numerous traditions associated with holidays, etc.

In order to gain a complete religious monopoly, the Christian Church decided during the 15th century to hunt down and burn believers in the Old Religion. The Church created an imaginary wicked religion, and said that Wiccans were evil Witches who followed that religion, sold their soul to Satan, etc. Hundreds of thousands of suspected witches were exterminated during these "burning times" which lasted until 1792 in Europe and into the 1830's in South America. The Roman Catholic church burned witches; the Protestant churches hung them. Wiccans went underground, and stayed out of sight until the middle of the 20th century.

Wicca emerged from the shadows in England in the 1950's with the publishing of books by Gerald Gardner. It has expanded at a furious rate in North America and Europe. They total about 200,000 in North America, where they have surpassed in numbers such established religions as Buddhism, the Quakers, and Unitarian-Universalism. The Canadian Census of 1991 recorded 5,530 Neo-Pagans, which would be mostly composed of Wiccans. However, the actual number is believed to be much greater, as many Wiccans are known to lie to the census taker rather than expose themselves to physical harm in the event that their faith became publicly known.

Wicca is the only religious group of significant size whose members are persecuted in North America. Many Assaults, arson, economic attacks are reported yearly. There have even been shootings and one public stoning! The perpetrators of this religious hatred are usually very devout, very concerned but terribly misinformed people. They believe the misinformation that has been spread about Wiccans continuously since the Middle Ages. It is only in Eastern Massachusetts, Southern California and in a few cities in North America that most Wiccans feel secure while coming out of the (broom) closet.

## Wiccan Beliefs

Their beliefs include:

- \* **Wiccan Deities:** Most Wiccans believe that a creative force exists in the universe, which is sometimes called "The One" or "The All". Little can be known of this force. They regard the Goddess and the God as representing the female and male aspects of the All. Most regard various pagan Gods and Goddesses (Pan, Athena, Diana, Brigit, Zeus, Odin, etc) as representing various aspects of the God and Goddess.
- \* **Respect for Nature:** Wicca is a natural religion, grounded in the earth. All living things (including stars, planets, humans, animals, plants, rocks) are regarded as having spirit.

\* Gender Equality: Wiccans celebrate the sexual polarity of nature: the fertilizing rain is one manifestation of the male principle; the nurturing earth symbolizes the female. Females are respected as equal (and sometimes at a slightly higher rank) to males. They aim for a female-male balance in most of their covens (groups), although men are typically in the minority. Sexuality is valued, and regarded as a gift of the Goddess and God, to be engaged in with joy and responsibility.

\* Three-fold Law The law states that:

All good that a person does returns three fold  
in this life; harm is also returned three fold.

\* The Wiccan Rede: This is the main rule of behaviour:

An' it harm none, do what thou wilt

This means that a person should feel free to do what ever they want to, as long as it does not harm themselves or anyone else. This and the three-fold law obviously prevent a Witch/Wiccan from doing harm to themselves or to others, or attempting to manipulate others, or taking illegal drugs, etc.

## Wiccan Practices

Their practices include:

\* Organizational Structure: Wicca is one denomination (the largest) within Neo-paganism. Other Neo-pagan groups include individuals and groups who are reconstructing Druidic, wiccan, Greek, Roman and other ancient religious traditions.

Many, perhaps most, Witches are solitary practitioners; they perform their rites alone. Others form covens which are informal groups of Wiccans. There is no hierarchy beyond the coven; no provincial or national organization. Those covens which have a High Priestess and/or Priest elect one of themselves to that office.

\* Rituals: Wiccans try to meet out of doors where possible. North American climate and concern for personal safety usually forces them indoors. They gather in a circle, which is often 9 feet in diameter. Candles on the circumference are oriented to the four cardinal directions. An altar is at the centre or at the northern candle. Rites begin with a casting of the circle, in which the circle is outlined and purified, and the candles lit. A space is thus created within the circle; this is sometimes visualized as a sphere, or as a cylinder or

cone. The purpose of this space is to confine healing energy until it is released.

The central portion of each meeting may celebrate the full moon, a new moon, a sabbath or a special Wiccan ceremony. It might include healing, divination (scrying, Tarot cards, Runes, etc), teaching, consecration of tools, discussion, or other life-affirming, nature based activities. After the major work is completed, food (perhaps cakes and wine) is eaten, and the circle is banished. Because of the increasing concern over addictions to alcohol and other drugs, many covens have replaced wine with juice, water etc.

\* Wiccan Sabbats: (Seasonal days of Celebration) There are eight Wiccan Sabbats, spaced about 45 days apart during the year. Four of these are minor Sabbats: the two equinoxes of March 21 and September 21st when the daytime and nighttime are each 12 hours long. The Saxons added the two solstices of December 21, (the longest night of the year) and June 21 (the shortest night of the year). Actually, the exact date of these Sabbats vary from year to year and may occur from the 20th to 23rd of the month. The major Sabbats are also four in number. They occur roughly between the minor Sabbats, typically at the end of a month. Different Wiccan traditions assign various names and dates to these festivals. Perhaps the most common names are Celtic: Samhain (Oct. 31), Imbolc (Feb. 2), Beltane (May 1), and Lammastide (Aug. 1). Dates are approximate. Their origins are believed to be related to hunting, farming, and animal fertility.

\* Rites of passage: These include:

- o Dedication, where a person confirms an interest in the craft,
- o Initiation, when a person symbolically dies and is reborn as a Wiccan; a new name is adopted
- o Handfasting, which was originally a marriage for a one year period. Most Wiccans now regard it as creating a permanent partnership
- o Parting of the Ways, which recognizes the end of a marriage
- o Wiccaning, which welcomes a baby into the craft, but does not obligate the child in any way
- o Funeral Ceremony, for a Wiccan who has died

\* Wiccan tools: Hardware which are used to perform Witchcraft rites often look like common household items. The following are typical:

- o Athame (double sided ritual knife) used for many purposes, but never for cutting
- o A bowl of salt representing the element earth
- o Incense representing the element air
- o Two candles representing the Goddess and God
- o A bowl of water representing the element water
- o A bell which is rung to delineate sections of the rite
- o A wand to cast the circle

- o A goblet and perhaps a libation bowl to hold a drink
- o A circle, typically 9 feet in diameter, formed from a rope or row of small rocks, markings on the ground or floor, etc
- o Four candles just outside the circle, at the four cardinal directions

## Prejudice Against Wiccans

Wiccans suffer from one of the highest levels of unwarranted discrimination of any religious group in North America. This is caused by:

- \* Popular confusion between two essentially unrelated religions: Satanism and Wicca
- \* 500 years of negative and false beliefs about Wiccans which had their origin in the Witch burning times of the 15th to 18th Centuries.
- \* Present day religious hatred and misinformation, spread primarily by conservative Christians

The Green Egg quarterly magazine has a column called Jane's Tidings which collects Pagan and Wiccan related news. In the 1995-Summer edition she documents the following acts of discrimination:

- \* Providence RI: Rhode Island Child Protective Services made their first unannounced visit to a foster home in history. They removed three foster children. This occurred four days after the foster mother was identified in a positive local newspaper article as a Wiccan.
- \* Palm Bay FL: The city prohibited the Church of Iron Oak from holding meetings at the home of one of their members. This is a Wiccan group.
- \* Knoxville TN: A Wiccan group had been meeting in a room at the World's Fair site. They were booted out after an individual became upset at the sight of some robed Wiccans.

References - Thanks to The Ontario Centre for Religious Tolerance for use of this information

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### 5 Copyright and Distribution Notice

#### Introductions

- 1.1) What is this group for?

Established in December 1994, alt.religion.wicca is a Usenet newsgroup for the discussion of Wicca, also known by some as Wicce, Goddess Worship, the Old Religion, Witchcraft (with a capital "W") or simply "the Craft."

- 1.2) What is Wicca and how is it related to Paganism?

"Wicca" is the name of a contemporary Neo-Pagan religion, largely promulgated and popularized by the efforts of a retired British civil servant named Gerald Gardner. In the last few decades, Wicca has spread in part due to its popularity among feminists and others seeking a more woman-positive, earth-based religion. Like most Neo-Pagan spiritualities, Wicca worships the sacred as immanent in nature, drawing much of its inspiration from the non-Christian and pre-Christian religions of Europe. "Neo-Pagan" simply means "new pagan" (derived from the Latin *\_paganus\_* , "country-dweller") and hearkens back to times before the spread of today's major monotheistic (one god) religions. A good general rule is that most Wiccans are Neo-Pagans but not all Pagans are Wiccans. Please consult [alt.pagan](#) or the [alt.pagan FAQ](#) for more general information on Neo-Paganism.

## 2 Basic Orientation

### 2.1 What are some common, basic beliefs in Wicca?

In addition to its positive view of nature, many find Wicca more welcoming of women than other religions, with an emphasis on personal experience and a tolerance of other paths. As a whole, Wiccans value balance with a respect for diverse complexity, seeing sexuality and embodiment as essentially positive, spiritual gifts. There is a sense of personal connection to the divine life source, which is open to contact through "psychic power," mysticism or "natural magic."

### 2.2 What god(desse)s do Wiccans worship?

Although some Wiccans focus on particular gods from particular world mythologies, Wiccans may worship many god(desse)s by many different names. Most worship some form of the Great Goddess and Her consort, The Horned God. Such duo-theistic forces are often conceived as embodying complementary polarities, not in opposition. In some traditions worship of the Goddess is emphasized, although in others the Goddess and God are seen as complementary co-equals. The Goddess and God may be seen as associated with certain things (such as the Goddess with the earth or moon, God with sun and wildlife, etc), but there are no hard and fast rules. Some traditions worship the Goddess alone while others see Divinity as essentially beyond human understanding, with "Goddess" and "God" simply a convenient shorthand.

### 2.3 What tools and rituals do you use?

Some ritual items are common to almost every Wiccan tradition, such as the athame (ritual knife) and chalice (ritual cup). Others may be used by some traditions but not others: bells, brooms, candles, cauldrons, cords, drums, incense, jewelry, special plates, pentacles, scourges,

statues, swords, staves and wands. The meaning of these items, their use and manufacture will differ among traditions and individuals. Usually a Wiccan ritual will involve some sort of creation of sacred space (casting a circle), invocation of divine power, sharing of dance/song/food or wine and a thankful farewell and ceremonial closing. Rituals may be held at Wiccan "sabbats" or "esbats" (see below) or to mark life transitions such as births, coming-of-age, marriages/handfastings, housewarmings, healings, deaths or other rites of passage.

#### 2.4 Is there a set liturgy or liturgical calendar?

Most Wiccans mark eight holiday "sabbats" in the "wheel of the year," falling on the solstices, equinoxes and the four "cross-quarter days" on or about the first of February, May, August and November. The names of the sabbats may differ between traditions, and many Wiccans also mark "esbats," rituals for worship in accordance with a given moon phase (such as the night of the full moon). Although there is no one source for all Wiccan liturgy, many liturgical items such as the methods for casting the circle, the "Charge of the Goddess," certain myths and formulaic expressions are common to many traditions. Some common formulaic expressions include "hail and welcome/farewell," "blessed be" (sometimes abbreviated on the net as B\*B) and the closing "Merry meet and merry part, and merry meet again." There is no one bible or book of common prayer for all Wiccans, however, and great value is placed on creativity, poetry and the artful integration of different myths and ritual elements.

#### 2.5 What is basic Wiccan theology? Are you satanists?

Some myths and associations are common to many Wiccan traditions, such as the Goddess' giving birth to the Horned God, the theme of their courtship and His death, the descent of the Goddess into the realm of death and others. Another theological point held in common by many Wiccans is the \*immanence\* of deity/divinity within the natural world, self and cycle of the seasons. This places value on the earth and this world, as distinguished from views of transcendent divinity and an unenchanted creation. Wiccans as a whole are very much "into" cycles: of life, of the moon and seasons. Cyclical change as an erotic dance of life, death and rebirth is a popular theme in Wiccan imagery, ritual and liturgy. (\_Thea\_ is Greek for "goddess," by the way, so "thealogy" is not a typo here, but a way of emphasizing the Goddess.)

Although it may be foolhardy to compare things as complex as religions, people do. Many Wiccans distinguish themselves from Satanists, for example, in preferring complementary views of divinity to adversarial ones. Infact, Wiccans do not believe in an ultimate evil, for how would we know what is good? And if one calls him of herself a satanic witch, this is not possible. For Wiccans

and Witches alike do not believe in satan or devil. Others may note their own comfort and embrace of ambiguity and polytheism (many gods). Unlike the Jewish, Christian or Islamic traditions, there is little emphasis on interpretation of "scripture" or a revealed text. Although many Wiccans may believe in some sort of reincarnation, they may distinguish themselves from Buddhists in seeing life as a journey or adventure without any desire to "leave the wheel" of return. Like Hindus, Wiccans may pride themselves on their tolerance for other paths, like Buddhists they may value personal insight and like Taoists they may seek to align themselves more perfectly with nature. Some Wiccans may separate themselves from the "New Age" in their value for both "light" and "dark" aspects of existence, a do-it-yourself attitude and a distrust of money or hierarchies of "enlightenment" which seem to place spirituality up for sale.

## 2.6 What are Wiccan ethics, the "Wiccan Rede" and "three-fold law?"

Wiccan ethics are seldom codified in a legalistic way, but may be informed by some common expressions such as the "Wiccan Rede" and the "three-fold law." According to most versions of the three-fold law, whatever one does comes back to one thrice-multiplied, in amplified repercussion. One short, rhymed version of the Wiccan Rede states "Eight words the Wiccan Rede fulfill: An it harm none, do what you will." Often "none" is interpreted to include the doer themself in analogy to the "golden rule" of other faiths. There are no universal proscriptions regarding food, sex, burial or military service and Wiccans, as a rule, discourage proselytization (attempts to convert others to a different religion).

## 2.7 What is the difference between a white witch and a black witch? And white, grey and black magic?

There is no such thing as a white witch or a black witch, because this emphasises the fact that there are bad witches. Also, there is nothing good or bad about white and black respectively. If you distinguish between a white and a black witch, that would be slightly racist. So you can be a good witch or a bad one. As for magic, it's colorless. Only the soul of the practitioner colors the magic

## 3 Wiccan Beliefs and Practices

### 3.1 Can I be a Christian/ Jew/ Muslim/ Buddhist/ Taoist/ Astrologer/ Druid/ Shaman/ omnivore/ whatever and a Wiccan?

Since much of Wicca is more worldview and ceremonial practice than anything else, there is no Wiccan proscription of such things. Most

traditions have no requirement to denounce any other faith and, indeed, Wiccans often look askance at "one true wayisms" which claim to have a monopoly on truth, divine revelation or enlightenment. "Christian Wiccans" probably face the largest skepticism, however, given the history and ongoing reality of allegedly "Christian" persecution.

Prejudice (fear of job-loss, child-custody challenges, ridicule, vandalism and even violence) may still keep many Wiccans "in the broom closet," with concealment and dual observances a traditional Wiccan defense against persecution. This may make contact with Wiccans difficult in some areas. Since Wiccan worship is fairly active by its nature, non-participating observers are rarely invited to Wiccan rituals.

### 3.2 Why can't I be a satanist and a Wiccan at the same time?

No, you can't, Firstly for the reason that there cannot be an ultimate evil due to the fact that there would be so much more mayhem then there is. Secondly, the devil is a Chistian invention. They had a look at the Horn'd One and decided he was a devil, hence the horns. But the Horn'd God is a very loving and proctective God, as is the Goddess.

### 3.3 Do I have to wear a pentagram and black clothing to be a Wiccan?

No you don't have to wear a pentagram and black clothes to be Wiccan, although if you want to, by all means do so. The pentagram is symbollic for Wicca because of its spirit over the elements, or power, and the circle symbolising the Goddess and God and rebirth. The pentagram was said to be the perfect shape by Pythagoras. Black is the color of everything, every color and mystery, that's why people wear it, as well for its fashionable qualities. Most Wiccans prefer to wear purple, green and blue in natural fibers.

### 3.4 What are "dedication" and "initiation" in Wicca?

These things mean different things in different traditions. Usually "dedication" ceremonially marks the beginning of Wiccan study, while "initiation" may mark full membership in a coven/tradition (such as after "a year and a day") or may indicate elevation in skill or to special clergy status. Some traditions look on all initiates as co-equal clergy, while others have grades or "degrees" of initiation, which may be marked by distinct sacramental ceremonies, duties or expectations within the tradition.

Some people claim that "only a Witch can make a Witch," whereas others say that only the Goddess and God or demonstrated skill can make a witch. Doreen Valiente was initiated by Gardner himself, but slyly asks "who initiated the first witch?" Valiente and others assert that those

who choose to "bootstrap" a coven into existence (by an initial initiation) or to use self-initiation may do so, citing the Universal Declaration of Human Rights. Self-dedications are also quite common among new practitioners and solitary Wiccans ("solitaries").

### 3.5 Do all Wiccans practice magic/k?

That depends on what one means by magic. The occultist Aleister Crowley helped re-popularize archaic spellings such as "magic", terming his "the Science and Art of causing Change to occur in conformity with Will." Others may think of magic as folk parapsychology or see the changes wrought as primarily changes in consciousness. Ceremonialists may distinguish between the "high magic" of ritual observance and the "low magic" of practical spells (such as for protection and health). Almost all Wiccans, however, have some sort of ceremony or psychological practice to better attune themselves with divinity, encouraging insight and a sense of efficacy. Others may cast love spells or other curses but no, we don't do it for strangers on the net and no, we don't confuse this with stage magic.

### 3.6 Is Wicca the same thing as witchcraft?

The short answer is no. Many cultures have a negative word like "witchcraft," often viewing it as a malevolent, supernatural tool used by the weak, old or malicious. Some people use the term "witchcraft" to cover more general skills, such as counseling, the occult and herbcraft. Some Wiccans call themselves "Witches," capitalizing it as a gesture of solidarity with the victims of the Burning Times, but this is a personal decision. Although many Wiccans today may cast spells and practice magic/k, these are not considered an integral part of Wicca by all Wiccans. Wicca is not traditional folk magic and all magic is not necessarily Wiccan, anymore than all people who pray belong to any particular religion.

### 3.7 What were "the Burning Times?"

"The Burning Times" is the term used by many modern Neo-Pagans and feminists to refer to the great European witch-hunts of the early modern period, coincident with the time of the reformation and seen by many as a crucial step in Christianity's crushing of the Pagan religions, driving these underground. Some authors claim as many as ten million people were killed in these hunts, while more recent scholarship puts the number of documented deaths at 20-100 thousands, 80-90% of these women. Sometimes these numbers are doubled to account for non-judicial killings and deaths from torture, suicide, etcetera. Whatever the numbers, however, victims

of these hunts are perceived as martyrs by Wiccans today, with the lessons of intolerance, misogyny and religious terror clearly noted.

### 3.8 What are the origins of Wicca?

This is a matter of some debate within Wiccan circles. Some Wiccans see their inspiration and traditions as coming directly from the gods. Certain Wiccan mythology holds that Wicca has come down from the stone age, surviving persecution in secret covens for hundreds of years. Others say that their Wicca is a long-held family tradition (or "fam trad"), passed down through villages and grandmothers. Aidan Kelly argues that modern Wicca was largely pieced together by Gerald Gardner from Margaret Murray, Charles Leland and other sources, with significant revisions by Doreen Valiente (and others), beginning in 1939. Whatever its origins, Wicca today is a vibrant, modern religion, open to change, creativity and personalization.

### 3.9 What are the major traditions in Wicca and where do they come from?

Aidan Kelly argues that all of Wicca derives from Gerald Gardner, with some crucial editing and revision by his initiate Doreen Valiente. Alex Sanders is widely thought to have acquired a Gardnerian book of shadows, with which he started his own "Alexandrian" tradition, initiating Janet and Stewart Farrar. Other well-known traditions include Raymond Buckland's Seax Wicca, Victor and Cora Anderson's Faery Wicca and feminist Dianic Wicca, which emphasizes the Goddess as put forward by such authors as Zsuzsanna Budapest. There are also branches of Wicca identifying themselves with various ethnicities and traditions such as druidism, shamanism and so forth.

### 3.10 What is the "Book of Shadows?" Where do I get one?

The Book of Shadows (or "BoS") is sort of a customized reference book for Wiccans, containing useful information such as myths, liturgical items, one's own writings or records of dreams and magical workings. According to Gerald Gardner, such a book should be handcopied from teacher to student but in practice not every Wiccan has a "book of shadows" and few are exactly alike. Sometimes only initiates are allowed access to a tradition's book, or it may be called by a different name, such as "mirror book," "magical diary" or "grimoire." There are many "books of shadows" available in print and on-line (leading to the "disk of shadows" or even "directories of shadows" several megabytes large). If you'd like to copy from these sources for your personal use, you may assemble your own book, but please observe copyright laws in your newfound enthusiasm.

### 3.11 What is a coven and how do I join one?

The coven is the basic, cellular "congregation" for some Wiccans, but is often very formal, selective and closed, aiming for an ideal of "perfect love and perfect trust" among members. Most Wiccans begin in less formal ways such as attending festivals, public rituals, classes or more open groups (often called "circles"). Many Wiccans probably begin and continue practice as "solitaires," whether before, after or while a member of a coven. Solitary practice is a valid "tradition" in the Craft, but some good places to find other Wiccans are on the net, at public Pagan events or through occult, political or "new age" bookstores.

### 3.12 How do I witness about Jesus Christ to a Wiccan?

First of all, please don't do it here. Alt.religion.wicca is explicitly for discussions on Wicca and Wiccan practice: evangelical posters are not welcome. Those posting and reading here are adults, many of whom are or have been Christians, have read a bible, heard of Jesus and considered their beliefs as seriously as you have yours. The more you know about Wicca, however, the more intelligent you will seem and you are certainly welcome here as long as you remain on-topic. Reading this FAQ is a good first step, and in general it is a good idea to "lurk" and read for a while before posting to ANY newsgroup. Please keep in mind, however, Wicca's distrust of proselytization and its conscious lack of an evangelical tradition. Posts which claim we are all going to hell or blather about TRUE POWER!!! [IN ALL-CAPS!!!!] are particularly inappropriate, and may be answered with e-mail complaints to you and/or your service provider.

### 3.13 How do I learn more about Wicca?

Sticking around and reading this group is one way, as are books and local contacts. Below is a list of initial resources, beginning with the books most frequently recommended, two historical books and a few well-respected authors. At least a few of these should be available through your local library, and most are easily ordered through any local bookstore. All contain bibliographies and pointers towards other material.

## 4 Resources

### 4.1 Introductory books on Wicca

Margot ADLER, *\_Drawing Down the Moon: Witches, Druids, Goddess-Worshippers and Other Pagans in America Today\_* (Boston: Beacon Press, 1979). Second, 1986 edition, ISBN 0-8070-3253-0. Newest Arkana ISBN 0-14-019536-X.

STARHAWK, \_The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess\_ (San Francisco: Harper & Row, 1979). Second, 1989 edition, ISBN 0-06-250816-4.

Scott CUNNINGHAM, \_Wicca: A Guide for the Solitary Practitioner\_ (St Paul, MN: Llewellyn, 1992). ISBN 0-87542-118-0.

Stewart FARRAR, \_What Witches Do: A Modern Coven Revealed\_ 1983 (Custer WA: Phoenix, 1989). ISBN 0-919345-17-4.

Silver RAVENWOLF, \_To Ride a Silver Broomstick: New Generation Witchcraft\_ (St Paul, MN: Llewellyn, 1993). ISBN 0-87542-791-X.

Aidan A. KELLY, \_Crafting the Art of Magic: A History of Modern Witchcraft, 1939-1964\_ (St Paul, MN: Llewellyn, 1991). ISBN 0-87542-370-1.

Ronald HUTTON, \_The Pagan Religions of the Ancient British Isles: Their Nature and Legacy\_ (Oxford: Blackwell, 1991). Paperback ISBN 0-631-18946-7.

Other authors who are generally well thought of include Amber K., Zsuzsanna Budapest, Janet and Stewart Farrar, Gerald Gardner, Jade and Doreen Valiente.

#### 4.2 Other Usenet Newsgroups that may be of interest

alt.pagan soc.religion.paganism alt.religion.shamanism  
alt.magic alt.religion.druid soc.religion.shamanism  
alt.mythology alt.religion.asatru talk.religion.misc  
alt.divination alt.magic.tyagi talk.religion.newage  
alt.tarot alt.pagan.magic

#### 4.3 Wiccan/Neo-Pagan Umbrella Organizations

Covenant of the Goddess, PO Box 1226, Berkeley CA 94704, United States.

Universal Federation of Pagans, PO Box 6006, Athens GA 30604, USA.

New Wiccan Church (Gard/Alex), PO Box 162046, Sacramento CA 95816, USA.

Witches Against Religious Discrimination, PO Box 5967, Providence RI 02903.

Alliance for Magical & Earth Religions, PO Box 16551, Clayton MO 63105, USA  
[inner-sanctum.com/magus/AMER/](http://inner-sanctum.com/magus/AMER/)

Military WARD, PO Box 2610, McKinleyville CA 95521-2610, United States.

The Pagan Federation (British, address same as for \_Pagan Dawn\_, below).

Circle Network (address same as \_Circle Network News\_, below\_).

#### 4.4 Established Wiccan/Neo-Pagan Periodicals

Green Egg, PO Box 1542, Ukiah CA 95482-1542, United States.

Circle Network News, PO Box 219, Mt Horeb WI 53572, United States.

Enchante, 30 Charlton St #6F, New York NY 10014-4295, United States.

Pagan Dawn (formerly The Wiccan), BM Box 7097, London WC1N 3XX, U.K.

Beltane Papers, 1333 Lincoln St #240, Bellingham WA 98226, United States.

#### 4.5 Other Internet Resources

Other resource lists are posted to this group from time to time, including lists of FTP sites, files. Among those we found particularly useful in writing this FAQ (and explicitly tried \*not\* to duplicate or replace here) are the US Army "Chaplain's Manual" entry on Wicca and the alt.pagan newsgroup FAQ. Both are recommended for those with further interest in Wicca and Neo-Paganism, as are the Yahoo pages on Paganism, Wicca and Witchcraft:

### 5 Copyright and Distribution Notice

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\* "Eight words the Wiccan Rede fulfill: An it harm none, do as you will" \*

1. Name: Wicca, Wicce, the Craft or Neo-Paganism; Wicca means "to bend or alter" from the Old English (Matthews, 339).

The derivation of the word "Wicca" has been the subject of much debate among the people who practice it. Some think it was originally a word meaning "wise," some say it derived from words meaning "twisted." These arguments could be followed in articles written for pagan newsletters and magazines, as well as in early computer newsgroups or web sites. It was not commonly used by the members of the groups who practice it until around 1980, when much of the debate began. It could be said that this was one of the ways members of the various groups sought to distinguish themselves from one another within the movement.

"The Craft" is a much older way to describe what is commonly known as witchcraft. Practitioners who use this term either do not have a religious facet to their practice, or are pagan in faith and use the term to encompass their magical belief and practice. Members who claim to be descended from relatives who were witches often use this term.

The term "Neopagan" is used to distinguish those of magical religious belief from the Wiccans, but it also includes the Wiccans. Around 1980 in North America, the members of groups who were initiated into a coven descended in a direct line from Gerald Gardner or Alex Sanders (founder of Alexandrian witchcraft) began using the term "pagan" to describe those who were not members of their covens. The word "Neo-pagan" appeared in a periodical called Green Egg [insert date] . Oberon Zell (formerly known as Tim Zell and Otter Zell), publisher of Green Egg claimed to have coined the word "Neo Pagan" in his publication. 1 . However, the word "Neo pagan" appears much earlier in an essay by F. Hugh O'Donnell, Irish MP in the British House of Commons, written in 1904. 2 O'Donnell, writing about the theater of W. B. Yeats and Maude Gonne, criticized their work as an attempt to marry Madame Blavatsky with Cuchalainn. Yeats and Gonne, he claimed, openly worked to create a reconstructionist Celtic religion which incorporated Gaelic legend with magic. They were early members of the Order of the Golden Dawn, which included Aleister Crowley, who later founded the OTO and became known for his use of sex magic and the invocation of demons in his practice.

Gerald Gardner met Crowley in the 1930's at a social event held in the New Forest of England, according to Robert, a member of Gardner's coven. At this meeting, it is believed by Robert's informant (the curator of the Museum of Witchcraft on the Isle of Mann, who was at the meeting), several prominent members of London society were planning a magical order which would be quite like that proposed by Yeats and Gonne, using the formal magic practiced by the Ceremonial Magicians (like the Golden Dawn) in combination with the folk magic of the common people of Britain.

At the time, the Irish and all things Celtic were not yet as favored as they are today, so the English would have wanted a more pure British group. Dorothy Clutterbuck was among those present at that meeting. When discussion turned to who would be chosen to lead the order as High Priestess, it was decided that it should be someone who had good relations with the commoners in her acquaintance and who could convince them to share their powerful, albeit vulgar, secret magic. Clutterbuck was chosen to lead one of many New Forest covens formed that night. Later, in the 1960's, Sybil Leek became famous as a New Forest witch, claiming descent from a long family line of witches.

2. Founder: Gerald B. Gardner is considered the first founding father of all modern incarnations of Wicca. Some of his students later went on to found other Wiccan traditions, from which arose more branches, continuing the process of self-perpetuation. Gerald Gardner is one of many practitioners of a magical religion which has come to be known as Wicca. In his writing, the word Wica is used, but in practice, his coven members did not use the word outside of their initiatory rites, according to Robert, a member of the coven. Gardner became famous by publishing books on the craft or

witchcraft. Others rejected him for publishing, which they viewed as a violation of vows to remain secret

3. Date of Birth: Gardner was born on June 13, 1884 and died February 13, 1964.

4. Birth Place: Lancashire, England.

5. Year Founded: 1951.

6. Sacred or Revered Texts: There is no sacred text encompassing all of Wicca, in all its many and eclectic incarnations. However each Coven has a Book of Shadows, which contains rituals, invocations and charms. They contain things that have been learned from experience and from each other. Witches often copy from each others' books that which appeals to them so functionally, no two are ever exactly like. Ideally a Book of Shadows should contain only methods that have proven successful and consistent whereas failed ideas are excluded. Along with the Book of Shadows, other essential texts are two grimoires: The Greater Key of Solomon the King which dates from medieval times and The Book of the Sacred Magic of Abra-Melin the Mage which was published in the late 1900s (Melton, 165).

Wiccan covens based on Gardnerian-type initiations probably have some kind of Book of Shadows, but many general neopagan covens and solitary practitioners do not. Most initiatory covens will have a reading list of books published on topics related to pagan religion and magic. Many books have been published by writers who simply made up the information within. Much of the history and practice of Wicca is based on oral tradition, with many conflicting stories arising as various factions have created a body of sacred belief and practice for themselves.

7. Cult or Sect: Negative sentiments are typically implied when the concepts "cult" and "sect" are employed in popular discourse. Since the Religious Movements Homepage seeks to promote religious tolerance and appreciation of the positive benefits of pluralism and religious diversity in human cultures, we encourage the use of alternative concepts that do not carry implicit negative stereotypes. For a more detailed discussion of both scholarly and popular usage of the concepts "cult" and "sect," please visit our Conceptualizing "Cult" and "Sect" page, where you will find additional links to related issues.

8. Size of Group: Because of its lack of hierarchical structure and methods for initiating members, the actual number of practicing members of the many Wiccan traditions has been difficult to ascertain. Also several of its constituents have been hesitant to reveal their religious affiliation due to a fear of public persecution and prejudice. A recent estimate is that there exist somewhere between 300-30,000 covens in the United States today (Lewis, 302). This tremendous range in estimated size effectively says that no one knows.

## II. History

Gardner was a retired British civil servant who claimed to have been initiated into the New Forest Coven by Dorothy Clutterbuck in 1939. The New Forest Coven claimed to be a traditional Wiccan coven where rituals and practices had been passed down since pre-Christian times. In 1951, laws prohibiting the practice of witchcraft in England were repealed and soon thereafter in 1954, Gardner published his book, *Witchcraft Today*. His work was based on the thesis by the anthropologist, Margaret Murray, that witchcraft has existed since pre-Christian times but was hidden because of persecution (Melton, 162-165).

More recently, the actual legitimacy of Gardner's claims has been refuted with the existence of claims that Gardner was never initiated by a Dorothy Clutterbuck and that the rituals and practices outlined in his book are simply a synthesis of several sources, including Murray's work, the writings of Aleister Crowley and Freemasonry (Melton, 165; Adler, 63-64). Critics and experts have since drawn the conclusion that Gardner probably was involved in a form of Wicca, as in the Old Religion 3 of earth magic and herbal practices, but in time created a more ritualized and romanticized Wiccan form (Lewis, 173). The Wiccan tradition he created eventually became known as Gardnerian Wicca. Although Gardner's claims in *Witchcraft Today* that Wicca has existed since pre-Christian times have since been refuted, this is not to say that Wicca did not exist during the pre-Christian era. It is simply that the Old Religion of Wicca focused more on herbal medicine and magical lore (Lewis, 178-179).

The romantic idea that Wicca survived from the "Old Religion" through the "Burning Times" is an important part of the belief of many modern practitioners. As in any religion, rigid scholarship is not a requirement for membership. This idea is another tenet that provides a point of separation among the groups within the movement, along with yet another small faction that believes witches are survivors or reincarnations of the citizens of Atlantis, though this is more popular in North America.

A recent article in *Gnosis* magazine has created another huge debate in the movement. In it, the writers suggest that Wicca is based on earlier rituals of the Order of Woodcraft and those used later in the Boy Scouts. Among those who have hastened to discredit these theories are the proponents of the North American "I've got lineage" factions. In Britain, it is fairly common knowledge that Gardner cobbled together ideas from many sources to create what has become a viable religious movement.

Regardless of its relatively benign practice, as Christianity began to spread across Europe, so did its influence especially when the Kings converted to Christianity. Further into the countryside, the common people tended to practice both the Old Religion and Christianity but as the Church became more and more hierarchical and patriarchal, the drive to cease all Pagan practices substantially increased. With the increasing persecution, the Inquisition and witch-hunts, it is understandable why practitioners of the Old Religion eventually went underground and remained anonymous until the coming of Gerald Gardner (Adler, 45-46).

One of Gardner's students, Alexander Sanders later revised Gardnerian rituals and practices into another Wiccan tradition, called Alexandrian for the ancient city of Alexandria. The misconception that Alexandrians are named for a city is a common one. Members of the group began calling themselves Alexandrian after the founder, Alex Sanders, to distinguish themselves from the Gardnerians (a term coined by an Alexandrian in an article written in the 1960's in England, now out of print). The Alexandrian covens differ from the Gardnerians by incorporating more of the ritual used by the ceremonialists and material based on the Kabbalah. They are considered "high church" among the Wiccans.

Members of Sander's covens say that he never actually studied with Gardner, but was given an initiation into Gardner's coven and got a copy of the Book of Shadows used by the group, to which he then added material used by his students. It was once common for people who practiced these forms of magical religion to extend courtesy initiations to one another, especially in the U.S. As of 1998, the original Book of Shadows written by Gardner was in the possession of a coven of Alexandrians in Canada, who bought it at auction when the American museum of witchcraft started by Ray Buckland was sold. They have offered it for sale from time to time.

A point of controversy in the movement has been over which "traditions" are truly related, whether once initiated into a Gardnerian-based coven one is automatically entitled to material held to be initiatory secrets by another "line" of the movement. In North America, the covens split into factions based on whether their initiates are descended in an unbroken line from Gardner. Some groups copy what they believe to be the original Book of Shadows verbatim and never change a word of the rituals. They report any initiations to a Priestess assigned to keep records, including pictures of the initiate and their initiating Priestess's verification of lineage. In Britain, the book is used for reference and changed by the initiate as they like. There is little emphasis on one's lineage and the groups tend to be inclusive rather than creating a focus on their differences.

Even though by all observations, Alexandrian Wicca directly evolved from Gardnerian Wicca, Sanders as the self-proclaimed "King of the Witches," appeared as a guest on several television shows and just like Gardner, worked towards publicizing Wicca, which drew criticisms from the older, more traditional constituents of the Craft (Melton, 772).

Eventually these two main Wiccan traditions migrated from Britain to the United States during the 1960s and 1970s (Matthews, 340). As to be expected, several new branches emerged during this time due to the influx of ideas. Some North American covens claim to have been founded earlier than the 1930's or by "war brides" who were early Gardnerian initiates.

Eventually in 1972, an Alexandrian High Priestess, Mary Nesnick, created a tradition called Algard Wicca which bases its foundation upon the similarities between Gardnerian and Alexandrian Wicca (Melton, 772). Another form of Wicca, Dianic, also began to emerge in the United States in 1971. Unlike other traditions, Dianic focuses on the worship of Diana, the ancient Greek Goddess and consequently, a higher percentage of

women and feminist beliefs are found in Dianic covens. The Dianic tradition formed in two separate locations; first in Venice, California by Zsuzsanne Emese Budapest and in Dallas, Texas by Morgan McFarland and Mark Roberts (Melton, 782).

The California Dianics are separatist feminist Goddess worshippers, founded by Budapest. The Texas Dianics are polytheists, with no particular emphasis on either Goddess or God, according to initiates. By far, the largest number of modern pagans are not members of Gardnerian type covens -- the term "Dianic" was used by the Gardnerian-based groups to identify the groups not based on Gardnerian or Alexandrian initiations. It has been used as a term of derision toward the goddess worshippers by others, rarely does someone self-identify as Dianic, except in the case of initiates of the Texas Dianics, who use the term to describe themselves, largely because Diana was one of the tutelary deities of the group.

More currently, however, a larger proportion of members in Wicca are known as eclectic practitioners . That is, they are not a part of any specific Wiccan craft and often not part of a coven. Instead, these practitioners draw upon several sources to form their own individualized and innovative religious practices (Lewis, 86-87).

These eclectics are more commonly called " Neopagan " or " Pagan ". Those not part of a coven are called Solitaries by the Wiccans, but rarely self-identify with that term. Some use the term "Wicca" to self-identify, but the members of the initiatory covens based on Gardnerian and Alexandrian practice have begun a concerted effort to claim that term belongs to their groups alone. The confusion may have arisen from early neopagan writers using the terms interchangeably. Independent believers in a magical pagan religion may have begun using the term Wicca to refer to themselves in the belief that there was virtually no difference among the groups.

Some initiates of the Gardnerian-based craft even believe that without an initiation, one cannot be a witch. This is in conflict with the belief of many witches who have practiced magic passed down to them from relatives or friends that they are indeed witches, whether they have a pagan religion or otherwise. In fact, many Gardnerian type Wiccans are independent practitioners, living too far from others of their initiatory group or otherwise unable to find Wiccans of similar enough belief to form a coven.

Many modern pagans do not consider themselves to be witches.

| Profile | History | Beliefs | Controversies | Links | Bibliography |

### III. Beliefs of the Group

Wiccan practitioners believe in a balanced polarities, especially that of the feminine and masculine. These two aspects of nature are embodied in two deities, known as the Goddess Goddess and God . Traditionally most Pagan gods such as Diana, Hecate, Pan and Zeus are considered to represent the different aspects of the Goddess and God. Most traditions worship the two deities as equals where none deserves more importance than

the other. This usually translates into a balance between the feminine and masculine forces in a coven, although men tend to be a minority in the Wiccan religion (Adler, 108; Matthews, 344). However a few branches, such as Dianic, give more (or sole) importance to the feminine aspect (Lewis, 280).

There are many neopagans who are monotheists, polytheists or duotheists. Many regard the gods as real, not simply as aspects of a male or female deity. Hence, the gods are worshipped as themselves. Some groups, such as the Church of All Worlds, acknowledge one another as manifestations of deity, addressing each other in ritual as "Thou art God, Thou art Goddess". Not all groups worship all gods. Some may only worship the Norse pantheon or the Greek. Others may only worship specific gods, alone or in combination with gods from the same or different pantheons. In some groups each person has their own deities, while the group may have tutelary deities.

According to Wiccan tradition, the Goddess is the immanent existing force and the origin of all creation as in the Earth, nature and life itself. Evidence of Goddess worship since the pre-Christian era exists in the form of small statues and carvings of voluptuous female figures that have been found throughout Europe (Cabot, 21-22). The Goddess has three faces: the Maiden, the Mother and the Crone (Lewis, 19-20). These faces correspond to the many different cycles in nature: the waxing, full and waning phases of the moon; the menstrual cycle and the cycle of life in birth, life and death.

The God aspect is better known as the Horned God from the ancient Celtic god, Cernunnos ("The Horned"). Evidence of a belief in the Horned God dates back to cave paintings from the Paleolithic times in Europe. Other representations of the Horned God later appeared in Egypt, Mesopotamia and India (Murray, 1952, 23-24). The Horned God is worshiped as the masculine side of nature as well as the opener of the gates of life and death. The Horned God represents the fertility that allows the Goddess to create life so in essence, all life originates from Him. He also known as the Hunter so eventually, He is a bringer of death (Adler, 218). According the Wiccan belief, the Horned God represents a masculine force that is wild, strong and expressive without being violent, patriarchal and destructive. Essentially, the Horned God is the perfect opposing force and complement to the Triple Goddess.

Some neopagans and Wiccans do worship the gods or aspects of the god which are indeed warlike or patriarchal. Each person is able to create their own set of beliefs about the nature of deity and their relationship. One of the big drawing cards in the early neopagan movement was its lack of dogma. The movement flourished in the 1960's anti-establishment environment. Its ideas may have been introduced by people who follow a structured coven or initiatory path, but it was quickly adapted by countless others who saw an opportunity to find meaning in a confusing religious milieu.

Due to its innovative nature, Wicca does not have a written set of rules for its members to follow. However three main beliefs guide practitioners through their actions and beliefs. The first law is known as the Wiccan Rede which states: "An ye harm none, do what ye will." The basic meaning is that members are allowed to follow whatever path they

choose so long as no harm befalls others, including themselves. The Wiccan rede also serves as an ethical guideline for magical practices in everyday life and ritual (Matthews, 341).

The Wiccan Rede is closely related to the writing of Aleister Crowley who said, "Do what you will is the whole of the law." The rede is probably a later adaptation by Gardner, and is certainly not necessarily a part of all neopagan belief.

The second law that Wiccans follow is the Threefold Law, which simply states that a person's deeds return to him/her three times over. The Threefold Law has large implications in governing one's behavior because due to its meaning, the repercussions of both good and evil behavior return to their originator three times over (Matthews, 341).

This law is also mostly confined to the Gardnerian-based wiccans. Some magical practitioners do not subscribe to it at all, invoking demons and casting curses with abandon. However, there has been a great deal of writing on the Wiccan and neopagan movement that attempts to sever the early ties with ceremonial magic and its later incarnations such as The Church of Satan and the Temple of Set or the like. The Satanists don't want to be lumped with the Wiccans any more than the Wiccans want to be lumped with them. To a Satanist, the Wiccans are weak and ineffectual. Many neopagans worship wiccan gods, including Set, but tend to distinguish themselves from practitioners from The Temple of Set, withing to be seen in a more positive light. Satanists and the Temple of Set, conversely, relish the limelight associated with their negative image.

The final belief is that of Reincarnation. Wiccans do not believe in heaven or hell since death is considered to be another form of existence. Some Wiccans believe that a soul is continually reborn whereas others believe that once a soul learns all the life lessons, it is granted eternal rest in a place called the Summerlands. Reincarnation is the ultimate method for curbing the misuse of magic and evil behavior since it deals out a type of cosmic justice in that person is reborn in a position that befits their deeds from the previous life (Matthews, 341).

Some do not believe in reincarnation at all. Nor does belief in a deity from a historically Greek pantheon, for example, necessarily require one to worship in the historical Greek manner. Part of the modern pagan religion is a mix and match set of beliefs and practices refined to suit the sensibilities of the modern world. Human sacrifice is out. Dancing naked under the moonlight is in, in some groups.

Although Wiccan practices vary greatly from tradition to tradition and coven to coven, most practitioners follow a basic system of ritual and celebration. Covens range in number of members, but traditionally have a maximum of thirteen (Adler, 108). When the number of members in a coven exceeds thirteen, the common belief is that the coven should split, to continue the self-perpetuation process. Wiccans do not have any holy buildings for their rituals. Due to their beliefs, any place in contact with the Earth will suffice. Instead Wiccans worship what is known as the Circle. The area is purified by the four elements and then the Circle is cast, usually by someone walking clockwise along

its perimeter and drawing an actual circle, sometimes with a wand or athame which are two common Wiccan tools. After this, the four cardinal directions are greeted and invoked, according to the tradition and preference of the practitioners (Cabot, 114).

Other neopagans practice entirely without formal circle-casting. Some Celtic reconstructionists worship in a Nemeton, as they believe the ancients did, within a ritual framework based on three realms - earth, wind, water. Others have adapted Native American paradigms and invoke the directions, including Above and Below.

Wiccans conduct their magical and sacred rites within the Circle, invoking the names of the Goddess and God and the powers of nature. Once the Circle has been cast, the space within represents an altered consciousness that is "between worlds." The Circle also serves to contain energy that is built up during the magical rites until it is ready to be released in what is known as the Cone of Power.

When the Cone of Power is released, the energy goes into the purposes that the Wiccan practitioners desired for it during their rites (Adler, 108-109). Also common during Wiccan rituals, a cup of wine is raised and an Athame is dipped into it. The cup is then passed around the Circle to be drunk by the practitioners with the words, "Blessed Be." Cakes are then passed around as well, to complete the socialising and fellowship that is present in covens (Adler, 168). Sometimes rituals are also conducted skyclad (naked) or in special costumes, depending on the Wiccan tradition (Lewis, 79). The purpose of either is to increase the unity with nature and magical potential. At the end of the rites, the Circle is opened, usually the counterclockwise direction (Cabot, 116).

Wiccans have a set of tools commonly used for casting circles and during rituals. The broom, a stereotypical Wiccan symbol, actually serves the purpose of purifying a space before casting a circle. An altar is also commonly set up in the center of the circle where the members cast magic. The main tools utilized by members are the wand, cup, pentacle and athame, which is a type of black-handled dagger. These objects represent fire, water, earth and air, respectively. In some traditions, the wand is symbol for air and the athame a symbol for fire. With the altar and practitioner, if solitary, or High Priestess, in a coven, located in the center of the circle, the fifth element of spirit is present during the spellcasting (Matthews, 341-342). This totality of the elements and nature perfectly complement the image of the Goddess and God during the ritual.

Some Wiccans have alternate associations with elements and directions, especially those based on Norse or Welsh covens formed in North America since 1960. The Athame in some groups is a white-handled knife used in ritual, the black handled athame might be used outside the circle for magically related work such as gathering herbs or cutting candle wicks. Another tool used for these purposes is the boline, a crescent shaped knife.

The most well-known ritual is that of "Drawing Down the Moon," in which the spirit of the Goddess and God are drawn down into the High Priestess and High Priest, respectively (Adler, 109-110). The ritual usually occurs during a full moon and consists

of an invocation and the High Priestess holding up the cup, full of water, while the High Priest raises the athame. After "Drawing Down the Moon," the High Priestess and High Priest are the deities incarnate. In the succeeding time, they convey knowledge and information to the other members of the coven. Sometimes they answer questions about personal issues and give insight and understanding about the spiritual realms (Cabot, 115-116).

Neopagans gather together formally or informally in public settings for discussion groups, parties, booksignings, baby-blessings, handfastings (the pagan form of marriage) and many other occasions. Drawing down the moon was a Gardnerian-type innovation in modern times, but since Adler's book and others have been published, it has been adopted by people who are not initiates of the formal groups. In fact, everything that has been published has been used by anyone who had access to the material, including non-initiates. Initiates comprise only a fraction of the movement.

There are three types of Wiccan gatherings: Sabbats, Esbats and special purpose. In a special purpose gathering, a coven meets to deal with a common goal or issue that needs immediate attention, such as casting a health spell to aid a sickly friend. Most magical rites are performed at Esbats, which are small gatherings that correspond to the phases of the moon. Covens usually celebrate the Esbats alone, a practice which helps to reaffirm the bonds within a coven (Adler, 110). Larger and more tribal festivals also take place during the year. These holidays, known as Sabbats, celebrate four major agricultural and pastoral festivals ( Samhain, Imbolc, Beltaine and Lammastide ) and four minor solar festivals of the solstices ( Winter and Summer ) and equinoxes ( Vernal and Autumnal ). During these gatherings, several covens often meet together to share and enjoy the festivities (Adler, 110-111).

Some neopagans celebrate the historic religious festivals of their deities, Dionysia, for example. Some have attempted to recreate rites based on their understanding of how the ancients might have worshipped, based on surviving materials such as the Eleusinian Mysteries. Others have created their rites entirely based on their own preferences.

It is important to note that among the neopagans, some distinguish themselves as Religious Pagans, as opposed to what they would call Cultural Pagans. In the 40 or so years of the movement in North America, a vast system of festivals and meetings has arisen, giving opportunity for anyone who joins in to identify and consider themselves part of the movement. Some pagans do not actually have a religious aspect to their practice, but wish to participate in the celebrations and adopt the magical personae associated with witchcraft or neopaganism.

While the Wiccan initiates consider themselves to be priesthood, the non-initiate has no intention of being their laity. They are simply unrelated, while sharing many common beliefs and practices. So, the covens comprised of Gardnerian-type initiates are priests and priestesses (or those who are in training to become initiated) who celebrate among themselves. Occasionally, a neopagan acts in a role similar to other clergy, performing blessings, weddings, etc., but it is not always an initiate of a formal group who acts in this

capacity. Many are self-proclaimed clergy. In Canada and parts of the US, groups are actively seeking credentialled status for their members to be recognized as clergy by the local and federal governments. In some areas, Wiccans or Neopagans are active in Interfaith groups with every other religion.

| Profile | History | Beliefs | Controversies | Links | Bibliography |

#### IV. Issues and Controversies: Past and Present

Note: The commentary which follows is fairly commonly held belief among neopagans and Wiccans. However, it should be stated that growing numbers of people in the movement do not wish to be associated with beliefs which they view as serving to marginalize their religion. Some modern pagans reject the role of victim and oppressed person.

Wicca, in all its incarnations, is probably one of the longest and most persecuted religions in history. With the coming of Christianity in Europe, the Old Religion was almost immediately opposed. Although the rulers easily converted, the common folk were less accessible (Lewis, 44). Eventually during the 15th century, what became known as "The Burning Times" came to pass. As the Church spread lies about the Wiccan tradition and accused female practitioners of being handmaidens of Satan, Wiccans were increasingly persecuted as the hysteria increased. With the aid of witch-hunting manuals such as the *Malleus Maleficarum*, thousands of accused witches across Europe, a large portion of which were not even practitioners of the Old Religion, were hunted down and killed well into the 18th century in Europe. Even today, the actual number of people who died during that time is unknown (Ruether, 101-103).

While the "Burning Times" were moving towards their end in Europe, in 17th century Salem, another witch-hunt was beginning. As with the European witch-hysteria, Salem fostered an environment ready for such a hysteria, strained as its inhabitants were between economics, lifestyles and politics as a result of their new surroundings and Puritan values and beliefs. With the addition of an interest in the occult and some knowledge in voodoo lore from a slave, the stage was set for another general panic and witch-hunt to begin (Boyer and Nissenbaum, 1974, 181). In 1692, a group of closely-knit girls ranging in age from nine to nineteen started to meet together to discuss the future. Because of a slight fascination with magic, one of the girls eventually created a crude crystal ball and from there, the path to the Witch Trials began (Boyer and Nissenbaum, 1974, 1-2). As time went on, the girls' parents began to show concern about their children's "odd" behavior and most likely were the original instigators of the belief in the presence of witchcraft. Only under persistent questioning did the girls finally begin to accuse other people in Salem of the practice of witchcraft (Boyer and Nissenbaum, 1974, 24). At this time, members of the clergy were struggling to reassert authority and create religious fervor. The accusations served as an opportunity to do exactly that (Boyer and Nissenbaum, 1974, 60-65). With the aid of Cotton Mather's *The Wonders of the Invisible World*, the witch-craze was justified and even further driven into a panic. Before the

Witch trials ended, several people had been hanged and many more had been tortured or spent months in prison (Hill, 1).

Today, Old Salem has been into a Maritime National Site for its esteemed status as a major center for the Eastern luxuries trade and its legacy of ships leaving its ports to open new trading markets overseas. Shortly after the Witch trials ended, New England trade increased and much later after the Revolutionary War, the sea port substantially flourished. Even though most of the museums and historic landmarks are devoted to Old Salem's maritime heritage, the Visitor Center and a private museum present interesting ways to learn about the Salem Witch trials.

Almost unbelievably the witch-hunts have persisted to the present day. As recent as 1986-1996 in South Africa ,thousands of people have been accused of witchcraft, although the term does not apply to a religion and practice similar to that of Wicca. The victims have been accused of powers that are remarkably similar to the accused powers of witches in Medieval Europe. Despite all beliefs to the contrary and regardless of an actual involvement in Wicca or the occult, witch-hunts have continued to occur across time and culture.

One of the more common and present day controversies of Wicca, one that has its links to the European witch-hunt, is that of its supposed link to Satanism (Matthews, 342-343). One of the unlying reasons for this is the marked similarity between the visual representations of the Horned God and Satan. More than one theorist has suggested that one of the ways the Church aided in the persecution of Wicca and its predecessors was taking the Horned God and making Him into the Christian incarnation of evil (Murray, 1952, 32). Such a legacy probably helps to further the present-day prejudice against Wiccans. There have been allegations of members losing custody of their children and facing discrimination because of their religious beliefs (Matthews, 343). Despite all the misinformation concerning Wicca in popular culture, it should be obvious that none of it applies to true adherents of the Wiccan craft. Ideas such as human sacrifice and child molestation are in direct opposition to the Wiccan Rede. Unfortunately this ignorance and misinformation is a direct result of the tendency for Wiccan practitioners to remain anonymous and unnamed (Lewis 302). Even with such public awareness groups as the Witches' League for Public Awareness and The Witches' Web , the stigma that has been associated with the word "witch" is likely to remain for a long time.

Another issue connected to Wicca is that of the feminist movement. Traditional Wiccan adherents and feminist proponents have had an uneasy relationship since Wicca was first introduced in the United States during the 1960s and 1970s. For the traditional Wiccan, the Goddess was a symbol of nature but for the feminist, the Goddess was the symbol of the empowerment of women (Neitz, 353). Feminist practitioners such as Zsuzsanne Bedapest and her branch of Dianic Wicca have emphasized the feminine aspect much more than traditional Wicca, to the extent that men are excluded from their covens (Neitz, 367). This does not sit well with traditional Wiccans who stress the balance of masculinity and femininity. Such obvious disregard for one polarity, in Wiccan belief, would throw the magical forces askew (Adler, 217). Perhaps another attractive aspect of

Wicca is the opportunity for feminists to identify with the persecuted of Europe's Witch-hunt who were victims of the strongly patriarchal structure of Christianity (Neitz, 359). Since its connection to Wicca, the feminist movement has then focused its purpose on stripping away all the dark connotations of the word "witch" and restore to it instead the old attachments of healing and female power (Neitz, 358)

## Three Styles of Witchcraft by Ann Moura

### Witchcraft as Folk Art.

This approach to the Craft comes under the umbrella of a mainstream religion: practicing the Craft is to work magics using the new names of the deities of power, and celebrate the traditional holidays with the understanding of their Pagan originals. Folk Art Witches may invoke the Power as the energies of deities, angels, saints, and the Holy Spirit, and may adapt other cultural images into their practice.

### Witchcraft as Personal Magics

This variety of Craft as a Natural Witchcraft elevates the Mannuz (Mahn-NU or the human; Runic Mannaz; the Self) to union with the Universe, enhancing the personal power of the Witch through the energies of herbs and natural objects and directing this to accomplish a goal. Ritual, magical tools, and conscious spellwork functions through the Elementals, and a Grimoire is created to codify tables of magical correspondences for a successful practice. Religion plays no part, save as the Witch and the Unnamed Ali work together through Nature with honesty instinct, and intuition.

### Witchcraft Practice as Religion

This type of Green Craft identifies the Goddess and the God in partnership with the Witch through a self-initiation for introduction and learning, and later by complete union in a self-dedication. As a religion, magic is often directed through personal communion with the God and the Goddess, identified as male and female in balance. There are rituals of religious observations including Sabbats and Esbats, and special days honoring aspects and manifestations of the Divine throughout the Wheel of the Year.

## Book of Shadows

### AKA: Grimoire

A diary in which a Witch records his or her personal spells, invocations, rituals, dreams, recipes for various potions, and so forth. Some traditions say it must be hand-written, others say it doesn't matter. A Book of Shadows may be kept by an individual witch or by an entire coven. In the event of a Witch's death, the Book of shadows may be passed down to his or her children or grandchildren, kept by a High Priestess & High Priest of the Coven (if the witch was a member of one at the time of her death), or burned in order to protect the secrets of the Craft. whichever course of action is taken, of course, depends entirely upon the customs of the particular Wiccan tradition and/or the Witch's own personal wishes.

A magickal journal kept by each wiccan initiate, in which spells, invocations, ritual notes,

herbal recipes, dreams, divination results and material from the coven book can be recorded. Some people write in Thesbian script or in other alphabets.  
Sew into the cover of the Book leaves of the sacred herbs vervain, rue, bay, willow or others, if you wish. They should be well-dried & secretly placed by the light of the moon.  
The covers of the Book of shadows should, of course, be covered with cloth.

Book of Shadows Outline  
Book Blessing  
Favorite Quotes & Magickal Rules  
Index

- Magickal Information
- 1.Alphabet (Magickal) Research
  - 2.Astral Projection Research
  - 3.Astrological correspondences
  - 4.Alantean Wand Instructions
  - 5.Bi-Location Research
  - 6.Biofeedback Research
  - 7.Candle Magic Research
  - 8.Chakra Research
  - 9.Crystal Research
  - 10.Color Magic Research
  - 11.Compass Point Research
  - 12.Divination Research
  - 13.Dowsing Research
  - 14.Druidic Research
  - 15.Earth Magic Research
  - 16.wiccan Magic Research
  - 17.Elemental Tables
  - 18.Emotions (Human) Research
  - 19.Ethics
  - 20.Gem Research
  - 21.Ghosts & Talking to the Dead
  - 22.God/Goddess Research
  - 23.Graphology
  - 24.Herb Magic Research
  - 25.Magickal Correnspondence Tables
  - 26.Magickal Definitions t
  - 27.Moon Magic Research
  - 28.Power Research
  - 29.Psychic protection Research
  - 30.Sensitivity Research
  - 31.Shamanistic Research
  - 32.Spell Casting Research
  - 33.Symbol & Sigil Research
  - 34.Tarot Research
  - 35.Telepathy Research
  - 36.Time Research

37.Vision Questing Research  
38.Webweaving Guide  
39.Women's/Men's Spirituality Research  
Spells, hands-on information, working information, rituals, healing herbs, formula & other Basic instructions.

What is a Book of Shadows?

A Book of Shadows is a place to store all the information that you collect while you are studying. You can put anything from the Gods & Goddesses to rituals to even your deepest thoughts into it. Some people even have a DOS (Disk of Shadows) or two different books that they use. A Book of Shadows for information that they collect & a Book of Rituals for their rituals and spells.

What is in a Book of Shadows?

Book Blessing (ex: Morrigan's Book Blessing)

Wiccan Law

Wiccan Rede

Index if desired

Artwork

Information:

\*Alphabet (Magickal) Research

\*Astral Projection Research

\*Astrological Correspondences

\*Atlantean Research

\*BiLocation Research

\*Biofeedback Research

\*Candle Magic Research

\*Chakra Research

\*Civilization Magic Research (ex: Druidic, wiccan, Lemurian)

\*Crystal Research

\*Color Magic Research

\*Compass Point Research

\*Divination Research (ex: Tarot, Dowsing, Runes)

\*Earth Magic Research

\*Elemental Tables

\*Emotions (Human) & Sensitivity Research

\*Ethics (ex: Rule of Three)

\*God/dess Research

\*Graphology

\*Herb Magic Research

\*Magickal Correspondences Tables

- \*Magickal Definitions
- \*Moon Magic Research
- \*Power Research
- \*Psychic Protection Research
- \*Religion Research (ex: Hindu, Buddhism, Pagan)
- \*Shamanistic Research
- \*Spell Casting Research
- \*Spirit Research
- \*Symbol & Sigil Research
- \*Telepathy Research
- \*Time Research
- \*Vision Questing Research (also meditation)
- \*Webweaving Guide

## How To Make Your Own Book of Shadows

### Equipment:

Binder or Folder (Lever, 2 ring)  
 Hot Glue Gun  
 Hot Glue Sticks  
 Super Glue  
 Fabric - Purple  
 See-Through Over-Lay - Lighter Purple with Silver Stars  
 Filling  
 Ribbon - Purple (Thicker) and Gold (Thinner)  
 Purple and Gold Thread  
 Fake Jewels  
 Iron and Ironing Board

### Procedure:

Turn on hot glue gun, with glue inside. Place binder in the middle of cloth. Squirt glue on one the shorter side of the folder. Place cloth over. Squirt more glue on the front shorter side and affix. Place more on the bend and attach. Fix the longer side, but the bottom only so you can stuff the covers. Stuff the front and back and place inside any herbs which correspond to protection, spiritualism, consecrating, general magic, cleansing etc. Add pot pourri if wanted. Glue top of fabric on. Glue on more fabric on the inside of the folder. Attach second layer of cloth, include inside as well. Turn on iron and unfold ironing board. Iron all ribbon in half so it looks crisp. Make sure iron setting is on low. Make a pentagram with the gold ribbon and affix it with super, PVA or craft glue. With the glue put on the fake, or real, jewels. Insert separators, paper and plastic sleeves. Label the separators with numbers. Put down what the numbers mean on the front contents page, it should be included with the dividers. Use plastic, but paper is more natural. Use a special pen to write in your book.

Your book of shadows is complete.

## Rituals

### {DARK+MOON+RITE}

Special Supplies: 2 black candles, cauldron, paper and pencil

Place cauldron in centre of altar, paper and pencil beside it. Cast circle counterclockwise.

Stand at altar, face North, say:

"The Moon is dark. She hides her true face. I know the secrets of the Dark Mother for she is a part of each woman. Wise One let me feel your presence and power. I have need of your wisdom."

Move counterclockwise, go east, say:

"Remove all negatives from my thoughts and mind dark Mother. Let them bear no fruit in my life."

Go North, say:

"Remove all negatives from my body dark Mother. Let them bear no fruit in my life."

Go West, say:

"Remove all negatives from my emotions Dark Mother. Let them bear no fruit in my life."

Go South, say:

"Remove all negatives from my spiritual life dark Mother. Let them bear no fruit in my life."

Return to altar, face North, say:

"I accept no negatives thoughts, words of deeds from others. They are destroyed by the power of the Dark Mother. If these negatives come from within myself let them turn into lessons of god. Help me become balanced a true Goddess-child of light and wisdom."

Write out what you want to be removed. As you read each one, release it to the Dark Mother. Light paper from candle, drop in cauldron, say:

"I release these to your keeping. Show me how to move beyond these negatives into a position of light and power."

Raise arms in reverence, say:

"Dark Mother, Crone, Goddess, Wise and Elder One teach me your mysteries! Guide and protect me Dark Mother."

Raise wine chalice, say:

"To Odin, Freya and all the Gods!"

Close circle when ready.

### {ALTAR+DEVOTION}

Held prior to circle casting

Breathe deeply, ground and center.

Raise hands in Goddess position (spread in a V over your head feet apart), then slowly lower them and cross them into the God position (arms crossed over your chest, feet together) feeling the power coursing down your arms throughout your body.

Light an illuminator candle.  
Light the incense at the East, clap hands over the flame to extinguish  
"Creature of Air  
I cleanse and consecrate thee  
to remove all negativity in this world  
So mote it be"  
Pass your hand over the incense three times to banish all negativity,  
imagine a sparkling light around the incense  
Light the candle at the South  
"O creature of Fire  
I cleanse and consecrate thee  
to remove all negativity in this world  
So mote it be"  
Pass your hand over the flame three times, as above  
Do the same for West and North, with water and a bowl of salt, respectively  
Beginning North, move your hands over the altar five times, mixing  
the powers of the elementals. Tap the hilt of the knife on the altar  
at your right five times to seal.  
Your altar is prepared. You are now ready to cast the circle and begin  
workings of magic.

{THE+GREAT+RITE}

(Alternative Verse Version of Priest's Declamation)

Assist me to build  
As the Mighty Ones willed  
An altar of praise  
From beginning of days.  
Thus doth it lie  
'Twixt the points of the sky  
For thus was it placed  
When the Goddess embraced  
The Horn'd One, her Lord,  
Who taught her the Word  
That quickened the womb  
And conquered the tomb.  
Be thus as of yore,  
The shrine we adore, [kiss]  
The feast without fail,  
The life-giving Grail. [kiss]  
Before it uprear  
The Miraculous Spear [touches own phallus]  
And invoke in this sign  
The Goddess divine! [kiss]  
Thou who at noon of night doth reign  
Queen of the starry realms above,

Not unto thee may we attain  
 Unless thine image be of love. [kiss]  
 By moon-ray's silver shaft of power,  
 By green leaf breaking from the bud,  
 By seed that springeth into flower,  
 By life that courseth in the blood, [kiss]  
 By rushing wind and leaping fire,  
 By flowing water and green earth,  
 Pour us the wine of our desire  
 From out thy Cauldron of Rebirth. [kiss]  
 Here may we see in vision clear  
 Thy secret strange unveiled at length,  
 Thy wondrous Twin Pillars rear  
 Erect in beauty and in strength. [kisses on the breasts]  
 Altar of mysteries manifold,  
 The Sacred Circle's central point  
 Thus do I sign thee as of old;  
 With kisses of my lips anoint. [kisses of the Third Degree Sigil]  
 Open for me the secret way,  
 The pathway of intelligence  
 beyond the gates of night and day,  
 Beyond the bounds of time and sense.  
 Behold the Mystery aright;  
 The five true points of fellowship,  
 Here where the Lance and Grail unite,  
 And feet and knees and breast and lip.

{+RITUAL+TO+BECOME+A+WITCH+}

\*Do it once you know what you have learned the basics and are most sure\*

1. Set up your temporary altar and quarter points. The quarters can be stones or candles but stones have the advantage of not blowing out if there's a breeze.
2. Cast a circle of protection
3. Undress-remove all jewelry watches etc and put into a bag with your purse and other items that are easily lost.
4. Consecrate the circle.
5. Summon the guardians with these words, and don't forget to pause to visualize the element for your self dedication:  
 "Guardians of the North, sacred spirit of the Earth. Into the stillness of your cold dar womb shall you except my death, the death of my former self. I shall bid you hail and welcome.  
 Guardians of the East, sacred spirits of the air. As the sun rises in the east so shall you guide my rebirth into my new life as a witch. I bid you hail and welcome.  
 Guardians of the South, sacred spirits of Fire. you shall be my protector as I go forth from here along my new path. I bid you hail and welcome.  
 Guardians of the West, sacred spirits of Water. Clense my spirit and keep it ever pure

from now and into the future."

6. Now for your symbolic death:

Lie on the floor on your back. you can lie with your head to the altar(North) if you wish to be close to the God and Goddess or to the East if the principle of rebirth is more important to you.

Recite the words again:

"I am entering the stillness before creation

I am entering the ground of the God and Goddess

May my body be still

May my mind be peaceful

May my heart be ready"

7. Now be at peace; feel the peace of the Goddess flow into you. Feel yourself merge with the cold earth beneath you. Chant this slowly and quietly:

"Hecate, Cerunnos,

Dark Mother and Father take me in

Hecate, Cerunnos

Let me be reborn."

Keep chanting until you feel yourself melting into the Goddess.

8. When you feel the time is right get up and begin to walk around the circle chanting the God and Goddess chant:

"We all come from the God and Goddess,

And to them we shall return,

Like a drop of rain,

Flowing to the ocean."

Walk gradually faster and chant faster round and round the circle. Faster and faster until you get dizzy. Don't stop even then. After a while you'll get tired, but don't stop. Go on the same time again until you drop exhausted to the floor. Why? Because chanting and dancing raise power.

9. Lay again on your back as you regain your breath. As soon as you have your breath back stand in front of the altar and annoint yourself thus:

Dip a finger in the oil and mark a cross on the left breast (male or female) then on the right breast then just above the pubic hair. This is the sigil of the first degree, the downward pointing triangle. Say:

"I annoint myself priest/ess of the old religion, and I take the name (speak your magical name quietly)"

Then say:

"I (real name) in the presence of the forces of the Universe and the Divine, do of my own free will and mind most solemnly swear that I will ever abide by the religion and science of the Craft of the Wise.

I shall neither harm my fellow humans with the secrets that I learn nor shall I flaunt my beliefs or powers before them.

From this day on I shall be reborn as (magical name) and shall honor, respect and cherish the oath I have taken."

10. Kneel up in front of the altar. Pour a little wine into the goblet and place it at the front of the altar. Now take your athame and holding it with both hands, pointing down and arms outstretched plunge the blade into the wine.

Say:

"As the cup is to the female so the blade is to the male."

"And so conjoined bring blessedness."

11. Now say to yourself:

" I am reborn. I am a Witch. I am a priest/ess"

Rise to your feet and say as loud as is safe bearing in mind that sound travelsL "I AM A  
WITCH!"

12. Now consecrate the wine and cakes as you have already learned. Take some wine and eat a cake. Close the circle and dismiss the quarters, remembering to thank them. Get dressed and eat and drink some more and remember to keep some back for the libation which you make on the very site of your self initiation before you leave.

### {ELEMENT/GESTURES+RITUAL}

Stand in the area you have chosen for your ritual. Still your thoughts.  
Breathe deeply half a minute or so until composed and calm. Turn your mind  
to your Deities.

Face North. Lift both hands to waist height, palms down. Press your fingers  
together creating two solid, flat planes. Sense solidity, foundation,  
fertility. Invoke the powers of Earth through the gesture.

Moments later turn toward the East. Raise your hands a foot higher, your  
palms facing away from you (no longer parallel with the ground), and elbows  
slightly bent. Spread your fingers and hold this position, sensing movement  
and communication. Invoke the forces of Air through this gesture.

Face South. Lift your hands fully above your head. Keeping the elbows  
straight, grasp your fingers into tight fists. Feel force, power, creation  
and destruction. Invoke the forces of Fire through this gesture.

Turn to the West. Lower your hands a foot or so. Bend the elbows, turn your  
palms upward and cup them, pressing the thumbs against the forefingers.  
Sense fluidity, the ocean, liquidity. Invoke the force of Water through the  
gesture.

Face North again. Throw your head back and raise both hands to the sky,  
palms up, fingers spread. Drink in the essence of The One, the unknowable,  
unapproachable ultimate source of all. Sense the mysteries within the  
Universe.

Lower your projective hand but keep your receptive hand high. Pressing the  
third, fourth and fifth fingers against the palm, lift the forefinger and  
thumb to create a rough crescent shape. Sense the reality of the Goddess.  
Sense her love, her fertility, her compassion. Sense the powers of the Moon  
in the gesture; the force of the eternal seas - the presence of the Goddess.  
Lower your receptive hand, lift your projective hand. Bend down the middle  
and fourth fingers toward the palm, and trap them with the thumb. Lift the  
forefinger and little finger up to the sky, creating a horned image. Sense  
the reality of the God. Sense the power of the Sun in the gesture; the  
untamed energies of the woodlands - the presence of the God.

Lower your projective hand. Lay down flat. Spread your legs and arms until

you've created the pattern of a pentagram. Sense the powers of the elements running through you; merging and coalescing into your being. Sense them as emanations from the One, the Goddess and God.

Meditate. Commune. Communicate.

When finished, simply stand up. Your ritual is over.

### Seven Bodies

The Psychology of Dreams We have seven bodies: the physical, the etheric, the astral, the mental, the spiritual, the cosmic, and the nirvanic. Each body has its own type of dream. The physical body is known in Western psychology as the conscious, the etheric body as the unconscious, and the astral body as the collective unconscious. The physical body creates its own dreams. If your stomach is upset, a particular type of dream is created. If you are unhealthy, feverish, the physical body creates its own type of dream. One thing is certain: the dream is created out of some dis-ease. Physical discomfort, physical dis-ease, creates its own realm of dreams, so a physical dream can even be stimulated from the outside. You are sleeping. If a wet cloth is put around your legs, you will begin to dream. You may dream you are crossing a river. If a pillow is put on your chest, you will begin to dream. You may dream that someone is sitting on you, or a stone has fallen on you.

These are dreams that come through the physical body.

The etheric body -- the second body -- dreams in its own way. These etheric dreams have created much confusion in Western psychology. Freud misunderstood etheric dreams for dreams caused by suppressed desires. There are dreams that are caused by suppressed desires, but these dreams belong to the first body, the physical. If you have suppressed physical desires -- if you have fasted for instance -- then there is every possibility that you will dream of breakfast. Or, if you have suppressed sex, then there is every possibility that you will have sexual fantasies. But these dreams belong to the first body. The etheric body is left out of psychological investigation, so its dreams are interpreted as belonging to the first body, the physical. Then, much confusion is created. The etheric body can travel in dreams. There is every possibility of it leaving your body. When you remember it, it is remembered as a dream, but it is not a dream in the same sense as the dreams of the physical body. The etheric body can go out of you when you are asleep. Your physical body will be there, but your etheric body can go out and travel in space.

There is no space limiting it; there is no question of distance for it. Those who do not understand this, who do not recognize the existence of the etheric body, may interpret this as the realm of the unconscious. They divide man's mind into conscious and unconscious.

Then physiological dreaming is called "conscious" and etheric dreaming is called "unconscious." It is not unconscious. It is as conscious as physiological dreaming, but conscious on another level. If you become conscious of your etheric body, the dreaming concerned with that realm becomes conscious. Just as physiological dreams can be created from the outside, so too can etheric dreams be created, stimulated. A mantra is one of the methods to create etheric visions, etheric dreams. A particular mantra or a particular nada -- a particular word, sounding repeatedly in the etheric center -- can create etheric dreams. There are so many methods. Sound is one of them. Sufis have used perfume to create etheric visions. Mohammed himself was very fond of perfume. A particular perfume can create a particular dream. Colors can also be of help. Leadbeater

once had an etheric dream of blueness -- just blueness, but of a particular shade. He began to search for that particular blue all over the markets of the world. After several years of search, it was finally found in an Italian shop -- a velvet of that particular shade.

The velvet was then used to create etheric dreams in others as well. So when someone goes deep in meditation and sees colors, and experiences perfumes and sounds and music absolutely unknown, these too are dreams, dreams of the etheric body. So-called spiritual visions belong to the etheric body; they are etheric dreams. Gurus revealing themselves before their disciples is nothing but etheric travel, etheric dreaming. But because we have only searched the mind at one level of existence, the physiological, these dreams have either been interpreted in the language of the physiological or discarded, neglected. Or, put into the unconscious. To say that anything is part of the unconscious is really just to

admit that we do not know anything about it. It is a technicality, a trick. Nothing is unconscious, but everything that is conscious on a deeper level is unconscious on the previous level. So for the physical, the etheric is unconscious; for the etheric, the astral is unconscious; for the astral, the mental is unconscious. Conscious means that which is known. Unconscious means that which is still not known, the unknown.

There are also astral dreams. In astral dreaming you go into your previous births. That is your third dimension of dreaming. Sometimes in an ordinary dream, part of the etheric or part of the astral may be there. Then the dream becomes a muddle, a mess; you cannot understand it. Because your seven bodies are in existence simultaneously, something from one realm can pass into another, can penetrate it. So sometimes, even in ordinary dreams, there are fragments of the etheric or astral. In the first body, the physical, you can travel in neither time nor space. You are confined to your physical state and to the particular time it is -- say, ten o'clock at night. Your physical body can dream in this particular time and space, but not beyond it. In the etheric body you can travel in space but not in time. You can go anywhere, but the time is still ten o'clock at night. In the astral realm, in the third body, you can travel not only in space but also in time. The astral body can trespass the barrier of time -- but only toward the past, not toward the future. The astral mind can go into the whole infinite series of the past, from amoeba to man. In Jungian psychology, the astral mind has been called the collective unconscious. It is your individual history of births. Sometimes it penetrates into ordinary dreams, but more often in pathological states than in healthy ones. In a man who is mentally diseased, the first three bodies lose their usual distinction from one another. A person who is mentally ill may dream about his previous births, but no one will believe him. He himself will not believe it. He will say it is just a dream. This is not dreaming on the physical plane. It is astral dreaming. And astral dreaming has much meaning, much significance. But the third body can dream only about the past, not about what is to be.

The fourth body is the mental. It can travel into the past and into the future. In an acute emergency, sometimes even an ordinary person can have a glimpse of the future. If someone near and dear to you is dying, the message may be delivered to you in an ordinary dream. Because you do not know any other dimension of dreaming, because you do not know the other possibilities, the message will penetrate your ordinary dreaming.

But the dream will not be clear because of barriers that have to be crossed before the message can become a part of your ordinary dreaming state. Each barrier eliminates something, transforms something. Each body has its own symbology so every time a dream passes from one body to another it is translated into the symbology of that body.

Then, everything becomes confused. If you dream in the fourth body in a clear-cut way -- not through another body but through the fourth body itself -- then you can penetrate into the future, but only into your own future. It is still individual; you cannot penetrate into another person's future. For the fourth body, the past is as much the present as the future is the present. Past, future and present become one. Everything becomes a now: now penetrating backward, now penetrating forward. There is no past and no future, but there is still time. Time, even as "the present," is still a flowing of time. You will still have to focus your mind. You can see toward the past, but you will have to focus your mind in that direction. Then the future and the present will be held in abeyance. When you focus toward the future, the other two -- past and present -- will be absent. You will be able to see past, present and future, but not as one. And you will be able to see only your own individual dreams, dreams that belong to you as an individual.

The fifth body, the spiritual body, crosses the realm of the individual and the realm of time. Now you are in eternity. The dreaming is not concerned with you as such, but with the consciousness of the whole. Now you know the entire past of the whole existence, but not the future. Through this fifth body, all myths of creation have been developed. They are all the same. The symbols differ, the stories differ a little bit, but whether they are Christian or Hindu or Jewish or Egyptian, the myths of creation -- how the world was created, how it came into existence -- are all parallel; they all have an undercurrent of similarity. For example, similar stories of the great flood exist all over the world. There is no historical record of them but, still, there is a record. That record belongs to the fifth mind, the spiritual body. The fifth mind can dream about them. The more you penetrate inward, the more the dream comes nearer and nearer to reality. Physiological dreaming is not so real. It has its own reality, but it is not so real. The etheric is much more real, the astral is even more real, the mental approximates the real and finally, in the fifth body, you become authentically realistic in your dreaming. This is the way to know reality. To

call it dreaming is not adequate. But in a way it is dreaming, because the real is not objectively present. It has its own objectivity, but it comes as a subjective experience. Two persons who have realized the fifth body can dream simultaneously, which is not possible before this. Ordinarily there is no way of dreaming a common dream, but from the fifth body onward, a dream can be dreamt by many persons simultaneously. That is why the dreams are objective in a way. We can compare notes. That is how so many persons, dreaming in the fifth body, came to know the same myths. These myths were not created by single individuals. They were created by particular schools, particular traditions working together. So the fifth type of dreaming becomes much more real. The

four preceding types are unreal in a sense because they are individual. There is no possibility of another person sharing the experience; there is no way to judge the validity of it -- whether it is a fantasy or not. A fantasy is something you have projected; a dream is something that is not in existence as such, but which you have come to know. As you go inward, the dreaming becomes less fantastic, less imaginary -- more objective, more real, more authentic. All theological concepts are created by the fifth body. They differ in their language, their terminology, their conceptualization, but they are basically the same.

They are dreams of the fifth body.

In the sixth body, the cosmic body, you cross the threshold of conscious/unconscious, matter/mind. You lose all distinctions. The sixth body dreams about the cosmos. You cross the threshold of consciousness and the unconscious world also becomes conscious.

Now everything is alive and conscious. Even what we call matter is now part of consciousness. In the sixth body, dreams of cosmic myths have been realized. You have transcended the individual, you have transcended the conscious, you have transcended time and space, but language is still possible. It points toward something; it indicates something. Theories of Brahma, maya, theories of oneness, of the infinite, have all been realized in the sixth type of dreaming. Those who have dreamt in the cosmic dimension have been the creators of the great systems, the great religions. Through the sixth type of mind, dreams are in terms of being, not in terms of nonbeing; in terms of positive existence, not in terms of non-existence. There is still a clinging to existence and a fear of non-existence. Matter and mind have become one, but not existence and non-existence, not being and nonbeing. They are still separate. This is the last barrier.

The seventh body, the nirvanic, crosses the boundary of the positive and jumps into nothingness. It has its own dreams: dreams of non-existence, dreams of nothingness, dreams of the void. The yes has been left behind, and even the no is not a no now; the nothingness is not nothing. Rather, the nothing is even more infinite. The positive must have boundaries; it cannot be infinite. Only the negative has no boundaries. So the seventh body has its own dreams. Now there are no symbols, no forms. Only the formless is. Now there is no sound but the soundless; there is absolute silence. These dreams of silence are total, unending.

These are the seven bodies. Each of them has its own dreams. But these seven dimensions of dreams can become a hindrance in knowing the seven types of realities. Your physiological body has a way to know the real and a way to dream about it. When you take your food, this is a reality, but when you dream that you are taking food, it is not a reality. The dream is a substitute for the real food. So the physiological body has its own reality and its own way of dreaming. These are two different ways in which the physiological functions, and they are very far apart from one another. The more you go toward the center -- the higher the body you are in -- the nearer dream and reality are to one another. Just like lines drawn from the periphery toward the center of a circle come nearer as they approach the center, and are further apart as they go toward the circumference, so too dream and reality come nearer and nearer as you go toward your center and they become further and further apart as you go toward the periphery. So as far as the physiological body is concerned, dreaming and reality are far apart. The distance between them is great. Dreams are just fantasy. This separation will not be so great in the etheric body. The real and the dream will come nearer, so to know what is real and what is a dream will be more difficult than in the physiological body. But still, the difference can be known. If your etheric travel has been real travel, it will happen while you are awake. If it has been a dream it will happen when you are asleep. To know the difference, you will have to be awakened in the etheric body. There are methods to be aware in your etheric body. All methods of inner working such as japa -- the repetition of a mantra -- disconnect you from the outside world. If you fall asleep, the constant repetition can create a hypnotic sleep. Then, you will dream. But if you can remain aware of your japa and it does not create a hypnotic effect in you, then you will know the real as far as the etheric is concerned. In the third body, the astral, it is even more difficult to know the difference because the two have come even closer. If you have known the real astral body and not just astral dreaming, then you will go beyond the fear of death. From

here, one knows one's immortality. But if the astral is a dream and not real, then you will be crippled by the fear of death. This is the point of distinction, the touchstone: the fear of death. A person who believes that the soul is immortal and goes on repeating and repeating it, convincing himself, will not be able to know the distinction between what is real in the astral body and what is an astral dream. One should not believe in immortality, one should know it. But before knowing, one must have doubts about it, uncertainty about it. Only then will you know whether you really know it or whether you have just projected it. If it is your belief that the soul is immortal, the belief may penetrate your astral mind. Then you will begin to dream, but it will just be a dream. But if you have no belief, just a thirst to know, to seek -- without knowing what is to be sought, without knowing what will be found, without any preconceptions or prejudices -- if you are just seeking in a vacuum, then you will know the difference. So people who believe in the immortality of the soul, in past lives, those who accept them on faith, may just be dreaming on the astral plane and not knowing the real. In the fourth body, the mental, dream and reality become neighbors. Their faces are so alike that there is every possibility that one will be judged to be the other. The mental body can have dreams that are as realistic as the real. And there are methods to create such dreams -- yogic, tantric and other methods. A person who is practicing fasting, loneliness, darkness, will create the fourth type of dreams, mental dreams. They will be so real, more real than the reality that is surrounding us. In the fourth body, the mind is totally creative -- unhindered by anything objective, unhindered by material boundaries. Now it is totally free to create. Poets, painters, all live in the fourth type of dreaming; all art is produced by the fourth type of dreaming. A person who can dream in the fourth realm can become a great artist. But not one who knows. In the fourth body, one must be aware of any type of mental creation. One should not project anything; otherwise it will be projected. One should not wish anything; otherwise there is every possibility that the wish will be the fulfillment. Not only inwardly, even outwardly the wish can be fulfilled. In the fourth body, the mind is so powerful, so crystal clear, because the fourth body is the last home for the mind. Beyond this, no-mind begins. The fourth body is the original source of the mind, so you can create anything. One must constantly be aware that there is no wish, no imagination, no image; no god, no guru. Otherwise they will all be created out of you. You will be the creator! It is so blissful to see them that one longs to create them. This is the last barrier for the sadhaka, the seeker. If one crosses this, he will not face a greater barrier. If you are aware, if you are just a witness in the fourth body, then you know the real. Otherwise you go on dreaming. And no reality is comparable to these dreams. They will be ecstatic; no ecstasy is comparable. So one must be aware of ecstasy, of happiness, of blissfulness, and one must constantly be aware of any type of image. The moment there is an image, the fourth mind begins to flow into a dream. One image leads to the next, and you go on dreaming. The fourth type of dreaming can only be prevented if you are a witness. Witnessing makes the difference, because if dreaming is there you will be identified with it. Identification is dreaming as far as the fourth body is concerned. In the fourth body, awareness and the witnessing mind are the path toward the real. In the fifth body the dream and the real become one. Every type of duality is cast off. There is no question of any awareness now. Even if you are unaware, you will be aware of your unawareness. Now dreaming becomes just a reflection of the real. There is a difference, but no distinction. If I see myself in the mirror, there is no distinction between me and the

reflection, but there is a difference. I am the real and the reflected one is not real. The fifth mind, if it has cultivated different concepts, may have the illusion of knowing itself because it has seen itself reflected in the mirror. It will be knowing itself, but not as it is - only as it is reflected. This is the only difference. But in a way, it is dangerous. The danger is that you may become satisfied with the reflection, and the mirrorlike image will be taken as the real. As far as the fifth body itself is concerned, there is no real danger if this happens, but it is a danger as far as the sixth body is concerned. If you have seen yourself only in the mirror, then you cannot cross the boundary of the fifth and go to the sixth. You cannot pass any boundary through a mirror. So there have been persons who have remained in the fifth. Those who say that there are infinite souls and each soul has its own individuality -- these persons have remained in the fifth. They have known themselves, but not immediately, not directly -- only through the medium of a mirror. Where does this mirror come from? It comes through the cultivation of concepts: "I am the soul. Eternal, immortal. Beyond death, beyond birth." To conceive of oneself as the soul without knowing it is to create a mirror. Then you will not know yourself as you are, but as you are mirrored through your concepts. The only difference will be this: if the knowledge is coming through a mirror it is a dream and if it is direct, immediate, without any mirror, then it is real. This is the only difference, but it is a great one -- not in relation to the bodies that you have crossed, but in relation to the bodies that are still to be penetrated. How can one be aware whether he is dreaming in the fifth or living the real? There is only one way: to drop every type of scripture, to take leave of every type of philosophy. Now there should be no more guru; otherwise the guru will become a mirror. From here on, you are totally alone. No one can be taken as a guide or the guide will become a mirror. From now on, the aloneness is total and complete. Not loneliness but aloneness. Loneliness is always concerned with others; aloneness is concerned with oneself. I feel lonely when there is no link between me and anyone else, but I feel alone when I am. Now one should be alone in every dimension: words, concepts, theories, philosophies, doctrines; gurus, scriptures; Christianity, Hinduism; Buddha, Christ, Krishna, Mahavira.... One should be alone now; otherwise anything that is present will become a mirror. Buddha will become a mirror now. Very dear, but very dangerous. If you are absolutely alone, there will be nothing in which you can be reflected. So meditation is the word for the fifth body. It means to be totally alone, free from every type of mentation. It means to be with no mind. If there is any type of mind it will become a mirror and you will be reflected in it. One should now be a no-mind, with no thinking, no contemplation. In the sixth body there is no mirror. Now only the cosmic is. You have been lost. You are no more; the dreamer is not. But the dream can still exist without the dreamer. And when there is a dream without the dreamer, it looks like authentic reality. There is no mind, no one to think, so whatever is known is known. It becomes your knowledge. Myths of creation come; they float by. You are not; things are just floating by. No one is there to judge; no one is there to dream. But a mind that is not, still is. A mind that is annihilated still exists -- not as an individual, but as the cosmic whole. You are not, but the Brahma is. That is why they say that the whole world is a dream of the Brahma. This whole world is a dream, maya. Not a dream of any individual, but a dream of the total, the whole. You are not, but the total is dreaming. Now the only distinction is whether the dream is positive. If it is positive it is illusory, it is a dream, because in an ultimate sense only the negative is. When everything has become part of

the formless, when everything has come back to the original source, then everything is and at the same time is not. The positive is the only factor remaining. It must be jumped over. So if, in the sixth body, the positive is lost, you penetrate into the seventh. The real of the sixth is the door of the seventh. If there is nothing positive -- no myth, no image -- then the dream has ceased. Then there is only what is: suchness. Now nothing exists but existence. Things are not, but the source is. The tree is not, but the seed is. Those who have known have called this type of mind samadhi with seed -- samadhi sabeej. Everything has been lost; everything has returned to the original source, the cosmic seed. The tree is not, but the seed is. But from the seed, dreaming is still possible, so even the seed must be destroyed. In the seventh, there is neither dream nor reality. You can only see something real up to the point where dreaming is possible. If there is no possibility of dreams, then neither the real nor the illusory exists. So the seventh is the center. Now, dream and reality have become one. There is no difference. Either you dream of nothingness or you know nothingness, but the nothingness remains the same. If I dream about you it is illusory. If I see you it is real. But if I dream about your absence or I see your absence, there is no difference. If you dream about the absence of anything, the dream will be the same as the absence itself. Only in terms of something positive is there a real difference. So up to the sixth body there is a difference. In the seventh body only nothingness remains. There is an absence even of the seed. This is nirbeej samadhi, seedless samadhi. Now there is no possibility of dreaming.

So there are seven types of dreams and seven types of realities. They penetrate one another. Because of this, there is much confusion. But if you make a distinction between the seven, if you become clear about it, it will help much. Psychology is still far away from knowing about dreams. What it knows is only about the physiological, and sometimes the etheric. But the etheric too is interpreted as the physiological. Jung has penetrated a little deeper than Freud, but his analysis of the human mind is treated as mythological, religious. Still, he has the seed. If Western psychology is to develop, it is through Jung not Freud. Freud was the pioneer, but every pioneer becomes a barrier for further progress if attachment to his advances becomes an obsession. Even though Freud is out of date now, Western psychology is still obsessed with its Freudian beginning. Freud must become part of history now. Psychology must proceed further. In America, they are trying to learn about dreaming through laboratory methods. There are many dream laboratories, but the methods used are concerned only with the physiological. Yoga, tantra and other esoteric training must be introduced if the whole world of dreams is to be known. Every type of dream has a parallel type of reality and if the whole maya cannot be known, if the whole world of illusions cannot be known, then it is impossible to know the real. It is only through the illusory that the real can be known.

But do not take what I have said as a theory, a system. Just make it a starting point, and begin to dream with a conscious mind. Only when you become conscious in your dreams can the real be known. We are not conscious even of our physical body. We remain unaware of it. Only when some part is diseased do we become aware. One must become aware of the body in health. To be aware of the body in disease is just an emergency measure. It is a natural, built-in process. Your mind must be aware when some part of the body is diseased so that it can be taken care of, but the moment it becomes alright again you become sleepy about it. You must become aware of your own body: its workings, its subtle feelings, its music, its silences. Sometimes the body is silent; sometimes it is noisy;

sometimes relaxed. The feeling is so different in each state that it is unfortunate we are not aware of it. When you are going to sleep, there are subtle changes in your body. When you are coming out of sleep in the morning, there are changes again. One must become aware of them. When you are going to open your eyes in the morning, do not open them right away. When you have become aware that sleep is over, become aware of your body. Do not open your eyes yet. What is going on? A great change is taking place inside. The sleep is leaving you and the awakening is coming. You have seen the morning sun rising, but never your body rising. It has its own beauty. There is a morning in your body and an evening. It is called sandhya: the moment of transformation, the moment of change. When you are going to sleep, silently watch what is happening. The sleep will come, it will be coming. Be aware! Only then can you become really aware of your physical body. And the moment you become aware of it, you will know what physiological dreaming is. Then in the morning you will be able to remember what was a physiological dream and what was not. If you know the inner feelings, the inner needs, the inner rhythms of your body, then when they are reflected in your dreams you will be able to understand the language. We have not understood the language of our own bodies. The body has its own wisdom; it has thousands and thousands of years of experience. My body has the experience of my father and mother and their father and mother and so on, centuries and centuries during which the seed of my body has developed into what it is. It has its own language. One must understand it first. When you understand it, you will know what a physiological dream is. And then, in the morning, you can separate the physiological dreams from the non-physiological dreams. Only then does a new possibility open up: to be aware of your etheric body. Only then, not before. You become more subtle. You can experience more subtle levels of sounds, perfumes, lights. Then when you walk, you know that the physiological body is walking; the etheric body is not walking. The difference is crystal clear. You are eating. The physical body is eating, not the etheric body. There are etheric thirsts, etheric hungers, etheric longings, but these things can only be seen when the physical body is known completely. Then by and by, the other bodies will become known. Dreaming is one of the greatest subjects. It is still undiscovered, unknown, hidden. It is part of the secret knowledge. But now the moment has come when everything that is secret must be made open. Everything that was hidden up till now must not be hidden any longer or it may prove dangerous. In the past it was necessary for some things to remain secret, because knowledge in the hands of the ignorant can be dangerous. This is what is happening with scientific knowledge in the West. Now scientists are aware of the crisis and they want to create secret sciences. Nuclear weapons should not have been made known to politicians. Further discoveries must remain unknown. We must wait for the time when man becomes so capable that the knowledge can be made open and it will not be dangerous. Similarly, in the realm of the spiritual, much was known in the East. But if it fell into the hands of ignorant people it would prove dangerous, so the key was hidden. The knowledge was made secret, esoteric. It was passed on from person to person very guardedly. But now, because of scientific progress, the moment has come for it to be made open. Science will prove dangerous if spiritual, esoteric truths still remain unknown. They must be made open so that spiritual knowledge will be able to keep pace with scientific knowledge. Dream is one of the greatest esoteric realms. I have said something about it so that you can begin to be aware, but I have not told you the whole science. It is neither necessary nor helpful. I

have left gaps. If you go in, these gaps will be filled automatically. What I have said is simply the outer layer. It is not enough for you to be able to make a theory about it, but enough for you to begin.

## Wiccan Chakras And Auras

### What's a Chakra?

Chakra is a Sanskrit word meaning wheel, or vortex, and it refers to each of the seven energy centers of which our consciousness, our energy system, is composed.

These chakras, or energy centers, function as pumps or valves, regulating the flow of energy through our energy system. The functioning of the chakras reflects decisions we make concerning how we choose to respond to conditions in our life. We open and close these valves when we decide what to think, and what to feel, and through which perceptual filter we choose to experience the world around us.

The chakras are not physical. They are aspects of consciousness in the same way that the auras are aspects of consciousness. The chakras are more dense than the auras, but not as dense as the physical body. They interact with the physical body through two major vehicles, the endocrine system and the nervous system. Each of the seven chakras is associated with one of the seven endocrine glands, and also with a group of nerves called a plexus. Thus, each chakra can be associated with particular parts of the body and particular functions within the body controlled by that plexus or that endocrine gland associated with that chakra.

All of your senses, all of your perceptions, all of your possible states of awareness, everything it is possible for you to experience, can be divided into seven categories. Each category can be associated with a particular chakra. Thus, the chakras represent not only particular parts of your physical body, but also particular parts of your consciousness.

When you feel tension in your consciousness, you feel it in the chakra associated with that part of your consciousness experiencing the stress, and in the parts of the physical body associated with that chakra. Where you feel the stress depends upon why you feel the stress. The tension in the chakra is detected by the nerves of the plexus associated with that chakra, and transmitted to the parts of the body controlled by that plexus. When the tension continues over a period of time, or to a particular level of intensity, the person creates a symptom on the physical level.

The symptom speaks a language that reflects the idea that we each create our reality, and the metaphoric significance of the symptom becomes apparent when the symptom is described from that point of view. Thus, rather than saying, "I can't see," the person would describe it as keeping themselves from seeing something. "I can't walk," means the person has been keeping themselves from walking away from a situation in which they are unhappy. And so on.

The symptom served to communicate to the person through their body what they had been doing to themselves in their consciousness. When the person changes something about their way of being, getting the message communicated by the symptom, the symptom has no further reason for being, and it can be released, according to whatever the person allows themselves to believe is possible.

We believe everything is possible.

We believe that anything can be healed. It's just a question of how to do it.

Understanding the chakras allows you to understand the relationship between your consciousness and your body, and to thus see your body as a map of your consciousness. It gives you a better understanding of yourself and those around you.

## The Seven Chakras

The following is a general summary of my current understanding of the physical locations and elements associated with each chakra. Over the years I have noticed some minor discrepancies between how different people "define" each chakra, (particularly the second and third chakras) but the differences have only been minor. Certainly the colors and locations of the chakras have always been consistent. The base chakra extends down and the crown chakra extends up...the chakras in between have vortexes both to the front of the body and to the back.

The first chakra is located at the base of the spine and is associated with red. It is the chakra that governs our physical existence, our bodies and our health.

The second chakra is located in the area of the womb (or thereabouts for men) and is associated with the color orange. This chakra governs creativity, and some say emotion. (I associate emotion with the heart chakra).

The third chakra is located at the solar plexus and is associated with the color gold (yellow). It is associated with the will or desire.

The fourth chakra (the middle chakra in the chain of seven) is the heart chakra and is associated with the color green, and also the color rose, which is the "color of love." This chakra is connected with emotion and human love.

The fifth chakra is located at the throat and is a bright blue. It governs communication and personal magnetism. It is the chakra that most influences intercommunication and our "personas." It is also the link between emotion and thought.

The sixth chakra is located at the third eye (mid-forehead) and is indigo (deep purple/blue). This chakra is associated with thought (though some say the third chakra

governs thought) and with vision, particularly psychic vision. It is also the chakra of spiritual love and connection.

The seventh chakra is at the crown of the head, and is violet fading to white further away from the body. This chakra is our connection to our "higher selves" and to the "divine." It is associated with wisdom and integration of our eternal selves with our current physical selves. It is like our umbilical cord to "God."

When all the chakras are "whirling," open, bright and clean, then our chakra system is balanced. When a chakra becomes blocked, damaged, or muddled with residual energy, then our physical and emotional health can be affected. Often this occurs habitually as the result of negative or incomplete belief systems. The effects of our habits, feelings, beliefs, thoughts, fears and desires can be found in our chakras.

For example, if you eat poorly (alot of processed food, for instance) and don't exercise, chances are your root (red) chakra is going to become sluggish, darkened and dull. If you "close off" your emotions because they're painful or overwhelming, your heart chakra is likely to become tight and closed and block emotional energy. If you, on the other hand, are extremely centered in your intellect, you may have a bulging and bright third eye chakra but a disproportionately small heart chakra or root chakra or womb chakra. Or perhaps you're cerebrally focused on finding answers to deep questions about "reality." (as I was for a while). In the West we tend to value the upper chakras over the lower chakras. This probably has it's roots in our ancestors' religious aversion to the "flesh" and their focus on the rewards of "heaven."

The goal is a strong, clear, balanced energy system. The more open, clear and balanced the chakras, the more energy can flow through your system. This energy is essential for vitality, health, and continued growth on all levels.

## Animal Magic

Animal magic is the use of an animal for its symbolism and energies. Animals can also be animal spirit guides. Similar to spirit guides, they are used for thier properties (of strength or skill) and guidance. Symbols of these animals can bring thier properties to spells. Zuni Bear-good health Hopi Hand-life, creative, healing Cactus-nature's reservior Steer Skull-silent testimony Kokopelli-fertility, joy, music Thunderbird-caller of rain Scorpion-defense, self-protection Buffalo Skull-sacredness, reverence for life Thistle-Scottish symbol Shamrock-Irish symbol Star of David-union, heart, love Heart-love, fondness Cross-redemption, salvation LuIgI says: Angels-guardians of hope and wonder Yin & Yang-balance, harmony Celtic Knot-long life, eternity Unicorn-redemption, salvation Dragon-wisdom, nobility Pegasus-carrier of lightning Smiley Face Peace Sign Dove-love, peace, gentleness 4 Leaf Clover-good luck Raptor-speedy thief Parasaurolophus-parallel crested lizard Stegosaurus-the covered lizard T Rex-lizard king Mastodon-lumbering giant Triceritops-horrible 3 horned face Brontosaurus-harmless giant Pterodactyl-wing finger Bull-strength, warning Cow-patience, stoicism Pig-

intelligence, hunger Goat-stubborn, omnivorous Dog-loyalty, protection Cat-independence, grace, healing Rhino-durability, strength Elephant-long life, self-preservation LuIgI says: Zebra-family-oriented, alert Polar Bear-fearlessness, power Giraffe-watchfulness, mobility Gorilla-brute strength, adaptability Hippo-linking water and earth, survival Lion-power, strength, respect Monkey-playfulness, agility Bobcat-fierce, loner intensity Penguin-playful, loving Panda-playful, kindness Orca-focus, power Manatee-peaceable, unassuming Water Buffalo-enormous strength, hard working Camel-weary, enduring Kangaroo-feisty, funloving Ostrich-fickle, fast moving Pelican-ever watchful, grace Alligator-aggression, survival, adaptability Ant-team player, worker Armadillo-active, nocturnal, protection Bat-guardian of the night, cleaner Bear-power, adaptability Bear Paw-strength, mobility Beaver-builder, gather LuIgI says: Buffalo-sacredness, life builder Butterfly-metamorphosis, carefree, transformer Cougar-leadership, courage Coyote-prankster, insight, playful Crane-solitude, independence Deer-love, gentleness, kindness Dolphin-kindness, play, bridge man to ocean Dragonfly-flighty, carefree Eagle-divine spirit, connection to creator Elk-strength, agility, freedom Fox-cunning, provider, intelligence Frog-connection with water element Goose-faithful, communicative, traveler Grizzly Bear-hunter, nature's pharmacist Hawk-messenger, stopper of time Horse-stamina, mobility, strength Hummingbird-messenger, stopper of time Lizard-conservation, agility Loon-solitude, song, romance Moose-headstrong, unstoppable, longevity Mouse-timid, secretive, sneaky Otter-laughter, curiosity, truth, patience Owl-wi LuIgI says: Owl-wisdom, perseverance Pheasant-confidence, attraction, perseverance Quail-sacred spiral, ceremonial, Holy Rabbit-alertness, resourceful Raccoon-bandit, shy, determination Ram-new beginning, teacher, hoarder Raven-trickster, mischievous Road Runner-speed, agility, cleverness Salmon-instinct, persistence, determination Seahorse-confidence, grace Shark-hunter, survival Skunk-wary, conspicuous, intense Snake-shrewdness, transformation Spider-creative, pattern of life Squirrel-trusting, innocence Swan-grace, balance, festive Turkey-smart, elusive Turtle-self-contained creative source Whale-wisdom, power, cleanser Wolf-loyalty, success, perseverance Wolf Paw-freedom, success, guidance

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it? Power animals are great advice givers, often representing our higher selves that we haven't been paying attention to lately. In a meditative state you can ask for their assistance on problems that have been nagging at you. At times, two power animals can work in conjunction with each other, as long as they want to. Silver has had some truly interesting & fruitful conversations with hers. Power animals can assist you in the waking state as well. Perhaps you are trying to teach someone a particular theme & they are having difficulty understanding. Ask wolf for assistance; she is the great teacher. Remember the old adages: clever as a fox, strong as an ox, etc.? Perhaps you need camouflage - then ask Brother Fox for assistance. If you seek wisdom, ask the Eagle. the Lynx knows the art of keeping secrets & the Swan guides one into dreamtime. The Panther is a good protective animal, though she does have a sarcastic, laid back nature. Power animals are not limited to mammals. The reptilian & insect kingdoms can be just as helpful. Children can also be taught to work with animals & have a great ideal of success with them. Dragonfly tells us how to break through illusions & how to gain power through our dreams & goals. She teaches higher aspiration. The act of honoring an animal is not an act of worship, but is the acknowledgment of their power & their being as brothers & sisters of the entire universe. The energy of the animals, birds & other creatures that assist us should be honored. For too long, we have subjugated these creatures who are our equals in the system of the Universe. The Native Americans leave tobacco as a gift, scattered on the ground. You could also burn incense in honor of the animal. When honoring - leave a gift of some sort. A crystal or gem on your altar is also a lovely gift.

Many modern Witches have animal familiars, usually cats, which are their magical helpers. Some also have dogs, birds, snakes or toads. Witches do not believe the familiars are "demons" or spirits in animal form but simply animals whose psychic attunement makes them ideal partners in magical workings. Some Witches say that it is possible to endow pets with magical powers and turn them into familiars, though others don't believe it should be done. Still others believe familiars are never "pets" (and should never be treated as such) but are animals who volunteer to work as familiars and are Karmically attracted to Witches. Witches who do not have familiars send out psychic "calls" to draw the right animal. Familiars reputedly are sensitive to psychic vibrations and power and are welcomed partners inside the magic circle and other magical work. They also serve as psychic radar, reacting visibly to the presence of any negative or evil energy, whether it be an unseen force or a person who dabbles in the wrong kind of magic. Familiars are also given psychic protection by their Witches. Some Witches it seems also use the term familiar to describe thought-forms created magically and empowered to carry out a certain task on the astral plane. Sorcerers and shamans in cultures around the world also have helpers in the form of spirits. Dispatching them on errands to heal, harm or kill - called sending. The physical shape of a familiar varies. New Guinea sorcerers rely on snakes and crocodiles, while in Malaya, the familiar is usually an owl or badger passed down from generation to generation. Throughout Africa, the wild creatures of the bush are said to be Witches' familiars: for the Lugbara, they are said to be the toad, snake, lizard, water frog, bat, owl, leopard, jackal and a type of monkey that screeches in the night; for the Dinka, they are black cobras and hyenas. The Zulus' familiars are said to be corpses dug up and re-animated with magic; they are sent out at on night errands to scare travelers with their shrieking and pranks. In Shamanism, a novice shaman acquires his

familiar spirits, usually manifesting in animal, reptile or bird shapes, when he completes his initiation. He or she may send them out to do battle in his or her place, but if they die, so does the shaman. Familiars usually stay with their shaman until death, then disappear.

Among certain Eskimos, the familiar is embodied in an artificial seal, not a live animal.

In closing, what I usually instruct in this area is that the student of magic who feels that they have found a familiar is that they should practice an exercise called "Trading Places" by Keith Harry. This exercise is simple enough to memorize and to practice, and though it was not written specifically for bonding with an animal familiar it was designed for becoming familiar with an animal, and inducing a mystical experience. I think you will readily discern its value in the acquiring of a familiar. Trading Places Exercise Objective:

To trade places (mentally) with a dog or cat, or other animal. Setting: Home, Zoo, Wilderness, etc. Instructions: 1. Relax your body as completely as you can. Calm your mind, eliminating all thoughts which do not relate to your intent and purpose. Sit so that you are comfortable, and as nearly as possible on the same level with the animal you will

be working with. Lie down if you like. The important thing is that you are able to comfortably make eye contact with your animal partner in this exercise. It is also important to satisfy yourself that the animal is likewise comfortable and secure with you.

2. Take a deep breath. As you slowly exhale, look into the animal's eyes, and imagine that a part of your awareness is being transmitted through your breath into the animal's mind. Watch the animal breathe, and imagine that a part of its awareness is being transmitted into your mind. 3. Continue looking directly into the animal's eyes until you feel your consciousness merge with the animal's consciousness. Benefits: As the

boundaries between you and the animal dissolve, you may feel as if you've really traded places with a member of another species, as though a part of you has become the animal - this is the height of subjective merging. You may begin to feel compassion for another

species. You'll also probably recognize some of the artificial differences between the human and animal worlds. You may be able to feel or sense the actual flow of the animal's emotions and mental imagery. Should you accomplish this then it should be no trouble for you to contract with the animal to serve as your magical partner. Asking another to become such a partner also places upon you the responsibility of becoming its partner. I would not recommend contracting an animal to become your familiar and then treating the animal as a pet. A pet is something you possess, own. A Familiar, to my way

of thinking, is an individual who has entered into a mutually beneficial relationship (partnership) with you, and therefore should be afforded the respect and consideration due a partner.

## **Animals and Familiars**

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An Animal Totem is an important symbolic object used by a person to get in touch with specific qualities found within an animal which the person needs, connects with, or feels a deep affinity toward. One can have several animal guides through out life. Sometimes an animal guide will come into one's life for a short period of time, and then be replaced by another depending on the journey or direction one is headed toward. Our guide will instruct and protect us as we learn how to navigate through our spiritual and mundane life. When one finds an animal which speaks strongly to

them or feel they must draw more deeply into their lives, they fill their environment with images of the animal to let the animal know they are welcome in the person's space.

Animal guides can help us get back to our Earthly roots, and reconnect with nature by

reminding us we are all interconnected. To first do this we need to know what our  
Animal Totem is.

Although bears are thought to be ferocious carnivores, they are actually quite playful and eat less meat than some smaller animals -- supplementing their diets with plants and fruit.

Bears are astonishingly swift for their size, running 35-40 mph in short distances. The most common bear is the black bear. This name can be misleading since some black bears are various shades of brown. The Grizzly is most famous for its ferocious strength but is not aggressive by nature. The largest bear is the Alaskan Brown Bear who is a relatively solitary animal. The "cute" Polar Bear is the most aggressive of all bears -- the best hunter and the most dangerous. Bear teaches us to respect our natural hibernation cycles. Just as Bear rests during winter and reawakens during spring, we need spaces of rest and rejuvenation. Bear calls us to awaken the potential within ourselves and the power of our unconscious mind. Bear reminds us there is a time for playfulness and a time to be assertive.

The most familiar bee is the bumblebee which has a large hairy body, and a long reddish hairy tongue to soak up nectar. On their hind legs, pollen sticks to the combs and brushes located on their body which is then stored in a pollen basket otherwise known as a honeystomach. To fill this sack a bee must suck nectar from 60 flowers.

The males are known as drones and play no part in the organization of the colony. It is the queen and workers (their daughters) which create the complex social structures they live in.

These bees may have highly specialized functions such as defense, food collection, food storage, or reproduction.

Bee shows us we can accomplish what seems impossible by having dedication and working hard. It asks us to pursue our dreams with incredible focus and fertilize our aspirations. Bee teaches us to cooperate with others who have similar goals so we can learn how to help each other.

Buffalo's humped shoulders and horns indicate stored-up power. When threatened, buffalo create a defensive circle in which cows encircle the calves, and bulls encircle the cows. When provoked, buffalo can be unpredictably dangerous.

The Plains Indians hold the buffalo sacred. Tribes would offer prayers of gratitude both before a hunt and after a buffalo was killed to honor the spirit of the animal that provided them meat, shelter, and clothing.

Buffalo reminds us to give thanks for what we have, and pay tribute to the sacrifice of life that allows us to survive. It comes to teach us to reconnect with the Earth, respect all life, and honor our own divine essence.

Butterfly spends the first part of its life crawling the earth, before metamorphosis leads it to spin a home for stasis (known as a cocoon). After transforming, Butterfly is reborn as various beautiful colored winged creatures of the air.

This insect is extremely sensitive to the Harmony of Earth, and is the first creature to

leave a damaged ecology. Butterfly's graceful dancing-like appearance on flowers reminds us to find the joy in nature and make it a part of our life. Butterfly enters our life as a messenger for change. If it comes to us hurt or ill, Butterfly asks us to stop keeping our joy at bay. It may take some time being alone with ourselves to listen to Butterfly's gentle requests that we allow the natural transformation of things in our lives.

This cat goes by several names including Mountain Lion, Panther, and Puma. They are solitary cats who, unlike other cat species, are active during the day. They are also the most widely distributed cats in the Americas. These elusive hunters will pounce on their prey with a strong short burst of energy after studying its movements, never hesitating, showing none of its movement is wasted.

Cougar spirit will teach us to assert ourselves, and take control of our life so we can become leaders. Cougar's graceful swiftness shows us how to understand the natural flow of our environment and move into a position of leadership.

Coyotes, also known as the Desert Wolf, are recognizable by their thick bushy tail, pointy nose, and ears. In the winter their coat grows thick to protect them from the harsh weather. They can run up to 30 mph, and their call will be heard up to 3 miles. Coyotes can live in urban areas as long as food and shelter is available. They form loose family groups which form for short periods of time then break apart, depending on the food supply. This large group formation will work together to catch deer. Normally coyotes hunt alone or in pairs. In this situation, one may intentionally chase small prey into the jaws of another coyote so they both can share a meal. A good way to tell a coyote apart from a wolf is its tail, which they carry low while the others carry their tails high.

Coyote teaches us to laugh at our mistakes so we won't get mired in the pain of life's lessons. Coyote comes into our lives when we need to understand the balance of wisdom and foolishness.

Deer is a keen observer, enabled to see well in low lighting and its sensitive hearing allows it to perceive a twig snap in the distance. For the first few days of life a fawn hardly moves, hidden by the color of its coat from predators. Once it can stand, it follows its mother around to learn how to survive. The graceful movement and gentle nature of these creatures show us the innocence of nature. Deer is a messenger of serenity, can see between shadows and hear what isn't being said. Deer teaches us to maintain our innocence and gentleness so we can share our open heartedness with others.

Dolphin is a beautiful, playful animal who's freedom wanders. It lives in water but is actually a mammal that needs to breathe air. It breathes air through a single nostril also known as a blowhole located on top of its head. Dolphin emerges from the water with a short explosive exhalation. Normally it reaches the surface every two minutes for air, but is capable of holding its breath for several minutes when making rapid deep dives.

Dolphin is dependent on two totally different worlds.

Dolphin comes when we need to break emotional barriers and communicate truth.

Dolphin will then guide us to find harmony by moving forward with our life.

If you want to make a deeper connection with your Animal Totem, fill your environment with images of the animal to let the animal know it is welcome in your space.

Dragonfly eggs are laid within their territory near the water. Once hatched, these nymphs will live nearly two years on the bottom of streams and ponds. As they reach adulthood an amazing thing occurs, they transform into dragonflies and ascend to the air. In the air, they travel with wings that sparkle with spectacular colors by reflecting and refracting light and other colors. No insect or bird can maneuver as well as a dragonfly. Flying up to 30 mph, they will twist, turn, move up and down, fly backwards, even change directions instantaneously and still will spot movement 40 feet away.

The power of Dragonfly lies in its ability to see around things by looking from different angles. Using its ability to transform colors and lights by reflecting and refracting them, Dragonfly shows us that life, like light, can bend, shift, and adapt in various ways, making life's appearance never be what it appears to be. Dragonfly's magic shows us to see through life's illusions and find our true vision. It calls us to transform within our lives and reminds us to feel deeply so we will have the compassion necessary to help ourselves and others.

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Ducks are the largest and most diverse group of waterfowl. Frequently males and females are colored differently, the males have brighter plumes, and have different vocal sounds.

They prefer being in places where they are comfortable and will return to those places.

They have a strong sense of community and are social.

Duck will remind us we sometimes need to return to the parts of ourselves that need to feel safe and comfortable. It also teaches us to be graceful when handling our emotions.

Duck teaches us to drink sustenance from the waters of life.

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Eagles hunt with sight and sound, seeing eight times greater than humans because their eyes are closer to the front of their head. Their incredible sight and hearing makes them good at feeding themselves from the land while flying at great heights. They use their feathers as little winglets to reduce turbulence which increases lift. Eagles use their back talons to kill small prey while using their front three to grasp the prey securely. Their sharp beaks cut and tear while using their strong jaw muscles to crush their prey. Both

males and females incubate the eggs. If humans encroach on Eagles' nests or touch them the Eagle will likely abandon it.

Native Americans send their prayers to Eagle, so as he rises above the chaos to meet the Creator and return, he will return with a vision for the people. Hence their feathers are considered great aids making spiritual contact in prayer with Eagle. Eagle shows us that people with high ideals need to be able to spread their wings so they can reach for the stars. As long as one follows their intuition they will be heading in the right direction. Eagle brings the gift of clarity of vision through you for you and for others. If you want to make a deeper connection with your Animal Totem, fill your environment with images of the animal to let the animal know it is welcome in your space.

Elk are seldom seen alone, preferring to live in large herds. This does not mean they

don't need some personal space. If they are cornered they will make full use of their magnificent antlers. They are known to fight aggressively with other elk for mating rights, and it is not uncommon for them to draw blood (or worse) over this matter. Nevertheless, they can be unpredictably passive one moment and aggressive the next. Their incredible stamina enables them to run for long periods of time, while their strong reflexes allow them quick response to anything in their path. They never graze at night, and if the herd is attacked they will bolt in every direction to confuse the predator.

Elk's regal demeanor reminds us if we are confident, we can claim our Empowerment. It teaches us to maintain and protect our selves by taking time out. Elk realizes it is important to remain closely connected with community, and being observant of subtle energies.

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Foxes are highly adaptable creatures who will move into urban surroundings when, their habitat is encroached on by humans. They maintain a territory, but it greatly decreases when they live in urban areas as opposed to hill country. Each territory is kept by one family group, which consists of a dog fox, vixen, and their cubs. If there is a good food supply than the family group can expand to include a few other adults. Nevertheless, only one vixen will produce cubs in the group. A vixen usually has four to five cubs at once who are born deaf and blind. The parents dig a den into the

Earth where the cubs stay until they are four weeks old. By then they are strong enough to go hunting with their mother. As for food, foxes are not too picky eating anything from earthworms, crabs, and fruit to small mammals. When foxes kill all the hens in a roost it's not because they go into a "blood lust". They bury the excess prey to eat when the food supply is short.

Fox's clever nature makes it a master of camouflage. When hunted by hounds, Fox will psyche them out by doubling back on its own trail, and run around in circles to break the scent. It has the amazing ability to meld into the background, allowing it to quietly observe the situation around them. Foxes then find out how to outwit its predator or prey by moving in and out of predicament-causing confusion or creating order.

Fox comes to us when we need to slip out of a situation so we can be silent witness to what is really taking place behind the scenes. We need to use our cleverness to our advantage, but we must remember to be discreet. Fox asks us to carefully look at where we are coming from, so we can remember to approach things with a clear conscious. If you want to make a deeper connection with your Animal Totem, fill your environment with images of the animal to let the animal know it is welcome in your space.

Frogs can jump 20 times their body size in one leap. As adults they breathe from their lungs and absorb oxygen through their moist skins. They use their tongues, which are covered in a sticky mucus, to catch prey. If they eat something poisonous they regurgitate their entire stomach. Tadpoles can live out of water as long as they remain moist. They will eat their own tails and it is absorbed as it grows into a frog. Frogs can be hypnotized by shining a light at both of their eyes or being placed on their back and having their stomach gently stroked.

Frog understands how stress can create a whirlwind of negative energies, and reminds us to refresh ourselves so we won't get burnt out. It brings cleansing power through tears of

sorrow or joy. Frog knows the importance of releasing our pains with a shower of cleansing water so we can transform into who we are meant to be.

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Hawks are predatory birds with remarkably sharp claws (talons) whose size greatly varies within the 250 species. Female hawks are usually larger than the males. These raptors hunt during the day employing the use of their fierce talons to tear apart their prey. Most hawks live in prairies, marshlands, forests, or open savannas. In these habitats they use their acute vision to hunt their food and raise their offspring. Hawks are fearless birds who will face off with poisonous snakes if necessary.

Hawks piercing shriek tears through the air. In its shrill cry lies an important message which represents illumination. Hawk teaches us to scope out the situation and focus on our talents, trying to draw them out for our use. Hawk learns to see the big picture to understand the past, present, and future. Hawk asks us to be observant of surroundings so we won't get distracted from our path by others. It also reminds us not to get caught up in minor annoyances in order to maintain our inner balance.

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Hérons stand silently in shallow water patiently studying fish, frogs, and crayfish movements. In one quick movement herons plunge their heads into the water and catch their prey. These birds will resolutely defend their feeding territories from other herons. Great Blue herons are the largest of the species in North America standing nearly 4 ft tall, and will live for as long as 23 years. These birds are opportunist eaters who'll eat practically anything small enough to swallow. When nesting, herons create crude nests in trees out of sticks. If the nest doesn't collapse in winter, they'll reuse the same nest only making necessary repairs.

In the past herons were killed for their feathers which were used to adorn people's wardrobe and as cooking utensils. In 1900 the federal government passed the Lacey Act prohibiting the interstate and foreign commercial trade of feathers. By 1918 The Migratory Bird Treaty Act passed, enabling the federal government to set season and bag limits on hunting of waterfowl. Due to these two laws, the nearly extinct heron has returned in respectable numbers.

Heron's slow, deliberate manner produces a ceremonial aura, and displays the harmonious natural flow of being ourselves. Heron teaches us how to become comfortable in uncertain situations where we need to watch for an opportunity to arise and quickly grasp it. It calls us to take courage and follow our true path which will be discovered through exploring our inner selves, and finding what draws us to action.

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The horse was introduced to this continent by the Spanish, transforming this continent by providing its inhabitants with a freedom of movement and travel no other animal could provide. They pulled wagons and provided a speedy form of travel for the Natives. Because of the horse these people were now able to travel great distances along with their belongings.

Pegasus, Centaur and Unicorn are forms horses have taken throughout mythology. These magical creatures can see the essence of a man's soul. Once wild horses where in the

millions,  
currently there are only a few hundred herds left. They were pushed off the land by humans and hunted for domestication. Despite domestication, their strong love of freedom has kept their spirit alive.

Horse represents freedom and power. Horse people are wild spirits that cannot be broken. If Horse comes to you, look for safe passage into the new. We must synchronize our motives with that of others so we can quickly and steadily reach our goals.

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Unlike other birds who gain flight power from the down-stroke, hummingbirds find much power in the upstroke as well. This allows them to flap their wings 50 times a second making it a blur. This is helpful since their feet can only be used for perching. Because their breathing, heart rate, and body temperature are so high, they must feed every 10 minutes, consuming 2/3 their body weight daily.

Hummingbird's feathers are prized in many traditions, for their magical qualities. Hummingbird comes when we need to spend time soaking in the love of nature so we can learn how to integrate joy into our lives.

If you want to make a deeper connection with your Animal Totem, fill your environment with images of the animal to let the animal know it is welcome in your space.

Lizards keen sense of vibrations from the ground, excellent hearing and sharp eyesight enables them to detect the slightest movement. One fascinating ability lizards have, is being able to break off their tails to escape predators. As their tail is writhing it distracts the predator so the lizard can make its escape. Unfortunately, a lizard can only do this once because the tail grows back cartilage instead of vertebrae.

In myths and lore, Lizard is associated with dreaming. Dreams awaken our unconscious mind and make us aware of issues we haven't been ready to face in our conscious lives. Lizard appears when we need to analyze our present reality, and brings the message for immediate change in some area or areas of our life. This change can represent letting go of old ideas, or negative behaviors which endanger our growth.

If you want to make a deeper connection with your Animal Totem, fill your environment with images of the animal to let the animal know it is welcome in your space.

Though these animals appear awkward, they possess a gracefulness with which they move easily through deep snow and unstable terrain. Their excellent depth perception, and sense of hearing enable them to know when to camouflage themselves. This is an incredible feat since the adult male can stand 7 feet tall and weigh 1,200 pounds. These animals can be unpredictable by running away when it sees you, ignoring you, or mauling you.

Moose calves are born with their eyes open, and those with this totem are usually born with their inner eyes open. Moose uncovers the depth of who you are and aligns you with your inherent wisdom. Moose teaches us to value ourselves and reward ourselves for a job well done. There is no reason to be egocentric when one knows their own value.

If you want to make a deeper connection with your Animal Totem, fill your environment with images of the animal to let the animal know it is welcome in your space.

The otters white whiskers have gained them the nickname of "Old Men of the Sea". As

the smallest of all mammals, male otters grow to just over 4 feet long, including their tail. Sea otter babies are almost the same size as their mothers. Otters have huge appetites and will normally eat 5,000 pounds of food a year. Though they'll eat any type of marine animal, they prefer the slower moving prey.

Otter brings understanding of our childlike self and asks us to rediscover our playful side.

In its wisdom it advises us to  
nurture our talents and make good use of them.

If you want to make a deeper connection with your Animal Totem, fill your environment with images of the animal to let the animal know it is welcome in your space.

Owls, which have been called cats with wings, are the silent hunters of the night. Their downy feathers and the front edge of their wings have a fringe which silences their flight. The wings are substantially bigger than their actual body making their slow smooth flight all the easier. These birds also have a third eyelid which moves from side to side to clean their vision. An owl's eyes are fixed in the socket. To see in various areas, their incredibly flexible necks can rotate 270 degrees in any direction. Owl's vision and hearing work harmoniously enabling them to eat their  
body weight on a daily basis.

Owls know when to move silently and when to be still, which makes them the keepers of secrets. These solitary birds don't feel the need to proclaim their presence to anyone until the timing is right. Owl comes to us when we need to open our eyes, and study the situation at hand. If we watch and listen with our inner selves we can figure out what is happening behind the scenes, and confront those who are trying to deceive us at the appropriate time.

If you want to make a deeper connection with your Animal Totem, fill your environment with images of the animal to let the animal know it is welcome in your space.

Rabbits normally live alone in the wild making their homes by burrowing underground. Rabbits are curious animals who like to explore their surroundings. They live on a few acres of land, and become familiar with every square inch. They are territorial creatures who will fight over their piece of land. Their eyes can see in every direction, so they will watch a bird in the air while watching a predator on the ground. When aroused, their ears stand up. All these characteristics combined with their willingness to run away, are what rabbits use to defend themselves against  
predators.

Rabbit is often connected with fear because they are timid and constantly on guard. Rabbit wants us to learn how to face our fear and know when to defend our space or walk away. It shows us that defending ourselves doesn't always involve fighting back. Rabbit teaches us to listen carefully to what is going on in our environment so we can accurately  
use our intuition when in danger.

If you want to make a deeper connection with your Animal Totem, fill your environment with images of the animal to let the animal know it is welcome in your space.

Ravens are the largest songbirds in North America. Their bodies are covered in rich black plumage, which shines with an iridescent bluish color. Though often mistaken with crows, ravens are much larger and their croak is more raucous. Ravens are intelligent masters of mimicking the calls of other animals, and have also been known to mimic some human words. They are good at finding food and communicating with other ravens where food is located. It is their natural talent of recycling, which has gained these birds a

bad rap. They do a good job cleaning up nature by eating dead animals. Ravens further recycle by using the same nests year after year, and bringing in new materials for repairs if necessary. These birds build their nest in large trees or the sides of cliffs where they usually lay 4-5 eggs. They don't wander far from where they were raised and will only get a new mate if one of the pair dies. Ravens are known as the "keeper of secrets" in several native tribes, and are the teachers of mysticism. They have been wrapped in a wealth of myth and lore throughout many cultures and ages. Their black color and diet of dead associates them with the vast void of darkness, which is representative of the unconscious.

Raven flies to us with heightened awareness and greater understanding of our consciousness. It is with this new perception that we begin seeing into the hearts of others and experience their feelings. Raven asks us to experience the transformation it brings within our multidimensional self, and be reunited with the mysteries of the universe so we can expel our inner demons.

If you want to make a deeper connection with your Animal Totem, fill your environment with images of the animal to let the animal know it is welcome in your space.

Sheep are the most widely distributed domestic animal in the world. They were originally domesticated in Iraq, approximately 11,000 years ago. There are currently over 800 breeds of domestic sheep of which half of them are bred for their pelts and wool, to make clothing and carpets. These nimble climbers have four compartment stomachs, and can live up to 20 years.

Sheep has been the symbol of purity and innocence for many centuries. Sheep is a spiritual helper who shows us that working in groups can enable us to find solutions to our problems, which opens us up to peace entering our lives.

If you want to make a deeper connection with your Animal Totem, fill your environment with images of the animal to let the animal know it is welcome in your space.

Snakes smell with their tongues, and that's why it flickers out of their mouth so much. An amazing aspect of snakes is their ability to shed their skin and create a new layer. Before they shed their skin, their eyes cloud over giving them a trance like appearance. Once they have fully shed their old skin, their eyes clear up and they leave the place, never looking back.

Snake comes when we are moving toward change, and need to let go of a part of our old self. Snake awakens our spiritual intuition allowing us to explore the mysterious depths of our mind

and soul. Its unblinking stare looks into our souls, and teaches us how to birth untapped power and creative wisdom.

If you want to make a deeper connection with your Animal Totem, fill your environment with images of the animal to let the animal know it is welcome in your space.

Spiders are very delicate creatures that play an important role in the myths and lore of many peoples as the teacher of balance between the past and future, the physical and spiritual. To the Native Americans, Spider is Grandmother, the link to the past and future.

In India, its associated with Maya, the weaver of illusions.

With its gentle strength, Spider spins together the threads of life with intricate webs.

Spider knows the past affects the future and vice versa. It calls us to make use of our creativity and weave

our dreams into our destiny.

If you want to make a deeper connection with your Animal Totem, fill your environment with images of the animal to let the animal know it is welcome in your space.

Turtles love the water, in fact they spend a lot of time in the water, and go ashore to lay and bury their eggs. There are some 250 types of turtles found in the world and only 48 of them live in the United States. Turtle survival is highly based on their body structure.

They use the shell (which is actually their backbone and ribs) on their backs as their home and can retreat into it when they sense danger. Another way turtles survive is by sensing vibrations in the water through their skin and shell. If a turtle is flipped over when hiding in its shell, it will use its strong neck to flip itself back over. Turtles have slow metabolisms which enable to live a long time.

Turtle teaches us to be careful in new situations and to be patient in reaching our goals.

Turtle also teaches us to take things slow, for it gives us time to figure out if we need to protect our self or forge ahead. Turtle shows up in our lives when we need to go into shell and wait until our thoughts and ideas are ready to be expressed. He also teaches us to be adaptable to our environment so we can find the harmony within it.

If you want to make a deeper connection with your Animal Totem, fill your environment with images of the animal to let the animal know it is welcome in your space.

Whales are the world's largest mammals, and the Blue Whale is the largest creature on Earth! These warm-blooded creatures have blubber to insulate and store food they need. The two main groups of whales are baleen (toothless) and toothed whales. Baleen whales (Gray, Right, and Rorquals whales) have two blowholes as opposed to toothed whales (Killer "Orcas", Pilot, and Sperm whales) who only have one. Whale bones are soft and porous enabling them to store food in the form of oil, unlike land mammals whose bones are hard. The softness of their bones

enables them to grow to an enormous size and still float in the water. Underwater, whales don't have good eye sight, but they have excellent hearing and use a technique called "echo location" to communicate with other whales. By using their powerful tail flukes to steer and propel them, they are able to utilize their fins to twist and turn about in the water.

Having been born with a protective coat of blubber, whales know how important insulation can be. They understand the sacred power of water and realize the importance of taking time out to breathe. Their sensitivity to sound and movement connects them to the core energy of primal life. Whale reintroduces us to our creative and intuitive energies to show us a talent we've forgotten about or haven't been aware existed. People with this totem are able to understand the ancient language of "energy vibrations", and are able to distinguish where others are truly coming from. Whale asks us to recall our past and listen to its stories so we can creatively heal old wounds.

If you want to make a deeper connection with your Animal Totem, fill your environment with images of the animal to let the animal know it is welcome in your space.

Wolves are able to maintain their individuality despite their close knit packs. Living in packs provide them with a strong sense of family. Wolves are the epitome of stamina, known to run 35 miles a day in pursuit of prey. They are highly misunderstood animals, who have gained the reputation of being cold blooded. In reality wolves are friendly and social creatures. Aggression is something they avoid, preferring rather to growl or create a posture to show dominance.

Wolves represent the spirit of freedom, but they realize that having individual freedom requires having responsibilities. Because wolf is a teacher and pathfinder, he comes when we need guidance in our lives. Those who have a Wolf Totem will move on to teach others about sacredness and spirituality. Wolf can also teach how to balance the responsibility of family needs and not to lose one's personal identity. Wolf teaches us to develop strength and confidence in our decisions. He shows we will learn to trust our insights once we learn how to value our inner voice. This wisdom keeps us from inappropriate action. If wolf appears in your life examine where you need to develop more confidence and if you need more balance between friends, family, and yourself.

Spirit Guides are entities or beings that are currently in the spirit realms or dimensions. These are individuals, or groups of individuals, who have agreed with a person on the earth plane to act as their guide or guardian. Usually we enter into this agreement with at least one "primary guide" prior to being born into a physical body. These "primary guides" are often other members of our Soul Group, and we have quite likely traded "guide duties" with them during various lifetimes. (That's a generalization, of course, and there are undoubtedly a frequent number of exceptions. ) We can also call other guides to us as we need or desire their extra help, and it is not uncommon to have two or more guides assisting us at a given moment. Many of the guides with which we work are beings who have lived on this earth plane at one time or another (or many lifetimes), but there are guides who are from other worlds as well. Also, many of the "special guides" that come to help us with special needs or learning experiences seem to be more evolved beings, or 'old souls' who are willingly sharing their expertise and expanded knowledge with those of us still working on our evolution and enlightenment.

Guides, while similar to Angels, are different, in my opinion. I do think that their "duties" or influences can overlap each other. Many people believe that Spirit Guides and Angels are one and the same thing, and that's fine too. And there may be some validity to that viewpoint anyway. Angels, though, seem to be on a slightly different plane, and seem to have a slightly different purpose for working with humans. Angels, I think, especially Guardian Angels, seem to be more the type to hover nearby and assist in emergencies even without our asking them to. While Spirit Guides, although they will help unasked, seem more to be teachers and guides rather than specifically guardians. A fine line of distinction, but a very real one, to my way of thinking.

One of the "separations" that I sense is that Angels are working on a little different "plan of evolution" than are Spirit Guides. While Spirit Guides are often beings who have lived on this earth plane themselves, Angels seem to be beings who have worked through their evolution elsewhere and are now serving as Guardians and 'inspirers' for those of us evolving here. However, I am aware that in some instances, it does seem that some humans achieve 'angel status' upon their passing over into the next dimension, and then to work from that perspective. And, of course, we do know that Angels can and do appear in 'human form' from time to time, just as Spirit Guides can and will show themselves in a 'physical manifestation.'

One of the primary purposes that Spirit Guides seem to have is the guiding and teaching of those under their care. They agree to help us remember the lessons we set up for ourselves in this life, and to instruct us with regards to those lessons. They can, and will,

teach us as much as we want to learn, in my opinion. Their guidance, though, is of a very gentle nature. And they will not give us any more than we are ready to receive and capable of perceiving. They're here to help us to learn, but they won't shove the information on us if we decide we really don't want to do that after all. They'll counsel and help us see other perspectives, but they won't make the decisions for us; the choices are ours to make and to live with afterwards.

It seems that we usually have one or two "primary" Spirit Guides. These are the ones that we make the arrangements with before being born, to guide us and help us learn the lessons we set up for ourselves. And to gently remind us when we're a bit "off path" from our original plans for this lifetime. But we actually have an unlimited number of Spirit Guides available to us. We can call "special guides" to us to teach us specific lessons, and once those lessons have been learned, they will move on to help others. Also, as loved ones pass over, they can choose to act as additional Spirit Guides for us either 'full time' or on an 'as needed' basis.

While we usually keep the same "primary" Spirit Guides, the rest of our guides can often vary and fluctuate. As I said before, we call to us those guides we need at a specific time for a specific purpose. Also, if we have loved ones who are acting as some of our guides, they will also have work of their own to do in the other dimensions. Hence they will go about their work, and be "a little removed from us" for periods of time. But they can, and do, hear us when we call, and return to assist us in whatever way they can.

There are many ways to contact Spirit Guides! Each of the books I'll give you as references have various ways in which to do this. One way, though, is through meditation. Meditating and asking for communication with your guides, and then listening for their response, is a really good way, in my opinion. Guided Meditations aimed specifically at meeting a guide can be very useful. Dreams are another way. Often if we are too busy living, and we don't remember to meditate and listen, then our night dreams become the only time we're quiet enough to receive their messages. Automatic Writing is another interesting way of receiving direct communication from guides. When you combine Automatic Writing with meditation, it frees your mind to allow the incoming messages to be recorded. These are only three of the many ways in which to receive guidance from your Spirit Guides. By the way, synchronicity can often be an indication that you've got a Spirit Guide trying to get your attention! (Be sure to check out the Metaphysical section for more information about meditating and dream work, including using them to contact and communicate with guides.)

There are many ways that Spirit Guides will alert a person to their presence. In other words, many things can let us know that we've got a guide around us. One that jumps instantly to my mind is the use of fragrances. Many guides and spirit entities use scents and odors to signal they are there. If this happens, you'll get a whiff of some fragrance that has no "physical source" or explanation. It can be any kind of scent: sweet, sour, pungent, floral, obnoxious, etc.

Sometimes the guide will just use something that is unique, or maybe something familiar from one of their own past lives. Other times they will use a fragrance that has specific connotations or memories for you! For instance, my maternal grandmother uses a lilac scent to let me know she's around and wants to talk to me. One set of "temporary guides" that spent some time with me used an odd floral scent that I couldn't identify. I later found out, with the help of a friend, that this was a fragrance of a plant indigenous to

Brazil. . . apparently where they had spent a lifetime.  
Sounds are another way. Some guides and entities will use auditory signals such as the sound of "chimes" that you seem to hear. In some cases the sound will be audible to anyone in the vicinity; sometimes only you will hear it.

There are many other ways including chills, goose bumps, and "energy brushes." Synchronicity is also a sure sign, in my book, that guides and/or angels are trying to get our attention! To borrow a phrase: Spirit energy definitely, at times, seems to move in mysterious ways. So never discount any possibilities.

While most of the time, when you're communicating with your Spirit Guides, you're relatively "closed" to any other contact, there is the potential of "inviting in" other entities. Especially under some circumstances like with Automatic Writing. But if you take some basic precautions, you need never encounter or experience negativity or negative beings.

Whenever you sit down to meditate, or do Automatic Writing, or in any way try and contact your guides, take a few seconds to do a "protection" for yourself and your surroundings. There are several ways of doing this, and all will work and are "good." Basically, any prayer or spoken 'intent' that you will invite only "beings of light" to enter the area and communicate with you is effective. Here's one that I use:

While visualizing this you can say, either in your mind or aloud a protective chant like:  
White light of protection fills me, surrounds me, this room, this  
House; repelling negativity and evil influences; I invite my loved  
Ones, guides, and other beings of light to enter.

In my opinion, you have to ask your Spirit Guides for their assistance! This is one of the very subtle ways in which Angels and Spirit Guides differ from each other, I think. Angels, especially Guardian Angels, are much more apt to help without being asked, or so it seems. And while Spirit Guides will help up to a point without being asked, they are bound by certain "laws" from interfering with our lives. Before we were born, we set down certain lessons and experiences for ourselves in this lifetime. Our guides will help to set these things up for us, but they do truly need for us to ask them to help us in more specific ways. There's a little thing called "free will" or "free agency" at work here which says that we have the right to do as we please. . . even to the point of ignoring the lessons we originally set up for ourselves. And our guides, and most of the angels, cannot interfere with our freedom to choose. It's a very fine line, in my opinion, between helping us and interfering with our "free agency" and one they have to walk very carefully, I think.

So do we have to ask our Spirit Guides for their help? Yes and No. They will help unasked to a certain extent, and try to get our attention if we're not tuning into them. That's part of the reason they agreed to be our guides, but I do believe that beyond that point, we do have to ask! If we want the wonderful teachings they have to offer us, we have to ask for it, and then listen! If we want the extra boost over a particularly rough spot, we have to ask. The "bottom line" maybe is that our guides are willing to help in any way they can, but we have to live our own lives! And they can't interfere with that living of our lives. In my opinion!

I'm finding in my own life that one of the really "key" points in working with my guides, seems to be 'asking questions.' If I just meditate, and listen, I'll probably hear a little bit, and at the very least feel a presence. But it's only when I remember to ask questions --

and the more specific the question seems to be the better -- that I begin to get strong answers and more insights. Then the challenge becomes figuring out which questions to ask.

Here are a couple of quotes which I've garnered in talking with others on this question whether or not Spirit Guides will assist us without our asking (used with their permission):

"I've been led to understand that our Guides will endeavor to help us whenever they can, but will stop short of "living our life for us" (unless asked to do so). No, I don't mean they'll take over our life for us if we ask them too, but rather they cannot interfere with our "free will" (except in cases of dire emergency). They prefer the role of "helper" to the role of "ruler." If we invite them to help, they will. . . if we don't, they're limited in the kinds of help they can offer without violating our right to free will." (Goldfish)

"That's my understanding, too Goldfish. . . about guides not helping without an invitation. Though I do think mine have invited the invitation at times. . . there's a tightening at the solar plexus that does tell me it's time to ask for help before I make trouble for myself again and occasionally a brief chill or sense of being hugged that says I'm doing okay." (Mary O)

While I know the identity of several of my guides, I do not know who all of them are. Some have given me names while others choose not to. This seems to be pretty much "standard" for Spirit Guides from what I've read. Some have no problem with giving you a name to identify them by and some will give you a symbol to use as a "name." For instance, one of my husband's guides showed him a domino when asked who he was, so now he calls him Domino as a "name" which is okay with the guide. And there are those who choose for one reason or another not to reveal their identity or a name. Some feel that we will be distracted by names and identities, I think, and choose to work unfettered by that.

Seeing Spirit Guides is very much like all the other psychic-related things. Some see their guides and some don't; some see them part of the time. The book *The Eagle And the Rose*, and it's sequel *Proud Spirit*, by Rosemary Altea is an excellent example of someone who does see her guide, and does so consistently and constantly. I suspect the majority of us, though, don't actually see our guides. We can and do, however, sense them on many levels. Personally, I haven't been able to open up too much to psychic vision (or physical manifestation of a guide), yet, so I haven't seen my guides for the most part. (I do see some of them in the bathroom mirror, though, when I choose to! Check out the section on psychic experiences for more details on this one.)

There are other ways of being aware that our guides are around. Many of the guides will "signal" you of their presence with scents or auditory sounds or by a touch on your arm. Several of my guides have chosen these methods of letting me know when they're nearby. In fact, you can even pick out one of these means of contact, and request that your guide use it to initiate communication with you.

Apparently the "standard" form of most spirits in the next dimensions is basically an energy form. And while all spirits seem to have unique energy forms -- at least they can tell each other apart -- we might not be able to. The thing, though, is that they also have the capability of "molding" that energy form into the form and appearance of any and all of their incarnations on the earth physical plane. So, if they show themselves to us, or we are able to see them by some manner (psychically, etc.), then it is most common to see

them in the form/incarnation that we will most likely recognize. For instance, if a grandmother has passed over and then reappears to us, she's going to look pretty much like we remember her.

The "exception" to this is that they do seem to favor the appearance where they looked the best. In other words, if they were 70 when they passed over, and maybe not in the best of health, it's likely that they will choose to use the form of how they looked at age 40 or 50. That sort of thing. In the case of a guide we've not met or been acquainted with in this lifetime, if it's a deceased loved one that some other family member will recognize, the same still holds true. However, if no one now would "recognize" the person, then they will usually use the form from a lifetime that was especially important, memorable, or significant to them in their own soul growth. (This all holds true with any spirit contact such as my channeling sessions, "random visits" from deceased loved ones, dream visits, etc.)

When I was first asked this question, my initial impulse was to say no, but as I thought more about it, I had to change my mind. The basis for my revised answer to this question is the multi-dimensionality of our being. If you discount or disbelieve that (which is okay), then you'd be much more likely to answer it no, I think. Anyway, I do have to say that, yes, I believe it's possible for this to happen.

A case in point is my maternal grandmother. She is definitely one of my spirit guides, and one with whom I communicate on a fairly regular basis. Now here's the interesting part: according to information that a psychic friend of mine has picked up, she -- or rather, a part of her essence -- has already reincarnated and is currently living as a young (about 12 years old) Indian boy somewhere in western Wyoming or eastern Montana (probably a member of the Lakota tribe). There's that multi-dimensionality again! And yes it does seem to bare out a 'yes' answer to this question.

To take this a bit further, the possibility of a Spirit Guide being a guide and being "alive" in this world/time/reality, hinges directly on the concept of multi-dimensional beings.

And in that scenario I do not believe that the portion of the essence that is living in a physical body would be aware of what the portion of the essence, the higher self perhaps, is doing as a Spirit Guide.

The added question also arises speculating that if this is the case, then could a person act as a guide for another through astral travel or astral projections? Personally, I don't see the spirit disconnecting, or astrally projecting, in order to go fulfill its duties as a spirit guide. At least not on a constant basis as a "full-time" guide. For one thing, the availability of contact and help would be extremely limited. I am willing, however, to consider that in an extreme case of "need" that a spirit can, and does astrally project in order to assist another spirit for some reason. And maybe the need doesn't have to be all that extreme either; consider the situation of a healer astrally projecting and doing healing work on that plane, for instance, or a mother who is psychically and closely bonded with a child and goes to that child's aid at traumatic times.

But this is all getting much more in-depth -- or esoteric -- than is fitting for a faq! So I'll leave the further speculations and ponderings to you. . . or another time. This entire question/answer is intended mostly to give you something to think about and then keep, modify, or discard as you feel impressed to do.

To this one, I'd answer a resounding yes to that possibility. A belief in reincarnation isn't

necessary here, in my humble opinion, because even if you believe in living only once, the answer would still be yes, in my book. I do think, though, that any soul or entity who would be incarnating in the near future, would most likely be a "temporary spirit guide."

Someone who has sort of popped in to help you with something specific for a short period of time, and then moves on to another phase of his/her own growth and development. I also think that our "permanant" or "main" spirit guides would be entities that have "signed on for the duration" and would not be incarnating (or reincarnating) any time soon. Or at least not in this time/dimension.

#### Orders of Angels

The First Sphere - Divine counselors

Seraphim - encircle divinity to ensure its constant presence.

Cherubim - guardians of light and stars, channelers of Divine energy.

Thrones - assigned to planets -justice and its dispensation.

The Second Sphere - Divine governors

Dominions - leadership, said to assist guardian angels in looking after their mortals.

Powers - keep track of human history - birth and death and rebirth, keepers of akashic records.

Virtues - the five elements and elemental magic.

The Third Sphere - Divine messengers (the ones who have the most dealings with us mortals):

Principalities - oversee nations, cities and large groups.

Archangels - overseers of human endeavors, help us work with and interpret divine principles.

Angels - beings assigned to a particular person, messengers of the Divine and the other choirs.

#### Some Helpful Angels

Akriel: Inspires intellectual achievement, improvement of study skills and intelligence.

Anael: Grants romantic love and passion to mortals. Helps finding soulmates or healing existing romantic relationships. Also considered to hold dominion over the element of Air.

Ardousius: Helps and protects during childbirth.

Bath Kol: Grants prophetic gifts to humans, helps with development of psychic abilities.

Cathetel: Increases growth and yield of vegetables and fruits and keeps them healthy.

Sofiel is also an angel of gardens.

Colopatiron: Unlocks prison gates - appeal to this angel when you are struggling for freedom or independence of any kind.

Hariel: Protector of dogs, cats and other domesticated animals.

Israfil: Angel of music - inspires people to sing, play musical instruments and compose music.

Kutiel: Presides over divination.

Metatron: This angel helps humans communicate with the Divine, brings Divine inspiration and opens our hearts to better receive this guidance.

Mihr: Angel of platonic love and friendship, helps us find close and like-minded friends

or heals current relationships with friends.

Nemamiah: The guardian of all who fight for just causes, especially people who defend the rights of those who cannot defend themselves, such as animals and children.

Sachael: Presides over water and helps us to get in touch with our intuitive powers and deepest feelings.

Valoel: Angel of peace - fills our hearts with tranquility and contentment.

Vohumanah: Encourages humans to think positively and maintain optimism.

Zuphlas: Protector of the forest and the trees.

Excercise for Meeting Angel/Guide

Write down your question(s) if you wish or plant them firmly in your mind.

Sit or lie in a comfortable position where you will not be disturbed.

Ground and center.

Become aware of each breath you take. Focus only on your breathing for a short time.

Picture a landscape that is comfortable to you: a cave, a beach, a meadow, a forest clearing - wherever your mind takes you is where you are supposed to meet your guardian. Not only see this landscape, but concentrate on the smells and the sounds around you. Continue visualizing your surroundings until they are firmly planted in your mind and you can see, smell and hear clearly everything that is around you.

This may take some practice, and you may wish to work only up to this point until you can become immersed in this world.

Picture a well or running water in the middle of this landscape; imagine all of your negative feelings being bundled into a black ball in the middle of your body. Push this black ball outside of yourself and throw it into the moving water or well and see it leaving you.

Now picture a white ball of light hovering over your head. See this white light descend and spread over your body until it envelops you and fills you.

Call upon your guardian or spirit guide to be with you. You do not have to talk out loud. You will know when your guide is present - it may appear to you physically or you may hear voices in your head, you may smell flowers or perfume of some sort or you may simply feel a tingling sensation, especially on the back of your neck.

Greet your guide and ask your question(s) or simply converse with it. You may get an answer right away - it could be spoken, it could be a symbol of some type. You may not receive your answer until later, even days later, so after your exercise be very aware of patterns or symbols you come across in your everyday life.

When you are finished conversing, thank your guide or angel. Return to normal consciousness by becoming aware again of your breathing and the sounds around you.

Ground and center again.

Write down your experiences; whatever symbols you were shown or what you heard.

{+SPELL+TO+FIND+YOUR+SPIRIT+GUIDE+}\*~\*{+SPELL+TO+FIND+YOUR+SPIRIT+GUIDE+}\*~\*

Items Needed

Altar Candle

Day Candle (Monday-white, Tuesday-red, Wednesday-purple, Thursday-blue, Friday-green, Saturday-black, Sunday-yellow)

Offeratory Candles - 3 Violet Candles

3 White Candles

Tools

Athame to inscribe candles

Crystal ball or clear glass of water

Incense

anise, cardamon, and corriander.

Oil

jasmine, lemon, rose and sandalwood

Timing

Best done during the Mercury hour of the day, although any hour should work. Any moon phase is appropriate.

Preparation

Breathe deeply and build a ball of protective light around you. While soaking in your ritual bath, meditate on the whole ritual: the steps you will take and what you wish to say to your spirit guide when you make contact.

Ritual

Enter the circle in the Hour of Mercury. Light the incense. With the oil, dress the Altar Candle and the Day candle while concentrating on the purpose of the ritual. Light your Altar Candle and Day Candle and state your intent:

I am here to make contact with my Spirit Guide, and to acknowledge him or her.

With your athame, inscribe Violet Candle #1 with the word "Spirit". Dress it with oil.

Light the Violet Candle #1, direct your energies into it and say:

Here do I light the first Lamp of Spirit. May its light reach out across the barriers from this world to the next. May it make contact with that World of Spirit into which we will eventually enter.

Take your censer or incense wand and swing it around, censuring the whole area around the altar while rhythmically repeating the word "Merge" and building up energy to focus.

Replace the censer and pick up Violet Candle #2. Inscribe it with the word "Spirit" and dress it with oil. Put it back on the altar, light it and say:

Here do I light the second Lamp of Spirit. May its light also reach out across the barriers from this world to the next. May it make contact with that World of Spirit and help spread the light, illuminating the passageway between our worlds.

Again take the censer or incense wand and cense the entire area around while chanting the word "Merge." Build up your energy to focus. Take Violet Candle #3, inscribe it with the word "Spirit", dress it with oil, charge with your energy, light it and say:

Here do I light the third Lamp of Spirit. May the light from these three lamps blend and grow, dispelling all darkness and lighting the way that my Spirit Guide may come to me and speak with me here today.

Inscribe the three white candles with the word "Truth" and anoint each candle with oil.

Light the three candles in the order of 1, 2, 3, and say:

Here do I build Truth. As these candles burn throughout this ritual, their power generating nothing but truth in all that transpires between this world and the next.

Through these candles there is truth in all communications that come to me.

Again cense the altar area while chanting "Merge." Replace the censer and continue chanting. Sit comfortably while chanting, and gaze into the crystal ball, or the clear glass of water. Continue chanting until you feel it is right to let the chant taper off. Continue to quietly look into the crystal ball or glass, not trying to picture anything. Keep your mind blank, so whatever comes will appear and will come in it's own free will. Gaze into the center of the crystal, there is no need to try not to blink. Look into the crystal and blink naturally. Try not to notice anything in your peripheral vision, just the center of the crystal. Eventually a face or figure will appear. This may take a long time, or it may appear almost immediately. If it doesn't come at all within approximately 20 minutes, abandon this attempt, extinguish the candles in the order in which they were lit, leave the altar set up, and try this ritual again in three days. You should have results within a month at most. When a figure does appear, ask if he/she is your Spirit Guide. You will hear an answer, you may not hear it out loud, or even see the figures lips move, but you will be aware of the answer. This is how most conversations will proceed. You will ask your questions mentally (or out loud) and the answer will be clear inside your mind. Ask if you have more than one Spirit Guide. If yes, ask them to appear also. You may ask anything you wish to know, but it is better to establish a connection first where your Spirit Guide may appear to you at any time, or at specific times, so that you can converse with any other spirits through him/her. When you have finished speaking with your guide, thank him/her, then sit for a moment with your eyes closed, meditating on all that you have learned. Extinguish the candles in reverse order to clear the circle.

## Spirit Guides

Benevolent Guides:

Many people believe they have spirit guides. Some refer to theirs as angels or guardians. Regardless, if you believe you have one, a spirit guide is there simply *to guide*, not as an entity that you need to give yourself over to. If a spirit guide has a negative influence on your behavior, then chances are good that it's not a spirit guide at all, but something else entirely. These are some of the more commonly found types of spirit guides:

Ascended Masters:

These are guides often found by people who do energy work, such as Reiki. A ascended master who appears as a spirit guide is often a being that led a physical life and has moved on to a higher spiritual plane -- for example, Buddha, Krishna, even Jesus. Ascended masters usually work with collective groups of souls -- in other words, if you've got an ascended master hanging around you, you're not the only one he or she is helping. Their primary focus is that of helping all of humanity. It's not uncommon for an

ascended master to have access to Akashic records. Also referred to as Master Teacher guides.

#### Ancestral Guides:

An ancestral guide is one who can claim some sort of kinship with you, such as your dear Aunt Tillie who died when you were ten. It may also appear in the form of a long-dead ancestor. In some schools of thought, these entities are seen as reincarnated guides, because they are the spirits of someone who loved us during their physical lifetime, or who had some sort of blood connection to our family. Some people, depending on their religious upbringing, may see these types of guides as guardian angels.

#### Common Spirit Guide, or Teacher Guide:

A typical spirit guide is archetypal, symbolic or representative of something else. For example, you may find your guide appears in the form of a warrior, a storyteller, or a wise woman, and they have appeared to you for a purpose. Typically, that purpose is to teach you and guide you along a particular path. They may also introduce you to other archetypes along your journey, and help out with problem solving, based upon your needs. They are known to provide insight by way of dreams or meditation, and may only hang around as long as you need them, then move on.

#### Animal Guides:

Although many people claim to have animals as spirit guides, often these entities are more companions than anything else. It's not uncommon for a deceased pet to linger around, keeping you company through the grieving process. In some spiritual traditions, such as various Native American or shamanic paths, a person may have an animal totem, which provides teaching and/or protection.

## Spirit Guide Lessons

The term Spirit Guide generally makes reference to one or more entities who watch, teach, heal, and help you on your physical journey into spiritual awareness. They are above in higher frequency, while you experience the physical below.

Communication is generally telepathic, clairaudience, with archetypes and visual imagery, clairvoyance, observed during meditation, dream time, or just learning how to focus, look and listen to messages received. Some people call this method of connection, channeling. The more you practice, the easier it gets.

The number of spirit guides one has varies within that person's experiences. The strongest connection is with the aspect of your soul referred to as your Twin Flame - dual aspects of a soul, above and below, programmed to seek reunion to feel complete, oneness. The twin soul reference to 'spirit guide' remains with you until you rejoin when leaving the physical body.

Spirit guides can go by many names. Often they connect with more than one person at a time, using identities that are comfortable to those they communicate with.

Spirit guides may be viewed as any type of non-physical, perhaps an alien ... however they are perceived.

Each guide generally comes to you for a specific purpose - creative abilities, healing issues, spiritual development, etc. A guide can save you during an accident, by entering your body or stopping time.

I have discovered that people who live in balance have humorous spirit guides and manifest positively in the physical, faster now than ever before, and in a healthy way.

Those with mental illnesses, even unrecognized, yet sensed, will attract negative experiences and blame it on their guides or dark forces. Not true in most cases. Guides ... are there to do just that ... guide you to the positive. If the voices in your head confuse you, place you in conflict, and drive you crazy, please seek professional help and get evaluated, especially if you deal with substance abuse.

To help get a point across, spirit guides work with you 'above' to create viable coincidences that occur below. Synchronicities, in general, are experiences created by your soul to bring you into greater awareness.

---

### **Meeting Your Spirit Guides**

The lessons below can be done in conjunction with the meditation at the bottom of this file, or another that you connect for you. If you are writing your answers you are doing automatic writing. If you are using telepathic communication with your guide, be sure to write your responses down when you are finished, as one tends to forget what is given. If communication is verbal on your part, please use a recording device and record what you 'hear' or 'see'. Ask questions only once. Accept the first answers.

## Lesson 1 - Listening and Viewing

It's time to meet one of your spirit guides.

Today you will ask spirit questions that are not personal, and can be answered by Yes or No.

They may be accompanied by physical sensations on your body such as:

- pressure on top of your head - opening of the crown chakra.
- a sensation on the left side of the body or face.  
The left side receives, the right side sends.  
The left side goes to the right side of the brain, the intuitive side.

Before you start, you may sense the presence of your spirit guide.

Find a quiet place, free of distractions. Relax and get comfortable. Clear your mind. Focus on your guide.

Send the thought ... *Hello!*

You may hear a greeting, but this is not necessary.

Send your Yes or No question telepathically or verbally i.e. Is today Monday?

Relax and allow the answer to come naturally as a thought.

Continue with other non-personal Yes or No questions until you are comfortable. Keep practicing. There is no hurry! Spirit has no 'time' table.

You may also practice this with another guide.

---

## Lesson 2: Getting to Know your Spirit Guide

Prepare paper and pen.

Send the message *What is your name?*

If you have trouble understanding the name, focus, then come as close to what you hear as you can. Spirit will accept whatever name you give. Names can be long and make have to be shortened. There may be more than one name for a spirit i.e. Spirit Eagle.

Begin a dialogue. Trust what you hear.

Send the message (*Name of guide*) *Are you ready to answer questions?*

Wait for an affirmative answer.

Sample questions

- Do I know you?
  - Have you ever helped me? If so, how?
  - How many spirit guides do I have?
  - What is the purpose of our connection?
  - Are you my twin flame?
  - What is my mission?
  - Are you my only spirit guide?
  - How many guides do I have?
  - Other
- 

### Lesson 3 - Other Lifetimes Together

Prepare questions. Get comfortable. Greet your spirit guide.

Sample questions

- Did we know each other in another lifetime?
  - How many lifetimes have we been connected? In what relationship?
  - Have we ever reversed roles where I was your spirit guide while you lived on the Earth plane?
  - Have you always been in my life in this incarnation?
  - Other
-

## Lesson 4 - The Universe, Creation, Reality

Prepare a set of questions pertaining to the Universe. Take your time over as many sessions as needed.

Sample questions:

- Explain reality.
  - How big is the universe?
  - How and when was it created?
  - Is there life on other planets?
  - Do entities watch us from UFO's or other places?
  - Did I know you in an alien form?
  - Are there angels?
  - Who is God? (Close your eyes and think *Show me!*)
  - Are there many/any dimensions? (Close your eyes and think *Show me!*)
  - Can a soul exist in more than one dimension?
  - Does the future co-exist with the past and present?
  - Do we have free will?
- 

## Lesson 5 - Getting Personal With Your Guide

By now you should feel comfortable with your guide and able to differentiate his/her thoughts from your own.

You may have met more than one guide by this time and learning about the many ways each one guides you.

In the follow lessons try asking personal questions, but remember now to censor the answers based on personal needs.

Spiritual Questions ::

- Am I on the right spiritual path?
- Will you guide me to the next part of my spirit journey?
- Should I be working as a healer?
- Will you lead me to a book or home page to further learn what I have to?
- Is my current teacher good for me? Should I seek another?

- Do I need to move to a new location to find my destiny? Suggestions?
  - Do I need to travel to fulfill my destiny? Where?
  - Is this another aspect of my soul experiencing in this reality now?
- 

### Lesson 6 - Biological, Adopted, or Foster Family Relationships

Your greatest karma (learning lessons and responsibilities) are with your family or those close to you who are like family to you. Sometimes these people remain in your life forever and other times they stay for a while and move on.

Sample questions:

- Are members of my biological family from my past lives?  
Ask for names and other information  
If adopted or had foster parents - use this for biological and adopted family members.
  - Questions about the members of your family in relationship to you and to each other.
  - Determine if a deceased family member is a guide to you. Generally they are not, but may linger around and be sensed as guiding in some way.
  - Is my main karma in this lifetime to be the caretaker of (name person - usually the parent).
  - If you believe you are a walk-in, ask about all family members - theirs and yours.
- 

### Lesson 7 - Your Career and Job

Most people change jobs or careers in a lifetime, many returning to school. Spirit guides have a tendency to guide these changes for the better.

Sample questions:

- Do I have a chosen career or am I here as a searcher?
- Is the career I have chosen a lifetime career?
- Can I find a career that I am passionate about?
- I want to work in Metaphysics. Can I earn a living working in that field? Can I work part time in metaphysics?
- Will I have jobs or should I go to school and train for a career?
- Is my job a dead-end or will it improve? get promoted? more money?
- Does my boss appreciate my work?
- Am I being back stabbed at work?
- Should I begin an affair at work?
- Women: Would I truly be happier at home raising a family and changing diapers?
- Would I be happier working part time?
- Can I support myself with two part time jobs?
- Am I best suited to be ... create a list of desired job choices.
- Should I start my own business? alone? with a partner?
- Will my business merge? Evolve into something else? Fail?
- Will my race / ethnic background, etc. impede my chances for finding my suited career? - help my career?
- Am I settling for less than I could be because I have emotional problems, low self-esteem or learning disabilities?
- Am I smarter than I realize?
- Could I succeed in school after years of absence?
- Can I work from home? Choices ...

---

## Lesson 8 - Your Love Life

You are ready to ask questions about your love life. Now this is where things get tricky as the ego always kicks in here and you want to connect with The One.

Sample questions if you have a partner now

- Is my partner my soul mate?
- Are we together because we have karma to work out? In what way? Where does the karmic debt lie?
- Is my partner for the rest of my life? Will I have another?
- Is my partner growing spiritual as I am?
- Have we grown apart?
- Am I holding on to a relationship that is over?

- Does my partner still love me?
- Does my self esteem make me remain in this relationship?
- Why do I stay with my partner? Finances? Family? Afraid to live alone? Other?

#### Sample questions if gay

- Is there a reason I came in gay? genetic? karmic?
- Was I prejudiced in a past life?
- Are there learning lesson here?
- Does my soul prefer a male - (or female) role?
- Is this the first time I came in gay?
- Am I a gay male to hold female frequency, which I would not be able to do if I was straight?
- Am I afraid to admit that I am gay?

#### Sample questions if single

- Will I ever marry?
- Will I live wit someone?
- Will I find a soul mate?
- Does my soul mate exist on the Earth plane?
- Will I marry? - live with someone - ?
- Will I wind up alone?
- Do I need therapy to maintain a relationship? Do I sabotage relationships?
- Will I ever have a child?
- Is my destiny other than marriage and children?
- As my guide, can you bring me a partner?
- Does working with rituals help manifest partners?
- Would my soul's needs best be met by living alone? with a mate?
- I have searched for a partner all of my life. I am now 40 and have never met the perfect partner. Is this because I am too picky or I really don't have a partner out there?

Only the first answer is the correct answer.

For those searching for love

- Do I have a soul mate?
- How will we meet?
- Will that person recognize me?
- Will that person be ready for a full time commitment?
- I am dating - - - - Is this my true soul mate? Ask detailed questions.

Married people

- Why are my partner and I together? karma? love? soul mates? money? afraid to be alone?
  - Other
- 

## Lesson 10 - My Goals in Life

Sample questions.

- Are my goals in life realistic?
  - Do I need to change my goals pertaining to my love life? marriage? work? other?
  - What goals will I accomplish?
  - Other
- 

## Lesson 11 - Connecting with Spirit Guides While 'On the Go' ...

Spirit guides are always there and ready to talk to you if you focus.

As you go about your day, decisions will be made about your experiences.

You can always send a question telepathically and you will receive an answer.

Driving is an important time for spirit to watch over you and to chat. Remember to pay attention and act quickly if the 'little voice in your head' sends an urgent warning.

You may also chat with your guides during the drive.

- Is there traffic ahead? Where?
- Will I be late?
- Other

## Astrology

### Crash Course

"An astrological chart describes inner substance. It's the stuff you're made of, the basic matter that forms the psyche. It is certainly what has been written, but it's unformed when you are born. It exists in potential. It hasn't been lived yet. And sooner or later it will seek to actualize itself." Dr. Liz Greene Ph.D., Astrologer and Jungian Analyst

"We are born at a given moment in a given place and like vintage years of wine we have the qualities of the year and of the season in which we are born. Astrology does not lay claim to anything else." Dr. C. G. Jung MD, the original Jungian Analyst

### Just The Basics

This is a cut corners, crash course in astrology. Before we're finished, I want you to understand more about real, bona fide, astrology than 90% of the rest of the population does. (Although, you'll probably gain just enough understanding to make you dangerous.)

You might want to bookmark this page, since there might be more here than you can comfortably digest at a single sitting.

### Sun Sign Astrology?

Almost everyone knows what their "astrological Sun sign" is from reading the daily horoscopes in the newspaper. Sun Sign Astrology is just the tip of a huge iceberg. What most folks don't realize is that at the moment of a person's birth - in real, bona fide, astrology each of the planets in our solar system has a correlation with regard to the human personality depending on:

What Zodiac Sign the planet is in

How the different planets "aspect" or "connect" with each other

And what house the planet is in.

Geez! We've barely just gotten started - and we've already got four major concepts going here:

I - Planets - raw energy (these are the Verbs of Astrology)

II - Zodiac Signs - patterns of energy (these are the Adverbs of Astrology) you know - the twelve signs, Aries - Pisces

III - Aspects - these are different connections between the planets

IV - Houses - where the energy/patterns (planets/signs) take place

So astrologers attempt the difficult task of cohesively pulling together and synthesizing the ways that the planets, signs, aspects, and houses in a person's birth chart all work together to form a whole. We look for major repeated themes in the birth chart. And we look for a thousand other "things" that aren't part of a cut corners, crash course in astrology.

### I - Planets (and Points)

For some unknown, unfathomable, mysterious reason - the Sun, the Moon, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto in our solar system have a mystical "correspondence" with the internal makeup of the human psyche.

Why this is so - I'm basically clueless.... I suppose most unknown, unfathomable mysteries are destined to remain unknown, unfathomable mysteries (and stubbornly refuse to be pinned down by our teeny, tiny human brains)...That's why they're called unfathomable.

Along with these 10 planets, there are several other "points" on the birth chart that are

also muy importante (very important). However, in a Crash Course, we only have to include a special point called "the Ascendant." (Sometimes also called the Rising Sign.)

#### The Big Three

Of all the many planets and/or points in the birth chart - there are three planets and/or points that are the very most important to get a handle on. These three most important planets and/or points are the Moon, the Sun, and the Ascendant.

#### The Rest Of The Planets Are Important Modifiers

##### Personal Planets

Mercury - communication, intelligence, thought, ideas

Venus - relating abilities, pleasure, enjoyment, values

Mars - assertiveness, getting what you want, survival

##### Social Planets

Jupiter - expansion, beneficent, jovial, opportunity, religious

Saturn - restriction, limitations, structure, learning hard lessons

##### Generational Planets

(most important to individual personality as they form aspects to the other planets, the Ascendant, and the houses they fall in)

Uranus - independent, electricity, shock, inventive, detachment

Neptune - dependent, foggy, romantic, misty, mystical, magnetic, imagination

Pluto - intensity, hidden, invisible, transformation, eros, erotic

##### In a nutshell:

the Moon symbolizes - where we've already been (instincts)

the Sun symbolizes - where we're going in the future (heart and identity)

and the Ascendant symbolizes - how we're going to get there (outer behaviors).

##### The Three Most Important Points On A Birth Chart:

The Ascendant The Ascendant is also sometimes known as the "Rising Sign" - and to add to your confusion... the Ascendant is not a physical celestial body or planet.

The Ascendant (or Rising Sign) is the Zodiac sign which was rising on the horizon at the exact moment of your birth. The Ascendant represents the exact dawning of your life on planet Earth. It's the part of the Sky that came to meet and greet you at the exact moment of your birth.

The Ascendant aids us in answering the question: "who am I in this world?" The Ascendant acts as an "I am filter" through which we process all of our life experiences...

The Ascendant acts as a protector and a mask (yet it's much more than simply a mask).

The Ascendant reflects how we allow the world at large to "see" us.... it reflects our outward behaviors and personality that people first see when getting to know us.

On our own personal "hero's journey," the Ascendant takes on the very nature of "the quest." The outer behaviors of the Ascendant set the "stage" of our story. And the Ascendant is "the Guide" on our personal Quest! The fast moving point of the Ascendant cycles through all 12 of the Zodiac Signs within the course of a single day. And because the Ascendant is such a fast moving point on the chart - it's the main reason why astrologers need to know the exact time and place of your birth.

The Ascendant also determines the house placements in the birth chart. Some astrologers are big into the Ascendant determining physical characteristics - I'm not convinced. (An interesting aside note: in one of her books, Liz Greene mentions that the Midheaven is

often more important in determining physical characteristics.... Don't worry.... If you stop off at the Castle before leaving this section, then you'll be introduced to the Midheaven)

The Moon - in the birth chart, the Moon reflects where we find our greatest source of emotional security and feel the safest. The Moon is the most important point during the "growing up" years. Paradoxically, the Moon symbolizes both our "inner mother" and our "inner child." As an adult, whenever we're scared or find ourselves "cornered in a tight spot" - the Moon contains our "bag of tricks," our inheritance, our instincts which we unconsciously fall back on to save ourselves in stressful times of trouble.

Remember all those stories where the young hero starting out on a quest is given something to protect him/her by their mother? The thing given is usually a magic ring, cloak, potion, etc.?

The item Mom (Moon) gives the young hero is very often something that once belonged to the hero's father. It's a part of the hero's inheritance. And when the hero gets caught in a really tight spot - the hero then gets out this gift which miraculously "saves the hero's bacon...."

The Sun - in the birth chart - reflects our sense of identity, self-expression, source of creativity, and how we shine best. The Sun normally gains in importance and strength as we grow older and develop a clearer sense of who we are as an individual. Fact is, though.... some folks never effectively express their Sun Sign energy (regardless of what the Daily Horoscope versions of astrology say). Some folks get stuck in only identifying with their Ascendant and/or Moon.

The Sun is the focal point of our Hero's Journey! In order to feel totally alive... the Sun is the "inner hero," that over the course of a life-time, we must learn how to consciously give energy and expression to.

Summing Up:

The Ascendant is the Guide on our personal quest. (outer behaviors)

The Moon is the Inheritance (the bag of tricks containing a magic ring or potion) which saves the hero in those times of grave danger. (instincts)

And the Sun is the Hero of our quest. (heart and identity)

Remember... the Moon is where we're been, the Sun is where we're going, and the Ascendant is how we get there. (be sure to check out "The Castle" when you come to it. It'll help clarify all this.)

Ascendant, Sun, Moon... Most important?

I'm often asked, "okay.... okay.... , BUT, Dr Z, IF you had to narrow it down - which one is truly the most important of the three? The Ascendant, the Sun, or the Moon?"

I don't have to narrow it down!

The Sun, the Moon, and the Ascendant are all very, very important in their own particular way....

Here's something you might find interesting.... in Greek Mythology, the Titan god Hyperion (he above) and the Titan goddess Theia (the divine) conceived three children:

Helios -- the god of the Sun

Selene -- the goddess of the Moon

and Eos -- the goddess of the morning (dawn)

These three celestial children of the Titans were, however, considered to be subject to all the other gods and goddesses of the Greek Pantheon.

II - Zodiac Signs

as described by the Elements and Modes

Moving on, we come to the Signs of the Zodiac (which most folks are at least semi-familiar with)... Sure.... you most likely know the Zodiac Sign of your birth Sun - but where is the Ascendant, the Moon, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto? Don't go into shock - but in your birth chart - each of the different planets (and points) mentioned in Section One are most normally located in several of the different Zodiac signs. The Zodiac Sign of a particular planet in your birth chart will modify how the raw energy of the planet is expressed in your life.

At the very heart and soul of the twelve Zodiac signs are what are called the Elements and Modes. A lot of folks, including myself, mistakenly ignore(d) the Elements and Modes when first starting out. However, ignoring the Elements and Modes is a huge mistake - because the Elements and Modes are responsible for determining the basic qualities and characteristics of the twelve Zodiac signs.

The twelve Zodiac signs are divided up into different cyclic combinations of the Elements and Modes.

The cycle of the Four Elements:

(1st) Fire, (2nd) Earth, (3rd) Air (4th) and Water

The cycle of the Three Modes:

(1st) Cardinal, (2nd) Fixed (3rd) and Mutable.

Again... each of the twelve **Zodiac** signs is a different cyclic combination of these four basic Elements and three basic Modes.

Here's a boring chart to look at so that you can see the cycles:

Sign Element Cycle Mode Cycle

Aries Fire Cardinal

Taurus Earth Fixed

Gemini Air Mutable

Cancer Water Cardinal

Leo Fire Fixed

Virgo Earth Mutable

Libra Air Cardinal

Scorpio Water Fixed

Sagittarius Fire Mutable

Capricorn Earth Cardinal

Aquarius Air Fixed

Pisces Water Mutable

Did you happen to notice how fire, earth, air, and water kept repeating its cycle (three times)? Did you notice how cardinal, fixed, and mutable kept repeating its cycle (four times)?

No? Well, then go back and look at the boring chart again....

And the fact is.... With a little brain strain and imagination - you can pretty much understand the basic qualities and characteristics of the twelve different **Zodiac signs** based solely on the cyclic Element and Mode combination.

I briefly discuss how one can do this in "What is a mutable/fire sign, anyway?" or

"Missed me, missed me, now you gotta **kiss** me." I hate to brag.... but if you've never been able to make "heads or tails" of the Elements and Modes, then you might not want to miss this.

What is a "mutable, fire sign," anyway?

(or "Missed me, missed me, now you gotta kiss me!")

Take my word for it! The Modes and Elements are the very "heart and soul" of the 12 different Zodiac signs.

Modes: Cardinal, Fixed, and Mutable

Elements: Fire, Earth, Air, and Water

Here's a typical, boring chart to look at:

Fire Earth Air Water

Cardinal Aries Capricorn Libra Cancer

Fixed Leo Taurus Aquarius Scorpio

Mutable Sagittarius Virgo Gemini Pisces

And so mastering (or - at least - starting to master) the concept of the Modes and Elements is "potentially" an invaluable resource for gaining a firm grip on the general characteristics 12 different Zodiac signs (without resorting to boring rote memorization). However, I must have had the abstract concept of "Modes and Elements" explained (and re-explained) to me in at least a dozen different ways over the passage of time. So, here's my humble version of the Modes and Elements (which utilizes just a wee bit of visual imagery to get the point across). If it helps out, use it. If it confuses you even more, dump it....

Modes of Reaction

There are 3 different "modes" of reaction:

Cardinal (active) - adapts to external demands

Fixed (steadfast) - adapts to internal demands

Mutable (flexible) - adapts back and forth to both external and internal demands

Cardinal, Fixed and Mutable?.... Huh?

Chances are.... what I've said so far means less than zero to you? So let's back up and try a more visual image....

Imagine

Imagine there's someone standing in front of you.

Now imagine, this person is holding a rock in their hand.

Now imagine this person has just thrown the rock at you....

A Cardinal (active) reaction would be to throw a rock back at the jerk.

A Fixed (steadfast) reaction would be to stand there unaffected by the rock, and then taunt them with something like: "Hey, go ahead and hit me again! That didn't hurt at all, you little wuss!"

A Mutable (flexible) reaction would be to cleverly dodge the rock, and then "thumb your nose" at their lousy aim.

Now remember, all I'm saying here is that these are different kinds of reactions. Not

every person with a mutable sign - if actually faced with this situation - would have this particular "mutable reaction."

And guess what, gang? Since there are 12 astrological signs - then  
4 are Cardinal or active (Aries, Cancer, Libra, Capricorn)

4 are Fixed or steadfast (Taurus, Leo, Scorpio, Aquarius)

4 are Mutable or flexible (Gemini, Virgo, Sagittarius, Pisces)

(Looking at a zodiac wheel, you'll notice the 4 members of each Mode form a square in the circle. The individual members of these Mode groups have an "uncomfortable" connection with each other.)

#### Elements

We've already talked about the 3 Modes of reaction:

Cardinal (active)

Fixed (steadfast)

Mutable (flexible)

So let's talk about the 4 Elements

Fire - outgoing, action oriented, impulsive, and "fiery"

Earth - physical, practical, sensual, and material

Air - mental perceptions, thought, communication, and abstract ideas

Water - sensitive, feeling, empathic, and healing

And guess what, gang? Since there are 12 astrological signs - then:

3 are Fire (Aries, Leo, Sagittarius) outgoing, action oriented, impulsive, and "fiery"

3 are Earth (Taurus, Virgo, Capricorn) physical, practical, sensual, and material

3 are Air (Gemini, Libra, Aquarius) mental perceptions, thought, communication, and abstract ideas

3 are Water (Cancer, Scorpio, Pisces) sensitive, feeling, empathic, and healing

(Looking at a Zodiac wheel, you'll notice the three members of each Element form an equilateral triangle in the circle. Individual members of these Element groups have a "comfortable" connection with each other.)

#### Fire

Fire is outgoing, action oriented, impulsive, and (of course) "fiery."

And since the above imagined "action scenario" of rock throwing (primarily) belonged to the element of "fire":

The Cardinal (active) + Fire reaction was a typical Aries reaction.

The Fixed (steadfast) + Fire reaction was a typical Leo reaction.

The Mutable (flexible) + Fire reaction was a typical Sagittarius reaction. (And again, not every Sagittarian would dodge the rock!)

Got it so far?

Aries = Cardinal (Active) + Fire = "Here's a bigger rock for you, jerk!"

Leo = Fixed (Steadfast) + Fire = "Hit me with your best shot, sucker! That didn't hurt!"

Sagittarius = Mutable (Flexible) + Fire = "Missed me, missed me, now you gotta kiss me!"

And by the way - we've ALL got Aries energy, when (and if) we really, really need to muster it up. It's just that some folks tend to act and react more typically "Aries" than other folks.

Want One More Example?

How about the water signs? The element of water is sensitive, feeling, empathic, and healing.

So try throwing a "feeling" at a water sign:

Cancer = Cardinal (Active) + Water = They'll throw another bigger, more powerful feeling back at you = Flowing Rivers.

Scorpio = Fixed (Steadfast) + Water = They'll take you deeper into your own feeling = Bottomless Lakes.

Pisces = Mutable (Flexible) + Water = They'll take over the feeling, adapt it, and make it a part of themselves = Vast Oceans.

Here's that boring chart again:

Fire	Earth	Air	Water	
Cardinal	Aries	Capricorn	Libra	Cancer
Fixed	Leo	Taurus	Aquarius	Scorpio
Mutable	Sagittarius	Virgo	Gemini	Pisces

III - Aspects

Next up are the aspects.... If you've looked at astrology at all (beyond the daily newspaper) - then you've probably heard of "aspects." Aspects are special degrees of separation between the planets that act as dynamic connectors.

Typical aspects are the:

conjunction

opposition

trine

square

sextile (nope, it has nothing to do with sex).

When two of the planets share one of these connections - the two planets actively exchange energy with one another. They dialogue with one another (like two characters in play or movie). They have conversations with one another. Perhaps (depending on the planets involved and the type of aspect) their energies will blend - and they'll be happy compatible companions.... Or, maybe, their individual energies will conflict - and they'll wind up in opposit

But whatever the case, the connections between the planets reflect the myths or plots (attitudes, beliefs and actions) that shape our lives and our journey....

Examples (gross oversimplifications)  
of Moon Connection Myths:

Moon/Saturn - "the hungry, deprived child"

Moon/Uranus - "the abandoned child"

Moon/Neptune - "the lost child"  
Moon/Pluto - "the violated child"

Of course,

No two people with a Moon/Saturn connection are going to play out the part (live out the myth) in exactly the same way.... however a typical underlying belief statement of someone with a Moon/Saturn connection might be something like:

"I'll never receive the emotional nurturing I need to survive. I'll always be disappointed and go away hungry...."

Hooray for Hollywood!

(I'm about to get myself in trouble. It's been a very l-o-n-g time since I had Literature 102 and Theatre 203.) Coming from a "Jungian" background, I've picked up the careless habit of throwing out phrases like:

"living out the myth."

I forget we've all been conditioned to think of a "myth" as being nothing more than a make-believe story. Fact is - though - that the old Greek myths get played out all the time in our regular world of "time and space" reality. So, I'm now experimenting with a brand new approach to this.

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Imagine you're a famous actor/actress, and your agent calls you up. He/she says you've just been offered the starring role in a brand new Steven Spielberg movie called:

The Revenge of Dr Z

For the sake of the example -- we're also pretending that you're a serious-minded thespian who wouldn't choose to star in a movie just because you'll be making some mega-bucks.) So - after finding out how much money you're going to be making - what's one of the first things you're gonna wanna know about the movie?

"What's the movie about?" (Remember, you're a serious thespian.)

Your agent tells you it's about the "rise to fame and glory of an extremely talented astrologer!"

Sounds pretty good, you say - but you'd still like to take a look at the script...

Your agent hesitates for a second - and then explains that it's one of those "experimental, improvisational" pieces. The actors in each scene are given the "situations" and "possible outcomes" - and then the actors intuitively act out the "situations" without a written script or dialogue. (It's a Robin Williams kind of thing....)

Back to reality

Here's where I get into trouble (and it starts to get confusing). The natal (birth) chart is a lot like starring in this movie. The movie has a name, a main plot (and sub-plots), the main characters (and supporting roles), the dialogue between the actors, and the general situations with possible outcomes.

Remember, the dialogue is going to be improvisationally acted out. As the star of the movie - you've chosen a role to play. If someone like Sean Connery, for instance, had gotten the part - then he'd probably make a lot of acting "choices" that you wouldn't make.

### One further leap

This is going to get a wee bit confusing - but consider the Planets in the chart to be a lot like the main characters (and supporting roles) in your movie.  
Consider the Aspects in a chart to be a lot like the dialogue between the different actors.  
Then consider the 12 Zodiac Signs and 12 houses to be a lot like the plots, themes, and/or situations.

Planets - the characters

Aspects - the dialogue

Signs and Houses - the plots, themes, and situations

Some dialogue (aspects) between the actors (planets) will end up being more important than other parts of the dialogue (aspects). The most important and memorable moments of dialogue are what will win the actor (planet) an Oscar. Other parts of the dialogue will be barely noticed by the critics.

Remember the myths I mentioned a page back?

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Typical Moon/Saturn Dialogue:

Saturn: "Life can be very hard, cold, and cruel! This, my child, is the most important lesson I have to teach you."

Moon: "But Saturn, I'm just a young child. In order to feel safe and secure - I desperately need to feel the comfort of your nurturing parental warmth, love, and reassurance!"

Saturn: "You may think that, my child.... but I need you to understand that I was so harsh, cold, and distant while you were growing up - simply because I was protecting you from all the harsher realities of life. I didn't want you building up any false, "Pollyanna" expectations, or hopes from life."

Moon: "Saturn, I still don't understand your harsh ways - and, yet, I'm sure you're right. You are so very wise and experienced, and I am so young and know so very little.... I'm quite sure you're right... I'll never get what I need in order to feel emotionally nurtured, safe, and secure! I promise you, from this day forward, I'll learn to expect very little emotional satisfaction from life. That way I can never be disappointed..."

Choices....choices....choices.....

### IV - The Houses

You might as well know up front that if you don't know the exact time (i.e. 11:38 pm) of your birth, then you won't be able to calculate your Ascendant (which in turn sets the stage for determining the 12 Houses).

If nothing else about the basics of astrology really manages to throw you a curve, then attempting to understand the 12 Houses should do the trick quite nicely.

And I truthfully don't know what to do about that. Hey! Give me break... I'm good, but even I'm not a miracle worker.

Well Worth Learning, Though

But as difficult as it is to initially get a good grip on how the Houses work... the Houses

are also quite interesting and more than worth your time and effort to understand. Why? Because understanding the Houses is when you first discover you've got all 12 of the Zodiac signs contained in your birth chart.

Simply put: the Houses are the places where stuff happens. And so the 12 Houses map out the "general areas of life" where you're naturally the most attracted to and focused on during this lifetime.

One way to think of the Houses is as the 12 different rooms of a mansion. There are certain places in your 12 room mansion that you'd naturally end up spending more time in than you would the others. Some folks might prefer spending most of their time in the living room, some in the dining room, and some would prefer hanging out in the den. (Of course, Elvis preferred hanging out in the Jungle Room.)

#### Celestial Holding Station

In her book *Adventures of a Psychic*, clairvoyant Sylvia Browne relates this concept regarding her particular "road map of reality":

According to Sylvia, prior to being born on planet Earth, we're sent to a celestial "holding station" where we sit down and decide on 7 general areas of our soon to be life on Earth. These 7 areas are: Love, Social Life, Family, Career, Health, Finance, and Spirituality. The 12 houses of the astrological chart are similar in concept to Sylvia's 7 areas of life. The main difference being that astrology's "road map of reality" is saddled with 12 rather complex areas as opposed to Sylvia's road map which has only 7 areas. (By the way, astrology may have originally had only 8 houses, and then through the passage of time the number of houses was eventually expanded to the 12 houses we have today.)

#### The Shortcut

There's a shortcut to understanding the themes of the 12 different Houses... The shortcut is that the themes of the 12 Houses are very similar to the energies of the 12 Zodiac signs. Of course, to benefit from this shortcut, you first have to be familiar with the energies of the 12 Zodiac signs. So get familiar with the energies of the 12 Zodiac signs, and then learning the themes of the 12 Houses will be a cinch. Like any other shortcut, it's not exactly perfect... however, for our purposes, it's close enough.

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Taurus 2nd house  
Gemini 3rd house  
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Leo 5th house  
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Leo 5th house

Virgo 6th house

Libra 7th house  
Scorpio 8th house  
Sagittarius 9th house  
Capricorn 10th house  
Aquarius 11th house  
Pisces 12th house

### Problem

Unfortunately, my little shortcut for learning the themes of the 12 Houses, can also cause confusion for some folks. The confusion sets in when trying to factor in another main concept about the Houses. This concept is: that each house of the 12 Houses is colored by the Zodiac Sign located on the cusp of the house.

### I Need to Repeat That

Each house of the 12 Houses is colored by the Zodiac Sign located on the cusp of the house.

### How all this works?

Take for example someone with "Gemini on the Ascendant" or "Gemini Rising." This (generally) means that the Zodiac Sign of Gemini is on the cusp of the person's 1st house. (Relax... "cusp" is just a fancy word for the exact beginning of the house.)

### 1st House

Remember the shortcut... and that the themes of the 1st house are very similar to Aries' energy? Aries is the "I am" sign. Aries is the first rush of spring! The new birth! Energetic, bold, fiery, and impulsive. So the 1st house is the place where "I am" stuff happens. It's the house of your outer identity that you display to the world. But with Gemini on the Ascendant, the 1st house of outer identity is colored by the sign of Gemini. And Gemini says "I communicate." Gemini says, "I'm curious, youthful, flighty, mentally active, and often a wee bit mischievous." So the "I am" energies that you display to the world are that of Gemini.

### 2nd House:

Now let's continue on to the 2nd house. The 2nd house themes are very similar to the energies of Taurus. Taurus is the "I possess" sign. Taurus is very concerned with matters of practicality, "I only believe in (and thus) value those things that I can actually touch."

Taurus says I love comfort, physical security, and possessions. So the 2nd house is related to personal values and physical security. It's generally associated with your money and personal possessions.

Remember though, in our example you have Gemini on the Ascendant? So (most of the time) you'll have Cancer on the cusp (the beginning) of the 2nd house.

With Cancer on the cusp of the 2nd house, this Taurean-like house of money and possessions is where you'll be the most Cancerian-like. Your 2nd house of money and possessions is where you'll experience the Zodiac sign of Cancer. Cancer is the "I feel" or "I nurture" sign. So you may choose to earn and/or spend your money in ways that makes you feel good and that nurtures people.

### 3rd House:

The 3rd house is the house naturally associated with Gemini. As already mentioned just above, Gemini is about communication, mental concepts, curiosity -- as well as -- short

trips, siblings and the neighbors ....

Most often with Gemini on the Ascendant, the Zodiac sign of Leo will be on the cusp of the 3rd house of communication. Leo is the "I rule" or "I shine" sign. This means you'll experience your personal creativity in the arena of communication and ideas. It also means you're probably quite proud of your ideas, and much of your sense of self worth is tied up in your ideas and in your ability to communicate with all your neighbors. And so, chances are that you probably don't deal real well with criticism about your ideas.

Well, that's enough of that. Hopefully, you've got the idea...

#### Common Questions

Question: Dang it! I ain't got no birth planets in the \_\_ House?

Answer: This just means that during this lifetime you won't be focusing as much energy in these Houses. You've still got the house, and you've still got a Zodiac sign on the cusp of the house. You just won't be focusing on those places (or areas) as much as you will in a house where you have planets.

Question: Are some Houses inherently more spiritual or better than others?

Answer: No... The 9th, 10th, 11th, and 12th house are often thought of as being spiritual or universal Houses.

However... in my definition of the word "spiritual," spirituality is being is the best you that you can be. Spirituality is being fully who you are.

So in the astrological "road map of reality" - your birth chart house placements assist you in mapping out the places (or areas) where you can potentially learn how to be the best you that you can be during this lifetime.

Not everyone is supposed to be another Gandhi. Not everyone is supposed to be another Martin Luther King Jr.. Not everyone is supposed to be another Mother Teresa.

We each have different, distinctive, and unique road maps.

For example, in your unique road map, you may have several planets located in the earthy, practical 2nd Taurean house associated with money, values, and personal possessions. Your mission in this lifetime (should you choose to accept it) may be to build up a strong sense of inner-values, and then spend your hard earned money on these inner-values.

#### List of Themes

Here's that list of house themes I mentioned before... I've been feeling a bit lazy as of late... so I've borrowed (with permission) something a cyberpal named Chazz wrote regarding the Houses... The following house descriptions are generally word associations and key concepts (and I did add in a few of my own thoughts):

1st- Aries house, ruled by Mars... "I am"...

personality, physical appearance, competition, how others see us.

2nd- Taurus house, ruled by Venus... "I possess"...

personal possessions, sense of self worth, values and inner creativity.

3rd- Gemini house, ruled by Mercury... "I communicate" ...

mental activity, need for knowledge, short trips, community involvement, relationship to siblings, primary education.

4th- Cancer house, ruled by Moon... "I feel" ...

opposite sex parent \*, country, home and family, history, memories-nostalgia,

dependence and dependency, real-estate.  
 5th- Leo house, ruled by Sun... "I rule" ...  
 Creative expression, romance and love affairs, gambling and speculation, fun and games  
 (partying), Children, giving love.  
 6th- Virgo house, ruled by Mercury... "I analyze" ...  
 physical health, diet, self-service, interaction with coworkers, attention to detail and  
 perfection.  
 7th- Libra house, ruled by Venus... "I balance" ...  
 one on one partnerships (i.e., marriage or business), commitment to others, appreciation  
 for the arts, what we look for in others, fair play and harmony.  
 8th - Scorpio house, ruled by Pluto... "I desire" (this is the Jungle Room that Elvis spent a  
 lot of time in) ...  
 Death, rebirth and transformation, other peoples resources, hidden mysteries, secrets, sex,  
 mysticism, intuitive understandings.  
 9th- Sagittarius house, ruled by Jupiter... "I teach"  
 Higher education, philosophy, religion, travel, optimism, expansion and good fortune.  
 10th- Capricorn house, ruled by Saturn... "I build"  
 Same sex parent \*, career, physical reality (i.e., the world), how we make our way, how  
 we are perceived in society.  
 11th- Aquarius house, ruled by Uranus... "I plan"  
 Humanitarianism, friendship, receiving love, sudden happenings, rebellion, and  
 outrageousness.  
 12th- Pisces house, ruled by Neptune... "I care"  
 self illumination, enlightenment, the collective unconscious, fantasy, karma, self-  
 deception, hidden enemies, hospitals and institutions, serving others through compassion,  
 psychic ability and sensitivity.

\*The 4th and 10th house meridian axis has historically experienced some serious  
 "difficulties." The ancient Greeks associated the 4th house with both "parents." Medieval  
 astrologers replaced "parents" with the Father in the 4th house and shifted Mother to the  
 10th house. Many modern astrologers have now placed Mother into the 4th and Father  
 into the 10th. If you noticed, I placed the different sex parent in the 4th house and the  
 same sex parent in 10th house. To make matters even more confusing, Vedic astrology  
 places Mother in the 4th house and Father in the 9th house. When I get really cornered, I  
 simply call the 4th and 10th house meridian axis the "parental axis."

back to 4th house  
 back to 10th house.

The Grand Finale

Okay.... Hang in there with me... If you've managed to make your way through all 4  
 sections, then we're now almost to the end.... If you've been to all 4 sections, and you're  
 currently in a state of total confusion - then I've found telling stories to be a very effective  
 right brained method of communicating.

So here's a story that may help "unconfuse" you about some of the stuff I've been talking  
 about (especially in regard to the Ascendant and the Midheaven).

It's time for a story called The Castle.

## We're Done!

Well, that's as much as you'll get from me about the basics. If you REALLY want to understand this stuff - then go out to a bookstore and buy a book. That's right, web surfer!

Get out from behind that computer! Get out into the real world every once in a while!

By Popular Request - Recommended Reading for beginners wanting to learn more about the Basics of Astrology:

Julia and Derek Parker

Parkers' Astrology : The Essential Guide to Using Astrology in Your Daily Life -

Excellent beginner's book for learning how to interpret your own chart. May be overwhelming if you're totally brand new to all this stuff. Buy it at Barnes & Noble

Stephen Arroyo

Chart Interpretation Handbook - excellent beginner's cookbook for learning some of the basics of how to interpret your own birth chart. Paperback Buy it at Barnes & Noble

Alice O. Howell

Jungian Synchronicity in the Astrological Signs and Ages. This is written only for those right brained folks who don't need and want organized, boring lists designed for learning astrology by rote memorization. Paperback Buy it at Barnes & Noble

Kim Rogers-Gallagher

Astrology for the Light Side of the Brain - Great (with good humor) for getting down some of the Basics! Paperback Buy it at Barnes & Noble

ARIES : The head, skull, brain, top jaw, cheekbones, facial muscles, eyes, carotid arteries.

=+ Acute inflammatory attacks, fevers, neuralgia, migranes, vertigo, nose bleeds.

TAURUS : The neck and nape of the neck, throat, lips, tongue, larynx, tonsils, cheeks, chin, cervical vertebra, jugular vein

=+ Voice loss, sore throat, cervical problems and all the resulting problems of overindulgence

GEMINI : The arms, hands, lungs, windpipe, respiratory system, rib cage, sternum, nervous system.

=+ Chest infections, asthma, allergies, respiratory problems, problems with nerves

CANCER : Stomach, oesophagus, liver, pancreas, breasts, lymph, digestive system, diaphragm, thyroid

=+ Digestive problems, flatulence, stomach ulcers, obesity, liver complaints, contraction of diaphragm due to panic attacks

LEO : The heart and heartbeat, aorta, back, spinal muscles, spinal cord, solar plexus

=+ Hypertension, heart diseases, curvature of the spine, back problems

VIRGO : The spleen, gall bladder, intestine, duodenum, abdomen

=+ Hypochondria, depression, constipation, gallstones, stomach aches, chronic intestinal complaints

LIBRA : The ears, kidneys, urethra, lower back, blood vessels

=+ Kidney trouble and calculus, urinary problems, lumbago, eczema, vertigo and loss of balance

SCORPIO : The nose, genitals, pubic area, bladder, urethra, prostate, sexual organs, haemoglobin

=+ Colds and chronic sinusitis, hernias, uterine or prostate problems  
 SAGITTARIUS : The hips, pelvis, buttocks, coccyx, sacrum, thighs, hipbone, femur, sciatic nerve, femoral artery  
 =+ Stiffening of hips or pelvis, sciatica, rheumatism  
 CAPRICORN : The hair, skin, nails, knees, kneecaps, bones  
 =+ Joint stiffness or problems, decalcification, kneecap weakness, skin diseases  
 AQUARIUS : The legs, tibia, fibula, ankles, heel, tendons, anklebones, nerves  
 =+ Problem with nerves, hypertension, general weakness of limbs  
 PISCES : The feet, toes, blood, veins, body fluids, synovia, pineal gland  
 =+ Vein or circulation problems, ganglion inflammation, weak feet, strange diseases that are difficult to diagnose.

## Animal Totems and List



### Animal Magick

Animal magick is the use of an animal for its symbolism and energies. Animals can also be animal spirit guides. Similar to spirit guides, they are used for thier properties (of strength or skill) and guidance. Symbols of these animals can bring thier properties to spells...

Power animals are & are not a part of the Wiccan or Witchcraft Traditions. They are used by Native Americans, Shamans & other tribal organizations & traditions. Covens usually have a totem animal that is only known to those within the group.

In the Astral, you can merge with your totem & become the animal with your own intelligence intact. This is called Shapeshifting.

There are two ways you can meet your power animal in the astral plane & discover which animal medicine is right for you. First, you could write & perform a ritual to call the essence of the animal that would suit you best & assist you in your present magickal

workings. If you are not comfortable with the ritual format you can go into the familiar meditative state, walk through the astral forest & meet the animal.

When the first technique is used, that of the ritual, you will most likely see the animal in its natural form. There may be a synchronistic conversation where the topic is of the animal, or you find a book about the animal, etc. When you catch that first glimpse of that particular medicine, you will know it in your heart.

If you meet the animal in the meditative state, converse with it. Anything is possible in the astral, right? So ask questions & get to know your new partner.

If you have seen the animal after a ritual, plan sometime to go into the meditative state to cement your relationship & get to know the animal & the essence it represents.

Now that you've got the animal, what do you do with it? Power animals are great advice givers, often representing our higher selves that we haven't been paying attention to lately. In a meditative state you can ask for their assistance on problems that have been nagging at you. At times, two power animals can work in conjunction with each other, as long as they want to. Silver has had some truly interesting & fruitful conversations with hers.

Power animals can assist you in the waking state as well. Perhaps you are trying to teach someone a particular theme & they are having difficulty understanding. Ask wolf for assistance; she is the great teacher.

Remember the old adages: clever as a fox, strong as an ox, etc.? Perhaps you need camouflage - then ask Brother Fox for assistance. If you seek wisdom, ask the Eagle. the

Lynx knows the art of keeping secrets & the Swan guides one into dreamtime. The Panther is a good protective animal, though she does have a sarcastic, laid back nature. Power animals are not limited to mammals. The reptilian & insect kingdoms can be just as helpful. Children can also be taught to work with animals & have a great ideal of success with them.

Dragonfly tells us how to break through illusions & how to gain power through our dreams & goals. She teaches higher aspiration.

The act of honoring an animal is not an act of worship, but is the acknowledgment of their power & their being as brothers & sisters of the entire universe. The energy of the animals, birds & other creatures that assist us should be honored. For too long, we have subjugated these creatures who are our equals in the system of the Universe. The Native Americans leave tobacco as a gift, scattered on the ground. You could also burn incense in honor of the animal. When honoring - leave a gift of some sort. A crystal or gem on your altar is also a lovely gift.

Many modern Witches have animal familiars, usually cats, which are their magical helpers. Some also have dogs, birds, snakes or toads. Witches do not believe the familiars are "demons" or spirits in animal form but simply animals whose psychic attunement makes them ideal partners in magical workings. Some Witches say that it is possible to endow pets with magical powers and turn them into familiars, though others don't believe it should be done. Still others believe familiars are never "pets" (and should never be treated as such) but are animals who volunteer to work as familiars and are Karmically attracted to Witches. Witches who do not have familiars send out psychic "calls" to draw the right animal.

Familiars reputedly are sensitive to psychic vibrations and power and are welcomed

partners inside the magic circle and other magical work. They also serve as psychic radar, reacting visibly to the presence of any negative or evil energy, whether it be an unseen force or a person who dabbles in the wrong kind of magic. Familiars are also given psychic protection by their Witches. Some Witches it seems also use the term familiar to describe thought-forms created magically and empowered to carry out a certain task on the astral plane.

Sorcerers and shamans in cultures around the world also have helpers in the form of spirits. Dispatching them on errands to heal, harm or kill - called sending. The physical shape of a familiar varies. New Guinea sorcerers rely on snakes and crocodiles, while in Malaya, the familiar is usually an owl or badger passed down from generation to generation.

Throughout Africa, the wild creatures of the bush are said to be Witches' familiars: for the Lugbara, they are said to be the toad, snake, lizard, water frog, bat, owl, leopard, jackal and a type of monkey that screeches in the night; for the Dinka, they are black cobras and hyenas. The Zulus' familiars are said to be corpses dug up and re-animated with magic; they are sent out at on night errands to scare travelers with their shrieking and pranks. In Shamanism, a novice shaman acquires his familiar spirits, usually manifesting in animal, reptile or bird shapes, when he completes his initiation. He or she may send them out to do battle in his or her place, but if they die, so does the shaman.

Familiars usually stay with their shaman until death, then disappear. Among certain Eskimos, the familiar is embodied in an artificial seal, not a live animal.

In closing, what I usually instruct in this area is that the student of magic who feels that they have found a familiar is that they should practice an exercise called "Trading Places" by Keith Harry. This exercise is simple enough to memorize and to practice, and though it was not written specifically for bonding with an animal familiar it was designed for becoming familiar with an animal, and inducing a mystical experience. I think you will readily discern its value in the acquiring of a familiar.

## List of Animal Totems

### **Alligator/Crocodile**

Maternal protection  
Connection to the earth mother  
Protection from manipulation  
Understanding deceit  
Revenge through patience  
Initiation  
Understanding weather  
Access to ancient knowledge

## **Ant**

Patience  
Stamina  
Planning  
Energy and patience needed to complete work  
Communal living  
Storing for the future

## **Antelope**

Understanding the conversation of death  
Value of strong survival skills  
Ability to leap over obstacles  
Swiftness  
Gentleness  
Connection to the earth

## **Armadillo**

Understanding your personal boundary  
Respecting the boundaries of others  
Carrying your protection with you at all times  
Understanding your vulnerabilities  
Empathy  
Discrimination

## **Badger**

Keeper of stories  
Bold Self-Expression  
Aggressiveness  
Single-mindedness  
Passion  
Cunning  
Revenge  
Perseverance  
Control  
Antidote to passivity or victimization  
Persistence in the service of a mission  
Groundedness  
Knowledge of the earth  
Earth magick and wisdom  
Creative action in a crisis  
Protection of rights and spiritual ideas

### **Bat**

Shamanic death and rebirth  
Pollination of new ideas  
Transition  
Initiation  
Viewing past lives  
Understanding grief  
The use of vibrational sound  
Camouflage  
Invisibility  
Ability to observe unseen

### **Bear**

Embodies the solar qualities of strength, power and courage, and the lunar qualities of intuition.

Keeper of the dream time, the inner space.

Hibernate: still your mind and body and go within yourself to find peace, healing, wisdom and guidance, and to dream into being the future.

Develop and trust intuition.

Keeper of healing medicine.

Set healthy boundaries on others so your energy is not depleted by their needs.

Minimise the negative effects emotional challenges can have on your body.

Water, herbs, berries and salmon may be beneficial.

Embodies independent, nurturing and protective qualities.

Calm, thoughtful, slow to anger.

The divine child – the newborn God of vegetation – is portrayed in some traditions as a bear cub, mothered by the Goddess Artemis.

### **Beaver**

Maintaining the ability to be productive in all ways by not limiting your options

Being persistent

Using available resources

Using alternate ways of doing tasks

Master builder of all things

Not damming the flow of experiences in life

Achievement through completion of tasks

Understanding dynamics of group work

### **Bee**

Connection to the Goddess Diana

Understanding female warrior energy

Reincarnation

Communication with the dead

Helping earth-bound spirits move on to their proper place

Concentration

Prosperity

## **Beetle/Ladybird**

Carries the Golden Strand that leads to the Center of the Universe

Past lives  
Spiritual enlightenment  
Death and Rebirth

## **Black Jaguar**

Keeper of the circular time continuum  
Gatekeeper to the Unknowable  
All wisdom listed above for Jaguar

According to Mayan beliefs, the journey of the sun across the sky and the darkness of night stood for the eternal journey of human consciousness and its transformations. The sun at midday was compared to the Eagle, flying high in the sky. Then it plunges below the horizon, just as we plunge into the dark where we face our spiritual challenges and are transformed. The hidden sun was said to be Jaguar, whose spotted skin symbolized the stars glittering in the night sky. Thus, it was called the "Jaguar Sun." Jaguar is the earth father. As earth father, he presides over the sacred power in the earth and the animals who live upon it. The force that lives within the mountains, which gives them their volcanic and transformative power, is the same underworld source of power and energy as the Jaguar Sun. The Mayan word for Jaguar is IX (pronounced eesh).

## **Black Panther**

Astral travel  
Guardian energy  
Symbol of the feminine  
Understanding of death  
Reclaiming ones power  
Ability to know the dark  
Death and rebirth

## **Buffalo/Bison**

Earth Creativity  
Feminine courage  
Abundance  
Knowledge  
Generosity  
Hospitality  
Sharing work  
Courage  
Strength  
Challenge  
Survival  
Giving for the greater good  
Formulating beneficial plans

## **Butterfly/Caterpillar**

The power of the whirlwind  
Reincarnation  
Transformation  
Transmutation  
Magick

## **Buzzard**

Death and rebirth  
Prophecy  
Love of the Mother goddess  
Knowledge concerning the death of a loved one  
New vision  
Purification

### **Camel/Dromedary**

Learning to walk in the shifting sands of time  
Understanding the vastness of space  
Ability to save for future use  
Understanding the value of water as a life force  
Transforming the burdens we carry

### **Caribou/Reindeer**

Connection to home over long distances  
Power of wandering  
Protection while traveling  
Social skills  
Retention of ones power in group situations  
Ability to go long periods in the dark

### **Cheetah**

Brotherhood  
Elusiveness  
Ability to focus intently on something for a short period of time  
Swiftness  
Self-esteem  
Accelerating time  
Keenness of sight

### **Chicken**

Power of voice  
Understanding language  
Pecking out the answers that escape others  
Awakening powers at sunrise  
Protection of family and community  
Hearing your inner voice

### **Cougar/Mountain Lion/Puma**

Balancing power, intention, strength  
  
Gaining self-confidence  
  
Using leadership power wisely and without ego  
  
Freedom from guilt  
Cunning

For the Zunis of Turtle Island (Southwest United States), Cougar was the Master Hunter, known for its high intelligence, its knowledge of other animal and life forms, its physical prowess, its strength of will, and its intuitive ability. Cougar sees the maintenance of its territory as essential for its survival. Poshaiankia, the father of the Medicine Societies, designated Cougar the duty of carrying messages from humans to the higher spirits, because of this animal's personal power, superior knowledge, strength of will, and steadfastness. Therefore, Cougar represents the link between ourselves and the most powerful spirits in Zuni Mythology: Mother Earth, Father Sky, and the Originator of All.

### **Cow/Bull**

Being alert to danger  
Contentment  
Cow: Connection to the Great Mother Goddess  
Love  
Connection to the grasses  
Sharing through community  
Bull: Ability to stand your ground

## **Coyote**

Understanding that all things are sacred--yet nothing is sacred  
Teaching that only when all masks have fallen will we connect with the Source  
Intelligence  
Singing humans into being  
Childhood trust in truth  
Teaching us how to rear our young  
Brings rain  
Ability to laugh at one's own mistakes  
Placing the North Star  
Shape-shifting  
Teaching balance between risk and safety  
Illumination  
Stealth

## **Crab**

Ability to escape by moving sidewise  
Understanding the power of dance  
Ability to move through water (emotions)  
Male aspects of community  
Finding new uses for the seemingly useless  
Protection of home space

## **Crow/Rook**

Guardian of the place before existence  
Ability to move in space and time  
Honoring ancestors  
Carrier of souls from darkness into light  
Working without fear in darkness  
Guidance while working in shadow

Moves freely in the void  
Understands all things related to ethics  
Shapeshifter

### **Deer**

Gentleness in word, thought and touch  
Ability to listen  
Grace and appreciation for the beauty of balance  
Understanding of what's necessary for survival  
Power of gratitude and giving  
Ability to sacrifice for the higher good  
Connection to the woodland goddess  
Alternative paths to a goal

### **Dingo**

Reborn Human Soul  
Assistance in hunting  
Finding warmth in cold situations  
Companionship  
Tracking skills  
Loyalty  
Understanding silence  
Finding the truth  
Protection  
Willingness to follow through  
Correct use of intuition

### **Dolphin**

Knowledge of the sea  
Patron of sailors  
Change  
Wisdom  
Balance  
Harmony  
Communication skills  
Freedom  
Trust  
Understanding the power of rhythm in your life  
Use of breath to release intense emotions  
Water element magick

### **Donkey**

Stubbornness  
Ability to make decisions  
Refusing to move when you know it isn't right  
Saying "no" to others  
Ignoring others opinions

### **Dove/Pidgeon**

Brings peace and love  
Understanding of gentleness  
Spirit messenger  
Communicates between the two worlds

### **Dragonfly**

Mastery of life on the wing

Power of flight  
Power to escape a blow  
Understanding dreams  
Power of light  
Breaking down illusions  
Seeing the truth in situations  
Swiftness  
Change  
Connection to Dragon

### **Duck**

Grace on water  
Water energy  
Seeing clearly through emotions  
Spirit helper of mystics and seers

### **Eagle**

Swiftness  
Strength  
Courage  
Wisdom  
Keen sight  
Illumination of Spirit  
Healing  
Creation  
Knowledge of magick  
Ability to see hidden spiritual truths  
Rising above the material to see the spiritual  
Ability to see the overall pattern  
Connection to spirit guides and teachers  
Great power and balance  
Dignity with grace  
Ability to see the "big picture"  
Connection with higher truths

Intuitive and creative spirit  
Respect for the boundaries of the regions  
Grace achieved through knowledge and hard work

### **Elephant**

Strength  
Royalty  
Connection to ancient wisdom  
Removal of obstacles and barriers  
Confidence  
Patience  
Using education opportunities

### **Falcon**

Assisting in soul healing  
Accompanying the soul back to the soul world  
Teaching swiftness  
Learning the aerobatics of life  
Controlling speed and movement  
Understanding magick

### **Flamingo**

Ability to filter soul lessons from emotional waters  
Understanding the language of color  
Ability to maintain soul purpose in group living  
Understanding how to maintain balance

## **Fox**

Shapeshifting  
Cleverness  
Observational skills  
Cunning  
Stealth  
Camouflage  
Feminine courage  
Invisibility  
Ability to observe unseen  
Persistence  
Gentleness  
Swiftness

## **Frog**

Reminder of common bonds with all life  
Singer of songs that celebrate the most ancient watery beginnings  
Transformation  
Cleansing  
Understanding emotions  
Rebirth

## **Giraffe**

Sees far into the future  
Ability to reach things that are unreachable to others  
Communication  
Intuition  
Ability to remain above the fray

## **Goat**

Abundance  
Independence  
Surefootedness  
Removing guilty feelings  
Understanding nature energies and beings  
Seeking new heights  
Agility

## **Goldfinch**

Understanding the value of change  
Ability to resolve family conflicts in a healthy manner  
Creating balance in dealing with different peoples  
Understanding the power of voice

## **Goose**

Movement along ones soul path  
Understanding the power of community  
Assisting others through illness  
Happiness

## **Gorilla**

Intelligence  
Gentleness  
Maternal instinct  
Use of speech  
Benevolence

## **Grouse**

Standing at the door of the Great Spiral  
Understanding the circular nature of time  
Dancing the sacred dance of life  
How to travel through the Great Spiral  
Understanding and working with cycles

## **Gull**

Spiritual messengers  
Communication with deities  
Behaving responsibly  
Ability to see from above situations  
Friendship

## **Hawk**

Clear-sightedness  
Being observant  
Far-memory  
Messages from spirit  
Guardianship  
Recalling past lives  
Courage  
Wisdom  
Illumination  
Seeing the larger picture  
Creativity  
Truth

Experience  
Wise use of opportunities  
Overcoming problems

### **Hedgehog**

Wisdom of the female elders  
Fertility  
Defense against negativity  
Enjoyment of life  
Understanding weather patterns

### **Heron**

All aspects of diversity  
Self-reliance  
Boundaries  
Exploration  
Self-esteem  
Balancing multiple tasks  
Dignity

### **Hippopotamus**

Proper use of aggression  
Ability to move gracefully through emotions  
Mother-fury when necessary  
Birth of new ideas  
Protection of family

## **Horse/Pony**

Power  
Stamina  
Endurance  
Faithfulness  
Freedom to run free  
Control of the environment  
Awareness of power achieved with true cooperation  
Interspecies communication  
Expanding one's own potential abilities  
Friendship and Cooperation  
Travel  
Astral travel  
Guardian of travelers  
Warns of possible danger  
Guide to overcoming obstacles

## **Hyena**

Knows the secrets of the wild  
Understands how to control epidemics  
Adaptability  
Patience  
Perseverance in hunting  
Strength  
Understanding the value of cooperation  
Connection to the Vulture  
Defense of boundaries  
Communication in dark spaces  
Singing ones soul song  
Understanding the value of community

## **Jackal**

Anubis, Egyptian god of the Dead, had the head of a jackal. Anubis guided the souls of the dead to the Judgement Hall of the Otherworld where the souls were weighed for truth on the scales of Maat. He was considered essential in the rituals of Isis and Osiris.

Jackal's Wisdom Includes:

Astral travel  
Accessing past lives  
Connection to the constellation Orion  
Understanding the use of opportunity  
Ability to see in the dark  
Connection to the Pyramids of Egypt

### **Jaguar**

Seeing the roads within chaos  
Understanding the patterns of chaos  
Moving without fear in the darkness  
Facilitating soul work  
Empowering oneself  
Moving in unknown places  
Shapeshifter  
Psychic sight

### **Jay**

Understanding how to use power wisely  
Warning  
Courage  
Ability to check on future trouble spots

### **Kangaroo**

Leaping away from bad situations  
Creating a safe home environment

Ability to adapt to new situations  
Protection of the young

### **Koala**

Ability to climb over obstacles  
Recognizing the value of slow movement  
Ability to remain above the fray  
The power of yoga  
Helpful advice giver

### **Lemur**

Ability to access the knowledge of the forests  
Seeing the unseen  
Ability to grasp concepts above the static of life  
Understanding how to remain above the fray of life  
Ability to navigate through the forest

### **Leopard**

Sensitivity to touch  
Stalking  
Approaching someone unseen  
Movement in shadow worlds  
Communication with plant kingdom

## **Lion**

Brotherhood  
Letting go of stress  
Strong family ties  
Strength  
Courage  
Energy  
Self fulfillment

## **Lizard**

Detachment from ego  
Power to regenerate that which is lost  
Facing fear  
Controlling dreams  
Moving in the otherworld

## **Llama**

Overcoming materialism  
Moving over hurdles  
Comforting others  
Withstanding cold

## **Lynx**

Keenness of sight  
Divination

Developing psychic senses  
Keeper of all secrets and mysteries  
Movement through time and space

### **Mole**

Guardian of the lower regions

Connection with the energies of the Earth  
Knowledge of herbs, roots, minerals, seeds, rivers, and other hidden bounties of the earth  
Ability to turn inward  
Introspection and blindness to all but light and dark in the material world  
Love expressed in nature  
Sensitivity to touch and vibration (the kinesthetic sense)  
Understanding of energies and fluxes

### **Moose**

Acknowledges the truths that have been denied by the soul  
Movement to and from the soul world  
Movement in the void  
Finds the parts of the soul that have been hidden  
Building self- respect  
Strength  
Wisdom  
Bridge to the elders  
Unseen speed

### **Mouse**

Examines life's lessons  
Shyness  
Quietness  
Understanding details

Seeing double meanings in things  
Invisibility  
Stealth  
Guidance in signing contracts  
Discovery  
Ability to be unseen

### **Octopus/Squid**

To the Greeks and Minoans, Octopus symbolized the sacred spiral of the Goddess and was related to the Spider web. It represented Moon phases, feminine powers, and the cycle of life and death.

Octopus/Squid's Wisdom Includes:

Intelligence  
Moving rapidly away from danger when needed  
Proper use of smoke screens (ink) in evading enemies  
Destroying negative barriers

### **Opossum**

Proper use of deception  
Use of appearances  
Sensibility  
Guidance to uncovering talent, psychic or physical  
Gaining wisdom  
Recovery

### **Orangutan**

Gentleness  
Connection to the forest spirits

Ingenuity in dealing with problems  
Movement above the fray

### **Orca (killer whale)**

Creator of the Cosmos  
Having the ability to convert raw matter into stars, planets, etc.  
Freeing the soul from the physical body  
Controlling rainfall on Earth  
Using the vibrational energy of song to heal  
Assisting humans in finding their soul's song  
Soul memory  
Seeing the unseen  
Teaching the ability to seal soul fissures and energy leaks

According to coastal Indians, Orca was created by the hunter who carved a "blackfish" out of yellow cedar and commanded it to kill his wicked in-laws. Orca tore the men to bits and returned to the Tlingit man, Natsalane, who then ordered the sleek animals never again to prey on humans. And, to this day, Orca, the top predator of the sea, doesn't eat people. Indeed, the Tlingit people of southeast Alaska consider Orca a custodian of the sea.

### **Otter**

Woman's healing wisdom  
Sensibility without suspicion  
Guidance in unmasking talents  
Psychic awareness  
Faithfulness  
Recovery issues  
Understanding the value of playtime

### **Owl**

Stealth  
Secrecy  
Silent and swift movement  
Seeing behind masks  
Keen sight  
Messenger of secrets and omens  
Shape-shifting  
Link between the dark, unseen world and the world of light  
Comfort with shadow self  
Moon magick  
Freedom

### **Panda**

Understanding the value of slowness  
Connection to Eastern beliefs  
Balance  
Adaptability  
Connection to the Plant Kingdom

### **Peacock**

All aspects of beauty  
Immortality  
Ability to see into the past, present, and future  
Dignity  
Self-confidence  
Rising out of ashes

### **Pelican**

Proper use of abundance  
Control of ego  
Recovery from loss  
Ability to float through emotions  
Ability to return from the edge of extinction

### **Penguin**

Fatherhood  
Understanding female energy within the male  
Waking dreams  
Astral Projection  
Patience  
Endurance

### **Pig/Boar**

Crone Goddess  
Rooting out the truth  
Deep Earth magick  
Past life knowledge  
Intelligence  
Cunning  
Becoming invisible during times of danger

### **Polar Bear**

Ability to navigate along the Earth's magnetic lines  
Introspection  
Solitude  
Expert swimmer through emotional waters  
Finding one way back from the brink  
Ability to find sustenance in barren landscapes  
Strength in the face of adversity  
Communication with Spirit

Dreams  
Death and rebirth  
Transformation  
Creature of dreams, shamans, mystics and visionaries  
Defense and revenge

### **Porcupine**

Innocence  
Trust in Spirit  
Renewed sense of wonder  
Creating your own path  
Protection of boundaries  
Defense when threatened  
Allowing others their path  
Non-interference

### **Praying Mantis**

Ability to manipulate time  
Power to move between moments  
Understanding of the circular nature of time  
Power of stillness  
Female warrior energy  
Attack strategy

### **Rabbit/Hare**

Paradox and contradiction  
Living by one's own wits  
Receiving hidden teachings and intuitive messages  
Quick-thinking

Humility  
Moving through fear  
Strengthening intuition

### **Raccoon**

Understanding the nature of masks  
Disguise  
Dexterity  
Seeking guidance and confidence  
Questioning without fear  
Balancing curiosity

### **Raven**

Rebirth without fear  
Ability to tear down what needs to be rebuilt  
Renewal  
Ability to find light in darkness  
Courage of self-reflection  
Introspection  
Comfort with self  
Honoring ancestors  
Connection to the Crone  
Divination  
Change in consciousness  
New occurrences  
Eloquence

### **Rhinoceros**

Learning comfort in solitude  
Connection to ancient wisdom  
Knowledge of self  
Proper use of ancient wisdom  
Trust of instincts

## **Roadrunner**

Proper use of speed  
Understanding rapid change  
Agility  
Evading capture through quickness

## **Seal**

Protection during change  
Lucid dreaming  
Protection from danger  
Movement through emotions  
Creativity

## **Sheep**

Maintaining balance in dangerous situations  
Confidence in ones abilities  
Fertility  
Courage needed to maintain balance  
New beginnings  
Abundance  
Assurance in new areas

## **Skunk**

Understanding how to "walk your talk"

Reputation  
Sensuality  
Understanding energy flows  
Self-respect  
Courage  
Will-power  
Self-confidence

### **Sloth**

Wisdom associated with moving slowly  
The value of laziness  
Understanding the tree spirits  
Ability to access the libraries within the trees where all Earth knowledge is held  
Seeing the world upside down  
understanding when to use tenacious behavior

### **Snake/Serpent**

Messenger of the Rainbow Serpent  
Elusiveness  
Manipulates lightning  
Transmutation  
Exploration of the mysteries of life  
Primitive or elemental energy  
Protection from religious persecution  
Goddess energy  
Psychic energy  
Creative power  
Immortality  
Connection to or forms the magic cord by which the shaman travels to the soul world

### **Snow Leopard**

Understanding one's shadow side

Trusting one's inner self  
Agility  
Strength  
Ability to stalk  
Understanding the power of silence

### **Spider**

Master weaver  
Weaver of the web of fate  
Wisdom  
Creativity  
Divine inspiration  
Shapeshifting  
Understanding the patterns of illusion  
Female energy for the creative force of life

### **Squirrel**

Ability to solve puzzles  
Resourcefulness  
Quick change of direction  
Storing for the future  
Balance in giving and receiving  
Power of rest during times of non-movement  
Warning  
Discovery  
Change  
Avoiding danger by climbing to a higher place

### **Swan**

Awakening the power of self  
Understanding dream symbols  
Seeing into the future  
Understanding spiritual evolution  
Developing intuitive abilities  
Divination  
Grace in dealing with others

### **Tiger**

Power  
Energy  
Strength and will-power in the face of adversity  
Acting in a timely manner  
Action without analysis

### **Turtle/Tortoise**

Symbol of the earth  
Connection with the center  
Navigation skills  
Patience  
Self-boundaries  
Associated with the feminine  
Power to heal female diseases  
Respecting the boundaries of others  
Developing new ideas  
Psychically protecting oneself  
Self-reliance  
Tenacity  
Nonviolent defense

## **Warthog**

Ability to sense danger  
Courage  
Protection  
Ability to find the truth  
Use of a fierce mask

## **Wasp/Hornet**

Use of female warrior energy  
  
Sisterhood  
Understanding female societies  
Communal living

## **Weasel**

Stealth  
Cunning  
Ingenuity  
Revenge  
Keen observation  
Ability to see hidden reasons behind things  
Power of observation

## **Wolf**

Facing the end of one's cycle with dignity and courage

Death and rebirth  
Spirit teaching  
Guidance in dreams and meditations  
Instinct linked with intelligence  
Social and familial values  
Outwitting enemies  
Ability to pass unseen  
Steadfastness  
Skill in protection of self and family  
Taking advantage of change

### **Woodpecker**

Connection to the earth  
Ability to find hidden layers  
Understands rhythms, cycles and patterns  
Warnings  
Prophecy  
Associated with thunder  
The Earth's drummer  
Pecks away at deception until the truth is revealed

### **Zebra**

Balance  
Seeing in black and white  
Clarity without filters  
Power  
Sureness of path  
Maintaining the individual within the herd

## **Birth Sign Animal Totems**



## **BIRTH SIGN ANIMAL TOTEMS**

- 21 March - 19 April - Falcon - Awakening Time.
- 20 April - 20 May - Beaver - Growing Time.
- 21 May - 20 June - Deer - Flowering Time.
- 21 June - 21 July - Woodpecker - Long Days Time.
- 22 July - 21 August - Salmon - Ripening Time.
- 22 August - 21 September - Brown Bear - Harvesting Time.
- 22 September - 22 October - Crow - Falling Leaves Time.
- 23 October - 22 November - Snake - Frost Time.
- 23 November - 21 December - Owl - Long Nights Time.
- 22 December - 19 January - Goose - Renewal Time.
- 20 January - 18 February - Otter - Cleansing Time.
- 19 February - 20 March - Wolf - Blustering Wind Time

## **Individual Explanations**

### **March 21 - April 19**

Birth Totem Summary:

- o Birth and animal totem: Red Hawk
- o Moon: Budding Trees Moon
- o Season Aspect: The Awakening Time
  - o Wind Relation: East Winds
- o Directional Relation: North-East
  - o Element Relation: Fire
- o Elemental clan: Hawk Clan
- o Plant totem: Dandelion

- o Mineral totem: Opal
- o Polarity with: Falcon
- o Color Aspect: Yellow/Green
- o Musical vibration: C Sharp
- o Personality: Active.
- o Spiritual energy <sup>1</sup>: Feminine energies
  - o Emotions: Quickly aroused
  - o Positive traits: Pioneering spirit
- o Negative traits: Impatient, selfish and often times Egotistical.
- o Compatibilities: Salmon and Owls
- o Conscious Desire: To lead, manage head the adventure.
- o Subconscious desire: Learning through experience.
- o Spiritual Path: Expanding the individual through discernment
  - o Strengths: Persistence and patience with others
  - o Weakness: Conceit and intolerance.

### **March 21 - April 19**

- Birth Totem Summary:
- o Birth and animal totem: Red Hawk
  - o Moon: Budding Trees Moon
  - o Season Aspect: The Awakening Time
    - o Wind Relation: East Winds
  - o Directional Relation: North-East
    - o Element Relation: Fire
  - o Elemental clan: Hawk Clan
  - o Plant totem: Dandelion
    - o Mineral totem: Opal
    - o Polarity with: Falcon
  - o Color Aspect: Yellow/Green
  - o Musical vibration: C Sharp
  - o Personality: Active.
  - o Spiritual energy <sup>1</sup>: Feminine energies
    - o Emotions: Quickly aroused
    - o Positive traits: Pioneering spirit
  - o Negative traits: Impatient, selfish and often times Egotistical.
  - o Compatibilities: Salmon and Owls
  - o Conscious Desire: To lead, manage head the adventure.
  - o Subconscious desire: Learning through experience.
  - o Spiritual Path: Expanding the individual through discernment
    - o Strengths: Persistence and patience with others
    - o Weakness: Conceit and intolerance.

## **April 20 - May 20**

### **Birth Totem Summary:**

- o Birth and animal totem: Beaver
- o Moon: Frogs Return Moon
- o Season Aspect: The Growing Time
  - o Wind Relation: East Winds
  - o Directional Relation: East
- o Element Relation: Earth with Fire
  - o Elemental clan: Turtle Clan
  - o Plant totem: Wild clover
  - o Mineral totem: Bloodstone
    - o Polarity with: Snake
    - o Color Aspect: Yellow
  - o Musical vibration: D Sharp
- o Personality: Resourceful and methodical
- o Spiritual energy: Masculine energies
  - o Emotions: High strung
- o Positive traits: Persistent and often strong-willed.
- o Negative traits: Inflexible, possessive and often times self  
Involved
- o Compatibilities: Woodpeckers, Brown Bears and Geese
  - o Conscious Desire: Security through abundance
  - o Subconscious desire: Freedom from attachments
- o Spiritual Path: To discover that which has lasting value
- o Strengths: Accepting change, compassion, inner security and  
Confidence
- o Weakness: Possessiveness and inflexibility

## **May 21 - June 20**

### **Birth Totem Summary:**

- o Birth and animal totem: Deer
- o Moon: Corn Planting Moon
- o Season Aspect: The Flowering Time
  - o Wind Relation: East Winds
- o Directional Relation: South-east
- o Element Relation: Air with fire
- o Elemental clan: Butterfly Clan
- o Plant totem: Lily of the Valley
  - o Mineral totem: Agate
    - o Polarity with: Owl
    - o Color Aspect: Green
  - o Musical vibration: E natural
- o Personality: Talkative, congenial, moody.
- o Spiritual energy: Feminine energies

- o Emotions: Sensitive
- o Positive traits: Friendly, intellectual and quick witted
- o Negative traits: Restless, yet insecure
- o Compatibilities: Crows and otters
- o Conscious Desire: Bridging gaps
- o Subconscious desire: Mastery of the mind
- o Spiritual Path: Sharing what one has learned or experienced  
For growth
- o Strengths: Persistence and concentration
- o Weakness: Moodiness, "day dreaming"

June 21 - July 21

Birth Totem Summary:

- o Birth and animal totem: Woodpecker {Flicker}
- o Moon: Strong Sun Moon
- o Season Aspect: Long Days Time
- o Wind Relation: South winds
- o Directional Relation: South-south-east
- o Element Relation: Water
- o Elemental clan: Frog Clan
- o Plant totem: Wild rose
- o Mineral totem: Rose quartz
- o Polarity with: Goose
- o Color Aspect: Rose
- o Musical vibration: F natural
- o Personality: Emotional, vulnerable but protective
- o Spiritual energy: Masculine energy
- o Emotions: Protective, wanting to protect
- o Positive traits: Tender and sympathetic.
- o Negative traits: Moody, often unforgiving
- o Compatibilities: Snakes, Wolves, Beavers
- o Conscious Desire: Emotional stability
- o Subconscious desire: Accomplishment
- o Spiritual Path: Fitting in with the greater good
- o Strengths: Resourcefulness, self acceptance and forgiveness.
- o Weakness: Self-pity, Envy and relying to heavily on others

July 22 - August 21

Birth Totem Summary:

- o Birth and animal totem: Salmon
- o Moon: Ripe Berries Moon
- o Season Aspect: The Ripening Time
- o Wind Relation: South winds
- o Directional Relation: South

- o Element Relation: Water
- o Elemental clan: Fish Clan
  - o Plant totem: Raspberry
  - o Mineral totem: Carnelian
  - o Polarity with: Otter
  - o Color Aspect: Blue
  - o Musical vibration: F sharp
- o Personality: Confident and energetic
- o Spiritual energy: Feminine energies
  - o Emotions: Passionate & intense
- o Positive traits: Generous and Creative
- o Negative traits: Controlling, often arrogant and intolerant
  - o Compatibilities: Owl and Falcon
  - o Conscious Desire: To rule
  - o Subconscious desire: Emotional balance
- o Spiritual Path: To find the underlying purpose of life
  - o Strengths: Tolerance, humbleness and letting go
- o Weakness: Egotistical behavior and Controlling nature

August 22 - September 21

#### Birth Totem Summary:

- o Birth and animal totem: Bear {Brown Bear}
  - o Moon: Harvest Moon
  - o Season Aspect: Harvesting Time
  - o Wind Relation: South winds
- o Directional Relation: South-south-west
  - o Element Relation: Earth
  - o Elemental clan: Turtle Clan
    - o Plant totem: Violets
    - o Mineral totem: Topaz
    - o Polarity with: Wolf
    - o Color Aspect: Brown
  - o Musical vibration: G natural
- o Personality: Practical and industrious
- o Spiritual energy: Masculine energies
  - o Emotions: Warm and thought out
- o Positive traits: Detailed, humble, trustworthy
- o Negative traits: Finicky, judgmental and often times hypocritical
  - o Compatibilities: Geese and Beavers
  - o Conscious Desire: Reaching forth, aiming high
- o Subconscious desire: Attaining pure wisdom and truth
  - o Spiritual Path: Understanding it all
  - o Strengths: Optimism, tolerance and self acceptance
- o Weakness: Fault finding, pessimism and putting things off

September 22 - October 22

Birth Totem Summary:

- o Birth and animal totem: Raven {Crow}
- o Moon: Ducks Flying Moon
- o Season Aspect: Falling Leaves Time
- o Wind Relation: West winds
- o Directional Relation: South-west
- o Element Relation: Air
- o Elemental clan: Butterfly Clan
- o Plant totem: Ivy
- o Mineral totem: Azurite
- o Polarity with: Falcon
- o Color Aspect: Blue
- o Musical vibration: A natural
- o Personality: Tolerant and friendly
- o Spiritual energy: Feminine energies
- o Emotions: Sensitive
- o Positive traits: Diplomatic, often romantic and overly optimistic
- o Negative traits: Gullible, indecisive and often holds a grudge
- o Compatibilities: Otter and Deer
- o Conscious Desire: Partnership
- o Subconscious desire: Balance and harmony
- o Spiritual Path: Peace and balance
- o Strengths: Caution, making decisions and letting go
- o Weakness: Taking sides, indecision and trusting to much

October 23 - November 21

Birth Totem Summary:

- o Birth and animal totem: Snake
- o Moon: Cold Winds Moon
- o Season Aspect: The Frosting Time
- o Wind Relation: West Winds
- o Directional Relation: West
- o Element Relation: Water
- o Elemental clan: Frog Clan
- o Plant totem: Mums
- o Mineral totem: Amethyst
- o Polarity with: Beaver
- o Color Aspect: Lavender
- o Musical vibration: B natural
- o Personality: Impulsive, ambitious
- o Spiritual energy: Masculine energy

- o Emotions: Hidden, keeping things inside
- o Positive traits: Discerning and imaginative
- o Negative traits: Stubborn, mistrustful, often stubborn
- o Compatibilities: Woodpeckers and wolves
  - o Conscious Desire: Acceptance
  - o Subconscious desire: Spiritual balance
  - o Spiritual Path: Expressing inner intuition
- o Strengths: Creativity, ability to change and sensitive to others
- o Weakness: Egotistical, often aloof and distant

November 22 - December 21

Birth Totem Summary:

- o Birth and animal totem: Elk
  - o Moon: Snowy Moon
- o Season Aspect: Starry Night Moon
  - o Wind Relation: West winds
- o Directional Relation: North-west
  - o Element Relation: Fire
- o Elemental clan: Hawk Clan
  - o Plant totem: Poinsettia
  - o Mineral totem: Obsidian
  - o Polarity with: Deer
  - o Color Aspect: Gold
  - o Musical vibration: C sharp
- o Personality: Laugh-hearty, loving and independent
  - o Spiritual energy: Feminine energy
    - o Emotions: Caring
  - o Positive traits: Adaptable, trustworthy
  - o Negative traits: Restless and loud
  - o Compatibilities: Falcons and Salmon
- o Conscious Desire: To understand the spirit and the human nature
- o Subconscious desire: Applying the spiritual to the physical to bring about healing
  - o Spiritual Path: Spiritual evolution
- o Strengths: Optimistic, happy and focused
- o Weakness: Often exaggerates, and is concerned with "status"

December 22 - January 19

Birth Totem Summary:

- o Birth and animal totem: Snow Goose
  - o Moon: New Moon
- o Season Aspect: The Renewal Time

- o Wind Relation: North wind
- o Directional Relation: North-north-west
  - o Element Relation: Earth
  - o Elemental clan: Turtle Clan
    - o Plant totem: Bramble
    - o Mineral totem: Peridot
  - o Polarity with: Woodpecker
    - o Color Aspect: White
  - o Musical vibration: D sharp
- o Personality: Reliable, high standards of self
  - o Spiritual energy: Masculine energy
  - o Emotions: Self concerned
  - o Positive traits: Ambitious, never gives up
- o Negative traits: Rigid, driven, often too focused on succeeding
- o Compatibilities: Beavers, Bears and Crows
  - o Conscious Desire: To succeed
  - o Subconscious desire: To rest and rejuvenate
- o Spiritual Path: To learn patience and the flow of life
  - o Strengths: Sociable, well spoken
- o Weakness: Self-doubt, can't see the forest for the trees.

January 20 - February 18

- Birth Totem Summary:
- o Birth and animal totem: Otter
    - o Moon: Cleansing Moon
  - o Season Aspect: The Cleansing Time
    - o Wind Relation: North Winds
    - o Directional Relation: North
      - o Element Relation: Air
    - o Elemental clan: Butterfly clan
      - o Plant totem: Fern
      - o Mineral totem: Turquoise
      - o Polarity with: Salmon
      - o Color Aspect: Silver
    - o Musical vibration: E natural
  - o Personality: Sociable, talkative and independent
    - o Spiritual energy: Masculine energy
    - o Emotions: Creative, unconventional
    - o Positive traits: Inventive, soothing and very perceptive
  - o Negative traits: Nosy, unpredictable, often times too blunt
    - o Compatibilities: Crows, Falcons and Deer
      - o Conscious Desire: To gain knowledge
      - o Subconscious desire: To attain wisdom
  - o Spiritual Path: Applying spiritual knowledge to daily life

- o Strengths: Tolerance, courage, is often an original thinker
- o Weakness: Considered to be rebellious, and often times eccentric.

February 19 - March 20

- o Earth influence: The Blustery Winds Time
  - o Influencing wind: The North Winds
  - o Influencing direction: North-north-east
  - o Predominant elements: Water with Air
  - o Elemental clan: Frog (Water) clan.
  - o Birth and animal totem: Wolf
    - o Plant totem: Plantain
    - o Mineral totem: Jade
  - o Polarity totem: Brown Bear
  - o Affinity color: Blue/Green
  - o Musical vibration: F sharp
- o Personality: Compassionate, Benevolent, Generous, Artistic and Gentle.
  - o Spiritual alchemy: Yin predominates.
- o Starting totems: Wolf, Buffalo, Frog, Plantain, Jade and Brown Bear.
  - o Feelings: Deep
  - o Intention: Understanding
  - o Nature: Trusting
- o Positive traits: Sympathetic, Adaptable, Impressionable and Sensitive.
  - o Negative traits: Impractical, vague, timid, indecisive.
    - o Sex-drive: Tender
- o Compatibilities: Woodpeckers, Brown Bears and snakes.
  - o Conscious aim: Freedom
  - o Subconscious desire: Identity
    - o Life-path: Love
- o Must cultivate: Intuition, Creativity and Understanding.
  - o Must avoid: Timidity, Indolence and Impracticality.

## **Animals of Air**

### **Air Animals**



#### **Bee:**

Bees symbolize industry, community, concentration, planning and saving, working with the spirits of the deceased, industry, prosperity, purity, achieving the so-called impossible, birth, death, resurrection, luck, misfortune and Otherworld wisdom. They are connected to Bridgid, Ra, Vishnu, Krishna, Indra, Aphrodite, Demeter, Cybele, Artemis, Diana, Rhea, Zeus, Dionysus, Pan and Priapus.

#### **Butterfly:**

Butterflies symbolize joy, freedom, living in the moment, transformation, the birth-death-rebirth circle, mental powers, reincarnation, magick, divination concerning the life cycle, understanding where you are in the cycle of your life, inspiration, immortality, leisure, beauty in old age, longevity, love, happiness, falseness, vanity and the soul. They are connected to the element of Air and the Horae and Zochiquetzal.

#### **Crow/Rook:**

Crows and rooks symbolize resourcefulness, survival, death, a call to the magick and the mystery around us, the law, the supernatural, the mysteries of creation, shape-shifting, change, harmony, justice, integrity, bad omens, boldness, skill, cunning, prophecy, eloquence and divination. They are tricksters connected to Morrigan, Varuna, Rhea Kronia, Apollo, Macha and Babd.

#### **Dragonfly:**

Dragonflies symbolize illusion, dreams, change, enlightenment, irresponsibility, unreliability, weakness, instability, swiftness, dreams and seeing the truth. They are

**messengers of the elemental world and the god/esses. They are connected to Summer.**

#### **Eagle:**

**Eagles symbolize nobility, clarity of vision, balance between the spirit world and everyday life, the ability to soar above everyday life, lightning, rising above material in search of spiritual, connecting with the spirit world, helpful rain, the warrior spirit, fearlessness, keen vision, war, freedom, majesty, authority, strength, victory and courage. They have a connection to the divine and to the Sun, as well as to Air, Fire and Spirit. They are connected to Ninurta, Marduk, Asshur, Pan, Zeus, Indra, Vishnu, Mithras and Ohdinn.**

#### **Falcon:**

**Falcons symbolize freedom, speed in action, far-sightedness, magick, astral travel, clear vision and healing. They help those who are dying through the process. They are connected to Horus, Circe, Ra, Menthu, Freya and Odhinn.**

#### **Hawk:**

**Hawks are observant and perceptive messengers from the spirit world. They symbolize noticing the big picture, using your talents, omens, dreams, courage, defense, wisdom, illumination, truth and experience. They are connected to Horus, Ptah, Rehu, Seker, Amenti, Apollo, Artemis, Indra, Ahura Mazda, and Mithras.**

#### **Hummingbird:**

**Hummingbirds symbolize freedom of movement, energy, tireless joy and living from life's nectar, accomplishing things that are said to be impossible, finding the joy in living and learning from your own life experiences, flowers, love, beauty, art, relaxation and fearlessness. They are connected to Quetzalcoatl and Huitzilopochtli.**

#### **Owl (general):**

**Owls symbolize wisdom, the ability to see things that are hidden, stealth, swiftness, darkness, freedom, dreams, shape-shifting, secrets, omens, clairvoyance, astral projection, magick, deception, observation, total truth, night, death and misfortune. They are connected to the Underworld and the Moon. They are connected to The Goddess in general, as well as Athena, Mari, Lilith, Anath, Gwynn ap Nudd, Blodeuwedd, Yama and Cailleach. Barn Owl: Barn owls are the ones who see without seeing and hear without hearing; the ones who can hear what is not spoken and ones that see things without physical sight.**

#### **Raven:**

**Ravens symbolize magick, inner fears, the spirit world, a change in consciousness, healing, dispelling "dis-ease," the unknown, mischievousness, adaptability, intelligence, ingenuity, death, war, bloodshed, battle, divination and the destruction required for creation. They are the messengers of the spirit world. They are connected to the Crone, the Sun, and to Odhinn, Apollo, Athene, Cronus, Asclepias, Brahma, Morrigan, Babd, Nantosuelta and Lugh.**

**Swan:**

**Swans symbolize grace, healing, altered states, intuition, transformation, transitions, spiritual evolution, hunches, omens, spiritual divination, dignity, monogamy, loyalty and silence. They are connected to Apollo, Aphrodite, the Muses, Venus, Zeus, Aphrodite, Sarasvati, Brahma and Devi.**

## **Animals of Land**

### **Land Animals**



**Ant:**

**Ants are industrious, community oriented single-minded builders. They symbolize patience, self-sacrifice, planning, trust in the future, stamina, completion, storing energy, work, thrift, forethought, virtue, and orderliness. They are connected to Wang-ta Hsien, Demeter, and Ceres.**

**Bat:**

**Bats symbolize rebirth, reincarnation, ritual death, initiation, confronting fear, letting go of old habits, happiness, good luck, health, wealth, long life, peace, unhappiness, unrest, chaos, incomplete understanding, avoiding obstacles, transformation, and past lives. They are connected to Shou-Hsing and the Underworld.**

**Bear:**

**Bears symbolize healing, divinity, invulnerability, spirit helper, protection, introspection, truth, female receptive energy, prophesy, stamina, harmony, patience, defense, revenge, transformation, intuition, answers from the Dreamworld, benevolence, strength and bravery. They are connected to Artemis, Zeus, Callisto, Dea Artia, Thor, Odhinn, Freya, and Norse lunar water goddesses.**

**Bobcat:**

**See Lynx**

**Cat:**

**Cats as protectors. They symbolize strength, cunning, agility, aloofness, independence and seeing spirits. They are connected to Freya, Artemis, Diana, Liberty, Shasti, Bast and Pasht.**

**Coyote:**

**Coyotes are tricksters telling you not to be so serious! They symbolize lessons about yourself, humor, whimsy, night, shape shifting, opportunity, stealth, creativity, opportunity and experience.**

**Deer:**

**Deer symbolize gentleness, grace, swiftness, abundance, intuition, introspection, alternative paths to a goal, messages from guides, love, safety, serenity, sun, fertility and the warrior aspect (stag). They are connected to Artemis, Aphrodite, Athene, Diana, Elaphaia, Dionysus, Apollo, Vayu, Lu-Hsing, Cernunnos, Cocidius and Shou-Hsien.**

**Dog:**

**Dogs are service-oriented protectors. They symbolize loyalty, friendship, unconditional love, compassion, understanding, need for approval, tracking, companionship, intuition and truth. They are connected to Gula, Belit-ili, Astarte, Ashtoreth, Amenti, Cybelle, Artemis, Diana, Hecate, Celtic Mother Goddesses, Arawn, Nodens, Hel, Odhinn, Saramam, moon goddesses, Quezalcoatl and Xolotl.**

**Fox:**

**Foxes are tricksters. They symbolize camouflage, observation, adaptability, cunning, family, travel, oneness, shape shifting, slyness, wisdom and invisibility. They are connected to Enki, Dionysus and Inari.**

**Frog/Toad:**

**Frogs and toads symbolize feminine energy, fecundity, water, new life, new beginnings, the mystery of creation, cleansing, refreshing, purifying, refilling, clearing negativity, replenishment, positive energy, transformation, beginning a new cycle, long life, good luck, changing luck, starting new projects and prosperity. They are a Goddess symbol and are connected to the moon. They are connected to Heket, Isis, Hathor, Ch'ing-Wa Sheng, Aphrodite, Sabazius and Ahriman.**

**Horse:**

**Horses symbolize strength, the ability to work alone or in groups, speed, stamina, endurance, faithfulness, friendship, cooperation, travel, overcoming obstacles, loyalty, independence, cautiousness, unconditional support, selflessness, freedom, power, balance, compassion and sharing. They are connected to Epona, Kwannon, Anahita, Vesta, Apollo, Mithras, Surya, Odhinn, Freya, Rhiannon, Leukippe, Waelsi and Volos.**

**Leopard:**

**See Panther**

**Lion:**

**Lions symbolize regality, calmness, family, strength, courage and relaxation. They have a strong connection to the Sun and are connected with Ra, Osiris, Sekmet, Apollo, Durga, and solar deities in general.**

**Lizard:**

**Lizards symbolize understanding what you dream of, wisdom, good fortune, facing fears and confrontations, death and rebirth. They are connected to the Dreamworld, Hermes, Sarapis, Ahriman and Moko.**

**Lynx/Bobcat:**

**Lynx is the knower of secrets. They symbolize honesty, openhearted, non-judgmental counsel, stealth, silence, clairvoyance of secrets of others, suspicion and vigilance. They can help with psychic skills, specifically divination.**

#### **Mouse:**

Mice symbolize silence, stealth, foresight, scrutiny, attention to detail, order, organization, shyness, inconspicuous, invisibility, stealth, trust, innocence, initiative and discovery. Be careful because they can fail to see the big picture. They are connected to Apollo and Zeus.

#### **Panther/Leopard:**

Panthers and Leopards symbolize the unknown, stillness, silence, stealth, night, healing, darkness, hidden truth, fearlessness, swiftness, perseverance, beauty, cunning and strength. They teach you to not fear the future. They are connected to Dionysus, Pan and Argus.

#### **Praying Mantis:**

The praying mantis symbolizes strength, adaptability and ease of communication.

#### **Rabbit:**

Rabbits are tricksters, companions to witches and "gatekeepers" to the night and to a different type of consciousness. Rabbits symbolize fertility, mystery, fear of tragedy, long life, quick-thinking, strengthening intuition, illness and disaster. They call your mental fears to you in real life. They teach you to stop "what if" thinking. They are connected to Eostra, Holda, Andraste, Freya, Hermes, Aphrodite, Eros and Chandra.

#### **Raccoon:**

Raccoons symbolize ingenuity, adaptability, generosity, caring for others, benevolence, lack of greed, creativity, playfulness, curiosity, new ideas and new jobs or schooling. They are protectors of those who cannot protect themselves.

#### **Rat:**

Rats symbolize fertility, wealth, cunning, timidity, meanness, wisdom, ingenuity, prudence and foresight. They are connected to Daikoku and Ganesha.

#### **Scorpion:**

Scorpions symbolize revenge, returning negativity to those who send it and dark magick. They are often thought of as a sign of evil. They are connected to South and Sun, Ishtar, Nanna, Siduri Sabitu, Set, Selket, Isis, Dadophori and Sabazius.

#### **Snake:**

**Snakes symbolize knowledge, change, creation, wisdom, secrets, mystery, reincarnation, immortality, sexuality, reproduction, the element of Fire, duality, solar/lunar, good/evil, healing/poison, life/death/rebirth. They are an early symbol of the Great Mother Goddesses. They are connected to Isis, Thoth, Apep, Hermes, Sabazius, Bel, Ra, Ahriamn, Mithras, Kadi, Kadru, Akkadian Ninhursag, Atargatis, Syria, Asclepias, Hygeia, Persephone, Apollo, Hera, Athene, Hecate, Gaea, Domovoj, Shakti, Ananta, Susanoo, Uga-Jin, Nu Kua, Fu Xi, Brigit, Quetzalcoatl, Kulkulcan, Coatlicue, Coyolxauhqui, Huitzilopochtli and Julungghul.**

#### **Spider:**

**Spiders are weavers and tricksters. They symbolize fate, female energy, creative energy, female energy, wisdom, creativity, new life, entanglement, caution, divine inspiration, starting a project, becoming pregnant, being industrious, warning signals, illusions. They can act as hazard ahead signposts. They are connected to Neith, Ishtar, Atargatis, Athene, the Fates, the Norns, Holda, Inktomi, Kokyangwuti, Tsitsicnako and Sussistanako.**

#### **Squirrel:**

**Squirrels symbolize gathering, foresight, energy, erratic behavior, storing, gossip, warning, change, discovery, truth, balance and harmony. They are messengers of the Gods and mischief-makers. They warn you to be careful of useless hoarding and teach you to take life lightly.**

#### **Tiger:**

**Tigers are quick to act, subtle and inconspicuous. They symbolize ferocity, royalty, fearlessness, authority, the warrior aspect, and a lack of procrastination and will power. They are connected to Duga, Shiva, Dionysus and Tsai Chen.**

#### **Toad:**

**See Frog Turtle/Tortoise: Turtles and Tortoises symbolize longevity, strength, endurance, wisdom, patience, knowledge of the defensive position, goddess energy, grounding, shielding, treachery, perseverance and slowing down to enjoy life. They are connected to the elements of earth (turtle and tortoise) and water (turtle) and the moon. They are connected to Prajapati, P'an Ku, Pan, Aphrodite, Venu, Hermes and Mercury.**

#### **Wolf:**

**Wolves symbolize family, teaching, co-operation, insight, stealth, strength, leadership, loyalty, freedom, individuality, psychic energy connected to the moon (hidden wisdom), sharing knowledge and wisdom, cunning, hunting, seeking,**

introspection, listening, magick, dreams, They are connection to the moon and to Wepwawet, Zeus Lycaeus, Apollo, Ares, Mars, Silvanus, Cernunnos and Odhinn.

# Animals of Water

## Water Animals



### Dolphin/Porpoise:

Dolphins and porpoises are guides to the Underworld and messengers of the Dreamworld and of progress. They symbolize joy, playfulness, lack of inhibitions, power, swiftness, the sea, eloquence, magick (specifically water magick), discovery, communication, truth, trust, balance, harmony, breathing, rhythm, patterns and relaxation. They are connected to Water and to Astarte, Ishtar, Isis, Apollo Delphinos and sea deities in general.

### Fish:

Fish symbolize love, fertility, victory over death, healing, prophesy, abundance, wealth, harmony, regeneration, children, pregnancy and bringing love into your life. They are connected to the Moon, to Water, Atargatis, Ishtar, Derceto, Isis, Aphrodite, Freyja, Venus, Dagon, Poseidon and Kuan Yin.

### Frog/Toad:

Frogs and toads symbolize feminine energy, fecundity, water, new life, new beginnings, the mystery of creation, cleansing, refreshing, purifying, refilling, clearing negativity, replenishment, positive energy, transformation, beginning a new cycle, long life, good luck, changing luck, starting new projects and prosperity. They are a Goddess symbol and are connected to the Moon and Heket, Isis, Hathor, Ch'ing-Wa Sheng, Aphrodite, Sabazius and Ahriman.

**Otter:**

Otters symbolize playfulness, balanced female energy, curiosity, joy for self and others, lack of jealousy and envy, lack of worry, talent, faithfulness, social life and happiness. They are tricksters. They are connects to the elements of Earth and Water and are connected to Cernunnos.

**Seal:**

Seals symbolize playfulness, parenting and protection (specifically protection during travel over water, when changing your life completely, when facing divorce or a traumatic separation from a loved one and from gossip and danger).

**Whale:**

Whales symbolize elegance, ancient teachings, history, clairsaudience, telepathy, psychic abilities, sound and music healing, death and rebirth, initiation, the waters of life, regeneration, the sea, music, longevity, family and friends, learning magick, elemental magick and trust. Whales are the record keepers. They are connected to Derceto.

**Wicca and Magic**

In addition to its positive view of nature, many find Wicca more welcoming of women than other religions, with an emphasis on personal experience and a tolerance of other paths. As a whole, Wiccans value balance with a respect for diverse complexity, seeing sexuality and embodiment as essentially positive, spiritual gifts. There is a sense of

personal connection to the divine life source, which is open to contact through "psychic power," mysticism or "natural magic."

### Wiccan Correspondences

Wiccan correspondences help us to select the most favorable or desirable tools available to help us perform the magick in which we set out to use. By selecting the right tools and by using the right correspondences, these magickal efforts will help you to insure the most favorable outcome of your wiccan experiences while using magick. These correspondences come in many forms and have a wide variety of difference uses and outcomes. There are such correspondences as crystal, herbal, colour, daily and also essential oil correspondences as mentioned above, each is used in a different way for a specific purpose.

### Essential Oil Correspondences

#### OILS

Oils which ARE NOT SUITABLE FOR HOME USE include, but are not restricted to: cinnamon, clove, hyssop, and sage.

Oils which SHOULD NOT BE USED DURING PREGNANCY include, but are not restricted to: basil, clove, cinnamon, fennel, hyssop, juniper, marjoram, myrrh, peppermint, rosemary, sage, and white thyme.

Oils which SHOULD NOT BE USED FOR STEAM FACIALS include, but are not restricted to: bay, clary sage, ginger, juniper, pine, and tea tree.

Oils which are PHOTOSYNTHESIZING include, but are not restricted to: lemon, bergamot, lime, and orange. Do not go out into the sun for at least two hours after applying these oils to your skin.

All essential oils should NOT BE INGESTED if you have, and are unsure, please contact your Poisons Information Centre.

Essential oils are aromatic liquids extracted from the flowers, seeds, leaves, stems, bark and roots of herbs, bushes, shrubs and trees and used in healing, anointing and spellwork.

According to ancient Egyptian hieroglyphics and Chinese manuscripts, priests and physicians were using essential oils thousands of years before Christ to heal the sick. I have quite a few recipes on the site for mixing oils to use in magic rituals, for anointing candles, tools, amulets, etc. that have been sent to me or recommended to me.

For a much more thorough look at oils and their uses in maintaining health I would

suggest you have a look around at:  
ESSENTIAL SOLUTIONS  
MAKING YOUR OWN OILS

Carrier Oils (Base Oils)

Base oils are oils that carry essential oils to their destination and to dilute the essential oils because they are usually too strong to apply to the body alone. Possible carrier oils include:

Apricot Kernel oil: This pale yellow oil provides a light texture and is rich in vitamins and minerals.

Avocado oil: This is a very rich, dark green oil. It is highly nutritious with essential fatty acids, minerals, protein, vitamin E, and beta carotene and penetrates the skin easily.

Castor oil: A thick, sticky oil with a strong odor. It has good lubricating properties.

Coconut oil: This light colored oil turns solid at cool room temperatures. The fractionated version is extremely light and does not go rancid with age, making it a very versatile carrier oil.

Grapeseed oil: This oil has a very fine texture and a slight greenish hue. It provides vitamins and minerals. It is also used as an antioxidant and can prolong the life of other oils.

Jojoba oil: Its chemical makeup is closer to that of a liquid wax than that of a vegetable oil. It is an antioxidant and does not turn rancid. Jojoba oil is a natural mimic of the oil secreted by the human skin. It lubricates and protects. It is almost identical to valuable oil found in the Sperm whale.

Olive oil: Extra virgin, cold pressed olive oil is the best quality available. It is rich in minerals, vitamins, and proteins.

Sunflower Seed oil: This is a light textured, golden yellow oil. It is high in nutrients, essential fatty acids, and vitamins.

Sweet Almond oil: This pale yellow oil contains glyceride, olein, and linoleic acid. It is an excellent skin lubricant and is rich in protein, vitamins, and minerals. This is a very good medium-light general purpose oil.

Wheat Germ oil: This reddish-orange oil is heavy and sticky. It is rich in proteins, vitamins, minerals, and especially vitamin E. It is often added to other blends since its antioxidant properties can extend the shelf life of more volatile oils.

Some others are: peach kernel oil, hazelnut oil, camelia oil and macadamia oil.

\*\*\*\*\*

Approximate Measurements

1 drop = 0.05 ml

1 ml = 20 drops

1 teaspoon = 5 ml

1 teaspoon = 100 drops

1 tablespoon = 15 ml

1 tablespoon = 300 drops

1 ounce = 30 ml

1 ounce = 600 drops

A couple of tips before beginning:

A good place to start is with 2 ounces oil per 2 tablespoons herb or flower.

Remember a little oil goes a long way.

It is helpful to visualize the purpose for which you are making the oil throughout the process or you can say a little chant pertaining to that certain oil while making it to add more of your energy and power to it.

It is important that you cap the jars tightly or you will have moldy mixtures.

Remember the darker the bottle, the better your oil will keep.

Add tincture of benzoin to preserve your oils. \*Recipe Below.\*

\*\*\*\*\*

Here are two easy ways to make your own oils.

1

You will need:

Mineral Oil (or your choice of oil)

Fresh or dried herbs and/or flowers

Small Jars with a tight fitting lids.

Place the mineral oil(or whatever oil you have decided to use) and herbs in jars, place cap on tightly. Store it in a dark cool area.

Once a week for 2 weeks, shake the mixture in the jar.

In the third week, use cheesecloth to strain the mixture. Add more herbs and oil if necessary and allow to sit for another 2 weeks.

When you have gotten the scent that you wanted strain the herbs out again, and store the oil in a dark cool place.

2

Pour your oil into your mortar. Add your herb a little at a time, pressing it into the oil with your pestle. After you have combined it well, pour it into a bottle. Store the bottle in a dark, consecrated place for three days. On the fourth day check oil to see if it has absorbed enough of the scent. When the scent is right for you it is ready for use in your spellwork.

You can repeat this process of scenting your oil until its as strong as you desire.

\*\*\*\*\*

#### To Make TINCTURE OF BENZOIN

Soak 1 tablespoon of powdered benzoin in 1/4 cup of good quality vodka or apple cider vinegar for 3 weeks.

Strain and keep in a dark bottle - tightly capped.

\*\*\*\*\*

Angelica

Protects.

Ambrosia

To attract love.

Apple Blossom

Happiness, love, friendship.

Anise

Protection, purification, increases clairvoyant abilities.

Abramelin

Spirit contact, tool consecration.

Apricot

An aphrodisiac  
 Almond  
 Money, prosperity, wisdom.  
 Allspice Berry  
 Aphrodisiac.  
 Allspice  
 Money, Luck, Healing  
 Almond  
 Money, Prosperity, Wisdom  
 Altar  
 To purify space, Consecrate tools, Clean objects  
 Amber  
 For Stability, Self-Confidence, Peace  
 Ambergris  
 To awaken love and emotion  
 Animal Healing  
 For animal healing spells  
 Anise  
 Protection, Purification, Youth  
 Anointing  
 For anointing candles, amulets, and tools for ritual  
 Apple  
 Blossom for love and friendship  
 Aquarius  
 Friendship, Science, Cooperation, Diplomacy  
 Aries  
 Initiative, Self Esteem, Courage, Ambition  
 Attraction  
 For magnetic attraction, Bring love, Money and Friendship.  
 Balsam Peru  
 Exotic aroma, anchoring, strengthening  
 Bad Dreams  
 To banish nightmares  
 Balance  
 To help activate a balance between the spiritual and physical self  
 Balm of Gilead  
 Attract new love, Mend broken heart, Protection, Healing  
 Banana  
 Used to rid of a situation that is holding you down  
 Banishing  
 To banish negative energy  
  
 Basil  
 Prosperity in business  
 Bay Leaf

Energizing  
 Bayberry  
Money, Good luck, Peace, Harmony, Well being, Prosperity, Men's Attraction Oil  
 Beltane  
 Festival of sexuality and fertility, The young god  
 Benzoin  
 Purification, Prosperity  
 Bergamot  
 Money, Hex-Breaking  
 Black Pepper  
 Protection and to promote courage  
 Blue Cohosh  
 Eases emotional pain  
 Blues Away  
 To drive away sadness, Depression  
 Blue Sonata  
 Attracts Romance, Heightens Creativity and Inspiration.  
 Business Success  
 To draw Customers and Money  
 Camphor  
 To awaken past life memories, Stimulate psychic awareness  
 Cancer  
 Love of home, Sensitivity, Tenacity  
 Canola  
 Cleanses your home of negativity.  
 Capricorn  
 Organization, Ambition, Position, Justice  
 Cardamom  
 Supplying energy to love and sexually oriented formulae  
 Carnation  
 Protection, Strength, Healing, Vitality  
 Cascarilla Bark  
 This is a stress reducing oil, and is good for meditation. Warning Do not use any oil from  
 the seeds as this oil is a strong purgatory.  
 Cashew  
 Helps rid stress (rubbed on throat or wrists).  
 CatMint  
 Uplifting  
 Cedar  
 Healing, Courage, Purification, Protection, Money, Hex-Breaking  
 Champaca  
 Flower and Leaf of This oil is another one for mental clarity and alertness, it also has  
 euphoric and calming properties.  
 Cherry  
 Divination, Love  
 Cherry Blossom

Aids in becoming cheerful & good-humored.

Cinnamon

Lust, Love, Success, Power, Psychic Awareness, Healing, Protection, Prosperity

Citronella

Uplifting

Civet

Love, passion

Clove

Money, Love, Lust, Exorcism, Protection

Clover

Protection, Money, Love, Fidelity, Success, Exorcism

Coconut

Used in Protection spells

Commanding

For aid in taking command of a situation, event, or person

Communication

To increase one's ability to communicate with others

Concentration

To increase one's ability to concentrate

Conquering

To overcome obstacles

Concentration

To increase one's ability to concentrate

Controlling

For controlling events and people

Copal

Purification, Love

Coriander

Love and healing mixtures.

Cornmint

Used to assist in clearing the air passages. Some say it is useful in [speeding](#) up the metabolism, and for refreshing, reviving, energising, and generally sharpening the senses.

Warning Can be irritating to the skin and can overstimulate the nervous system.

Cumin

Protection, fidelity, exorcism, anti-theft. A sharp, spicy aroma. May be used for those who have mental or physical exhaustion

Cyclemen

To draw love and truth

Cypress

For comfort and solace, To ease feelings of Loss.

Divination

For aid in Divining

Dittany of Crete

Astral projection

Dragon's Blood

Power Amplifier, Protection, Love, Banishing, Potency

Dreams  
 To increase dreams and control them  
 Drive & Bind  
 To drive a trouble maker away and keep him away  
 Elecampane  
 Used for mood uplifting and to help breathing for some asthmatics  
 Eucalyptus  
 Healing, Protection  
 Eyebright  
 Enhances your psychic awareness.  
 Fast Money  
 Draws money quickly  
 Frankincense  
 Spirituality, Protection, Exorcism, Concecration  
 Frankincense and Myrrh  
 Protection, healing, increases spirituality  
 Full Moon  
 To celebrate the Full Moon  
 Galangal  
 Courage, Strength, Avoiding Legal Problems  
 Gardenia  
 Love, Peace, Healing, Spirituality  
 Gemini  
 All literary affairs, Intellectuality, Versitility  
 Geranium  
 Fertility, Health, Love  
 Ginger  
 Success, Power, Money, Love  
 Ginseng  
 Attracting Love, Luck, Health  
 Goldenrod  
 Used for bee stings and is a calming and warming oil. Use to encourage communication  
 and meditation  
 Grape  
 Fertility, Garden Magic  
 Grapefruit  
 Powerful purifier; added to purification fragrances  
 Hazelnut  
 To gain wisdom, anoint your third eye  
 Healing  
 To help you or others heal after illness or injury  
 Heliotrope  
 To attract Money or Gain Power  
 Hemlock  
 Induce Astral Projection, Purify Magickal knives or swords  
 Hibiscus

Love, Lust, Divination  
Honeysuckle  
Money Drawing, Psychic Awareness, Memory, Healing, Power Honesty  
Hyacinth  
Love, Protection  
Imbolc  
Festival to honor the Goddess Brigid  
Jasmine  
Love, Prophetic Dreams, Money, Sleep, Love, Healing, Health, Meditation  
John the Conqueror  
Money, Love, Happiness, Hex-Breaking, Protection  
Juniper  
Protection, purification and healing blends  
Jupiter  
Confidence, Business, Success, Persistence  
Keep Away Trouble  
Protection from various outside sources

Lavender  
Chastity, Love, Peace, Happiness, Clairvoyance, Longevity, Sleep, Protection  
Law Stay Away  
To keep away police from your door  
Lemon  
Longevity, Purification, Love, Friendship  
Lemongrass  
Lust, Psychic Powers, Snake Repellent  
Lemon Verbena  
Love blends  
Leo  
Vitality, Dignity, Authority, Leadership  
Libra  
Artistic Ability, Balance, Partnership  
Lilac  
Protection, Banishing  
Lilly of The Valley  
Peace, Harmony, Love  
Lime  
Keeps love faithful, loyal.  
Litha  
Summer Solstice, Celebrates the Sun King, Height of Growth  
Lotus  
Spirituality, Love, Protection  
Lotus Bouquet  
Promoting spirituality, healing or meditation  
Love

Draw Love, Draw Truth  
 Lughnassadh  
 First Harvest  
 Mabon  
 Autumn Equinox, Second Harvest, Thanksgiving  
 Magic  
 Enhances all Magickal works  
 Magnolia  
 Peace, Nature Spells, Hair Growth  
 Mandrake  
 Fertility, Protection, Money, Love  
 Marigold  
 Powerful oil used for protection  
 Mars  
 Energy, Aggression, Passion, Enthusiasm  
 Mercury  
 Intelligence, Reason, Communication  
 Mint  
 Attracts money, love, protection, brings customers  
 Mistletoe  
 Protection, Love, Fertility, Health, Exorcism  
 Money  
 Draw Money and Prosperity  
 Moon  
 Change, Imagination, Moods, Receptivity  
 Mother Earth  
 Enhances Enviornmental Magic  
 Musk  
 Courage, Fertility, Lust  
 Myrrh  
 Spirituality, Healing, Protection, Exorcism, Transformation, Concecration  
 Narcissus  
 Peace, Harmony  
 Neroli  
 Happiness and purification blends  
 New Moon  
 To Celebrate the new moon  
 New-Mown Hay Bouquet  
 Transformative blends; breaking negative habits and addictions; use in spring to welcome  
 the turning of the seasons  
 Niaouli  
 Protection formulae  
 Nutmeg  
 Fidelity, Luck, Money, Health  
 Oakmoss Bouquet  
 Attracts money (wear or rub onto cash before spending)

Olive  
 Brings luck, protection, and peace  
 Orange  
 Divination, Love, Luck, Money  
 Orange Blossom  
 Beauty, Love  
 Orris  
 Love  
 Ostara  
 Spring Equinox, Celebrates New Growth and Youth  
 Palmarosa  
 Love and healing (smells like a combination of citrus and rose). Petitgrain Protective  
 blends (bitter orange scent)  
 Passion  
 Increases Passion in relationships or actions  
 Passion Flower  
 Peace, Sleep, Friendship  
 Patchouli  
 Fertility, Lust, Money, Protection, Divination  
 Peace & Harmony  
 Draws peace and harmonious relations to your life  
 Pennyroyal  
 Strength, Protection, Peace  
 Peony  
 Protection, Exorcism  
 Peppermint Love  
 Love, Psychic Awareness, Lust, Mental Stimulant, Energy  
 Perfect Mate  
 Draws your perfect mate to you  
 Personal Power  
 Adds power to all magickal workings  
 Pine  
 Healing, Protection, Exorcism, Fertility, Money  
 Pisces  
 Mysticism, Intuition, Inspiration  
 Plumeria  
 Love  
 Primrose  
 Protection, Love  
 Protection  
 Protects against negativity and psychic attack  
 Purification  
 To rid a space, object, or person of negative forces  
 Red Thyme  
 Used to give courage in any situation  
 Rose

Love, Beauty, Psychic Powers, Divination, Healing, Luck, Protection  
 Rose Germanium  
 Protection, Fertility, Love, Health  
 Rosemary  
 Mental Powers, Youth, Protection, Love, Lust, Purification, Sleep, Exorcism  
 Rue  
 Healing, Mental Powers, Protection, Love  
 Saffron  
 Love, healing, happiness, wind raising, lust, strength, psychic powers  
 Sage  
 Wisdom, Animal Guides, Wishes, Immortality  
 Sagittarius  
 Aspiration, Idealism, Philosophy  
 Samhain  
 Harvest Festival, Festival of the Dead  
 Sandlewood  
 Spirituality, Protection, Wishes, Healing, Exorcism  
 Sassafras  
 Health, Money  
Saturn  
 Persistence, Discipline, Concentration  
 Scorpio  
 Healing Power, Magic, Resourcefulness, Courage  
 Shamanic Journey  
 Aids in meditation, Shamanic Journeys, Astral Travel  
 Spearmint  
 Increases mental powers, protection, home security  
 Spikenard  
 Good Luck, Fidelity, Health  
 Spirit Guide  
 Helps you find or contact your Spirit Guide  
 Strawberry  
 Love, Luck, Beauty  
 Sun  
 Power, Individuality, Self-Assertion  
 Sweetgrass  
 Purification, protection  
 Sweet Pea  
 Friendship, Tangerine  
**Psychic** Powers, Mental Powers  
 Tarot  
 Cleansing and Consecrating Tarot Cards  
 Taurus  
 Determination, Endurance, Thoroughness  
 Tea Tree  
 Healing, Anti-Fungal

Ti  
 Sprinkle some under your bed while you sleep and it will protect you  
 Tonka Bouquet  
 Money blends  
 Transformation  
 Bring about change in oneself  
 Uncrossing  
 To remove Blocks  
 Vanilla  
 Magickal Powers, Mental Powers, Love, Lust, Rejuvenation  
 Venus  
 Sensuality, Artistic Ability, Harmony, Attraction  
 Vervain  
 Love, Protection, Purification, Peace, Money, Youth, Healing  
 Vetiver  
 Hex Breaking, Peace, Luck, Love, Protection, Exorcism  
 Violet  
 Animal Guide Work, Wishes, Peace, Love, Luck, Protection  
 Virgo  
 Mentality, Service, Purity, Discrimination  
 Walnut  
 Put on forehead to prevent headaches. Also helps to increase mental clarity.  
 Wintergreen  
 To keep good health.  
 Wisteria  
 Attracts good vibrations & happy times.  
 Wormwood  
 Psychic Powers, Calling Spirits, Protection, Love  
 Yarrow  
 Love, courage and psychic awareness blends  
 Ylang Ylang  
 Love, Lust, Peace  
 Yule  
 Winter Solstice, Rebirth of the God  
 Zanthoxylum  
 Very, very good uplifting oil

The following is a list of magickal oils and how to use them magickally:

Acacia- Used as a holy oil, to anoint altars, incense burners & candles  
 Almond- Said to attract money & good fortune when added to incense  
 Allspice- Rubbed on the feet & chest, this is to add strength to one's will power  
 Ambergris- Very popular as a protection against evil & ill luck  
 Ambrosia- said to turn a shy or timid lover into an aggressive tiger

Angelica- A peace oil. Said to attract friends & popularity  
     Anise- To increase clairvoyant abilities  
 Apple- Rub on the body to attract peace of mind ,contentment & happiness  
 Apricot- used by both sexes as a love oil to heighten passion & bind lovers together  
     Aster- A quieting oil which soothes ruffled felings & calmes tensions  
 Avocado- According to legend, this will bring one happiness, wealth & long life  
     Azalea- Wear to magnetize others to you  
     Banana- To excite great passion in another  
     Bay- If used on the body, it is said to purify the soul  
     Bayberry- Brings money to the pockets and blessings to the home  
 Benzoin- Add to any incense to heighten it's effectiveness & for cleansing & purifying  
     Bergamot- wear on the palm of each hand to protect from all harm  
 Blackberry- Apply to all seals, talismans, charms & candles for good luck  
     Blue Bonnet- A gamblers favorite to bring luck  
 Calamus- To get another to do your bidding, rub some on your palms & touch the person  
     Camphor- Add to controlling incenses to bring quick power to them  
     Carnation- Used for gambling luck  
 Cedar- Anoint a Seal of Long Life to protect you from misery & misfortune  
 Chamomile- Worn by the daring to incite sexual feelings & attract attention  
     Cherry- Add to the bath to cause one to be cheerful & good humoured  
     Chocolate- An enticing oil designed to soften the hearts of foes  
     Chrysanthmum- To increase ones strength  
     Cinnamon- Used for good luck, money-drawing, fast action & love  
 Citronella- Attracts friends to the home & customers to a place of business  
 Civit- Rub on the hands for protection & apply beneath the breasts as a love drawing  
     perfume  
 Clove- Acts as an aphrodisiac when applied to the base of the neck and on the thighs  
     Clover- Place on a lover or spouses pilllow to ensure faithfulness  
     Coconut- Anoint on a fast luck candle for luck in a hurry  
     Coffee- Has healing properties whe added to the bath water  
 Cucumber- Takes away rowdiness & unruliness when rubbed on anyone acting "ugly"  
 Cypress- Brings calm & tranquility in stubborn cases. Used by parents of willful children  
     Dill- A crossing oil that is believed to cause great distress if rubbed on a person  
 Dogwood- Rub on the outside of doorknobs so that evil will not be able to enter  
     Eucalyptus- Believed to be a strong healing oil  
     Evergreen- Used by ladies to stimulate a man or by men as a nature-builder  
     Frangipani- An attraction oil, can cause others to tell you their secrets  
     Frankincense- A sacred oil for anointing objects & to bring many blessings  
 Gardenia- A protective oil which will stop other from creating strife in your life  
 Geranium- Said to act as a hex breaker ,good when used with a "Blockbuster" candle  
     Ginger- Adds spice to one's relationship when applied behind the ears & knees  
     Grape- This oil is used for gaining popularity & for money drawing  
 Heather- Anoint your purse or wallet with this daily so you will never be without money  
     Heliotrope- Protects you from physical harm & at the same time,attracts wealth  
     Hemlock- Used to arouse jealousy between people  
     Hibiscus- Anoint the temples to draw wisdom & better concentration

Hollyberry- For women who wish to be treated royally by their lovers  
 Honey- Is recognized as having seductive ,enticing qualities  
 Honeysuckle- Anoint on the temples before a test to help you pass  
 Hyacinth- Attracts love & luck when used in the bath water daily  
 Hyssop- A holy oil, dress all candles with this before you use them & add to bath water  
 Iris-Reputed to make the wearer very attractive ,good oil to use when going dancing  
 Jasmine- A powerful love oil, used to bind someone to you  
 Juniper- Worn to aquire wishes, honors & glory  
 Lavendar- To promote peace in the home ,add to mop water & to stop gossip  
 Leather- Worn to draw friendship & helps to heal the sick when applied & Psalm 146  
 read  
 Lemon- Used by healers to in aid in calling the spirits, also for protection of the home  
 Lemongrass- Said to be very soothing & quieting to the nerves  
 Lilac- Anoint the back of the neck to improve the memory & draw health & long life  
 Lily- A quieting agent ,usedf on the forehead of someone who is emotionally upset  
 Lime- Add 3 drops to controlling incense & burn once a week to keep your mate faithful  
 & loyal  
 Lotus- Worn by women to make a man lose with his money  
 Magnolia- Recommended as an aid in psychic development when applied to the head  
 Melon- Arouses passions, adds strength ,energy & virility in men  
 Mimosa- said to bring dreams & coming events to you when used on the body prior  
 tosleep  
 Mistletoe- For attracting customers, developing business when used in in your place of  
 business  
 Morning Glory- Used to protect you when travleing & in the home when sprinkles  
 Musk- A love oil whose scent is used to arouse ones passion & heighten sexual pleasure  
 Myrrh- A powerful guard against any evil directe toward one  
 Myrtle- Attract love, Money & good fortune  
 Narcissus- Used for peaceful sleep and to ward off nightmares when dabbed on your  
 pillow  
 Nutmeg-Used for removing a jinx from someone, add to bathwater. Also used for luck  
 drawing  
 Orange- a highly magnetic oil used to bring on a proposal of marriage  
 Orchid- Aids memory, helps one to focus their thoughts on the job or problem at hands  
 Orris- One of the most potent of love oils. Is thought to work where all others have failed  
 Papaya- Promotes the good things in life, comfort , good health & friendship etc..  
 Passion Flower- Used for tranquility & peace of mind, soothes the nerves  
 Patchouli- Regarded as an aphrodisiac with magickal powers  
 Peach- Apply to yourself or sprinkle in the home to bring quiet and tranquility to your life  
 Pennyroyal- Used to remove evil & jinx from the home when sprinkled about the  
 premises  
 Peony- A lucky oil for those who need customers, business success & good fortune in all  
 endeavors  
 Peppermint- Add spice to your life & pep to your body  
 Petunia- Used to help get a loan or when applying for credit,anoint the application  
 Pine- A cleansing, purifying scent used in the bath to erase past mistakes & sins and let

one start over

Pineapple- To draw back a lover , anoint a Come to Me candle & place your request under the candle

Raspberry- Used by pregnant women for a successful pregnancy

Rose- A gentle love oil used to attract affection & love

Rosemary- A highly respected healing oil used to heal the pain of heartache & heartsickness

Rue(Ruda)- Worn to protect one from hexes set out by others

Sage- Used for all those who wish to foresee the future,rub on the forehead before divining

Sandalwood- A powerful healing oil, also thought to increase clairvoyant powers

Sassafrass- When sprinkled about the court it is said to bring about a favorable decision

Snake Root- Helps to win the most difficult of court cases when rubbed on palms prior to court

### Courage, Strength

Spearmint- A protective oil which keeps one's home & self safe from attack, danger & intruders

Spikenard- Used to anoint the altar , consecrate incense burners & to purify the premises

Strawberry- Use as an attraction oil ,to draw good fortune

Sweet Grass- Lifts the spirits & softens sad memories so that one can move on

Sweet Pea- Attracts loyalty & affection when used daily on the wrists, forearms & back of knees

Tangerine- Adds strength & go power to all ritual incense & baths

Tonka- For luck, love & longevity, use in the bath & on a Fast Luck candle

Tulip- Protects one from accidents so that a long life is assured

Vanilla- Added to floorwash to bring happiness to the premises ,and good fortune

Van Van- Anoint charms,seals, talismans with it to increase their power. For uncrossing add to bathwater

Verbena- To remove curses put on you, for protection

Vetiver- Overcomes any spell that may be put upon you

Violet- A very strong love oil, use in bath daily to bring marital peace & happiness

Watermelon- Adds extra strength that may be needed from time to time when applied after bath

Wintergreen- Use a few drops in bathwater to keep or induce good health

Wisteria- Add to mop water to attract good fortune & prosperity

Ylang Ylang- Used to draw attention to oneself, but also of value when seeking

employment

All the above pure essential oils can be used for anointing or scenting ritual candles & bath salts. They may also be used to re-scent dream pillows, freshen potpourri or simply worn as a perfume (best when diluted).

The following is a list of conditions and how essential oils can be used to treat them. Consult a doctor also with serious conditions like asthma, nausea, infections and so on. Some symptoms like constipation may be a precursor for other diseases like Crohn's disease and maybe even bowel cancer. My point is that magic used with modern science works best, i.e. complimentary medicine.

Anxiety: Bergamot , Petitgrain.  
Abscesses: Lavender, Tea Tree.  
Abdominal Cramps: Lavender, Clary Sage.  
Acne: Bergamot, Chamomile, Geranium, Lavender, Palmarosa , Patchouli, Sandalwood, Tea Tree.  
Aging Skin: Frankincense.  
Allergies: Chamomile, Lavender , Melissa, Patchouli.  
Amenorrhoea: (Missing or scanty periods) Basil, Clary Sage, Marjoram, Myrrh.  
Arthritis: Benzoin, Birch, **Black** Pepper, Chamomile, Eucalyptus, Ginger, Juniper.  
Asthma: Clary Sage , Cypress, Frankincense, Lavender , Marjoram.  
Athletes Foot: Tea Tree, Myrrh BOILS Bergamot, Chamomile, Lavender.  
Bronchial Infections: (Including Colds, Flu & Bronchitis) Basil, Benzoin, Cajeput, Cedarwood, Eucalyptus, Frankincense , Ginger, Immortelle, Lavender, Marjoram, Myrtle , Peppermint, Pine Needle, Sandalwood, Tea Tree, Thyme.  
Bruises: Fennel, Lavender , Parsley Seed.  
Burns: Lavender.  
Cellulitis: Birch, Fennel, Geranium, Grapefruit..  
Cold Sores: Bergamot , Eucalyptus, Tea Tree.  
Colic: Black Pepper, Chamomile, Marjoram , Peppermint.  
Constipation: Black Pepper.  
Coughs: Benzoin, Cedarwood, Eucalyptus , Ginger, Immortelle, Marjoram, Myrtle, Pine Needle, Tea Tree , Thyme.  
Cracked and Chapped Skin: Benzoin, Myrrh, Patchouli.  
Cuts: Benzoin, Chamomile , Lemon.  
Cystitis: Bergamot, Lavender, Sandalwood.  
Dandruff: Lavender , Patchouli.  
Dermatitis: Birch, Chamomile , Immortelle, Lavender, Palmarosa.  
Dry Skin: Geranium (esp. with oily patches), Sandalwood.  
Depression: Basil, Bergamot , Immortelle, Lavender , Lime, Sandalwood.  
Dysmenorrhoea: (Painful periods/menstrual cramps) Basil, Chamomile, Clary Sage, Cypress, Lavender, Marjoram.  
Fevers: Eucalyptus , Lemongrass.  
Hemorrhoids: (Piles) Cypress , Parsley Seed.  
Headache: Chamomile, Lavender.  
Hair Care: Birch, Rosemary.  
Heartburn: Cardamon Seed HERPES Tea Tree.  
High Blood Pressure: (Hypertension) Lavender, Marjoram, Ylang Ylang.  
Insect Repellent: Lemongrass; Citronella, Lavender.  
Indigestion: Cardamon Seed, Chamomile, Orange.  
Inflamed Joints: Chamomile.

Insomnia: Chamomile, Lavender, Marjoram.  
 Inflammation: Benzoin, Chamomile, Lavender.  
 Insect Bites and Stings: Basil, Chamomile, Lavender, Tea Tree.  
 Laryngitis and Sore Throats: Benzoin, Ginger, Lavender, Thyme.  
 Loss of Appetite: Bergamot.  
 Menopausal Problems: Cypress, Geranium.  
 Muscular Aches and Pains: Basil, Black Pepper, Chamomile, Eucalyptus,  
 Ginger, Grapefruit, Immortelle, Lavender, Marjoram, Rosemary.  
 Migrain: Lavender.  
 Nausea: Cardamon Seed, Chamomile.  
 Neuralgia: Chamomile.  
 Nervous Tension and Stress: Benzoin, Bergamot, Chamomile, Clary Sage, Cedarwood,  
 Frankincense, Lavender, Sandalwood, Vetivert.  
 Nervous Exhaustion and Fatigue: Basil, Peppermint, Rosemary.  
 Obesity: Birch, Fennel.  
 PMT/PMS: Geranium, Juniper, Lavender, Melissa.  
 Poor Circulation: Black Pepper, Ginger, Pine Needle, Rosemary.  
 Psoriasis: Bergamot, Birch.  
 Physical, mental, Spiritual and Emotional Anger: Ylang Ylang.  
 Rashes: Chamomile.  
 Rheumatism: Benzoin, Birch, Chamomile, Eucalyptus, Ginger, Juniper, Lavender,  
 Marjoram, Rosemary.  
 Ringworm: Myrrh.  
 Scars: Frankincense, Petitgrain, Lavender.  
 Sinusitis: Pine Needle.  
**Skin Care:** Carrot Seed, Cedarwood, Palmarosa, Rosewood.  
 Sores: Eucalyptus, Lavender.  
 Sprains and Strains: Chamomile, Lavender.  
 Stomach Cramps: Clary Sage, Peppermint.  
 Stretch Marks: Mandarin, Lavender.  
 Teething Pain: Chamomile.  
 Thrush: Tea Tree.  
 Toothache: Cajeput, Chamomile.  
 Urethritis: Cedarwood, Tea Tree.  
 Vaginitis: Tea Tree.  
 Vertigo: Lavender, Peppermint.  
 Varicose Veins: Cypress.  
 Wounds: Chamomile, Lemon, Myrrh, Tea Tree.

Herb, Oil and Crystal Correspondances

#### OIL CANDLE AND HERB CORRESPONDENCES

Change Your Luck

Oil: lotus

Herb: basil

Incense: lotus or frankincense

Gemstones: carnelian or quartz crystal

Candle Colors: green or orange

Attract Money

Oil: bergamot or cinnamon

Herb: nutmeg

Incense: cinnamon or honeysuckle

Stone: agate or garnet

Candle Colors: brown, green or gold

Gain Prosperity

Oil: bayberry or bergamot

Herb: vervain

Incense: bayberry or jasmine

Stone: bloodstone or malachite

Candle Color: green

To Influence Someone to Repay a Debt

Oil: jasmine

Herb: clove

Incense: ginger, jasmine, allspice

Stone: hematite, tiger's eye

Candle: yellow

Increase Personal Power

Oil: carnation

Herb: sandalwood or rue

Incense: carnation, frankincense or pine

Stone: agate, jasper, black obsidian

Candle: purple or red

Conquer Fear

Oil: musk

Herbs: sage

Incense: allspice, dragons blood, musk

Stones: amber, black obsidian

Candle: red or brown

Find A New Job

Oil: pine or peppermint

Herb: dragons blood or ginger

Incense: jasmine, peppermint, pine

Stones: carnelain, lapis

Candle: green or copper

Attain Success

Oil: peppermint

Herb: ginger or vervain

Incense: ginger or rosemary

Stones: sard, black obsidian

Candle: brow, gold or orange

Inspire Creativity

Oil: lilac or rose

Herb: rose petals  
Incense: lilac, lotus or rose  
Stone: amethyst, chrysocolla, black onyx, turquoise  
Candle: violet or yellow  
Overcome Bad Habits  
Oil: cedar or peppermint  
Herbs: basil, bay laurel  
Incense: dragons blood, cedar, pappermint  
Stones: jet, rhodonite, topaz  
Candles: purple or violet  
Stop Arguments  
Oil: patchouli  
Herb: patchouli  
Incense: allspice, cedar, patchouli  
Stones: bloodstone, black obsidian, black onyx  
Candle: pink, light blue  
Settle Disturbed Conditions in the Home  
Oil: patchouli  
Herb: frankincense and myrrh  
Incense: patchouli or frankincencense  
Stones: hematite, agate  
Candle: black, purple  
Learn the Truth About a Situation or Person  
Oil: carnation  
Herb: sage or yellow sandalwood  
Incense: clove, cypress, sage  
Stone: chrysoprase, geode, tigers eye  
Candle: purple, dark brown  
Release Situations or People from Your Life  
Oil: lilac and patchouli  
Herb: lemon verbena  
Incense: patchouli or cedar  
Stones: aventurine, jade, petrified wood, clear quartz  
Candle: black  
Accept a Situation  
Oil: gardenia  
Herb: frankincense  
Incense: rose, orange, musk  
Stones: sard and amazonite  
Candle: brown  
Find Happiness  
Oil: lily of the valley  
Herb: St. Johnswort  
Incense: jasmine or rose  
Stones: moss agate, amethyst  
Candle: gold, lt. blue

Consecrate a Talisman  
Oil: frankincense or lotus  
Herb: frankincense or yellow sandalwood  
Incense: lotus or sandalwood  
bloodstone, black onyx, black obsidian  
Candle: white or purple  
To Reach a Decision  
Oil: lotus  
Herb: rue  
Incense: sage, acacia or lotus  
Stone: agate or clear quartz crystal  
Candle: yellow  
Start a New Venture  
Oil: cinnamon  
Herb: nutmeg  
Incense: cinnamon, rosemary or clove  
Stone: agate, emerald  
Color: green  
Peaceful Divorce  
Oil: patchouli  
Herb: lemon verbena  
Incense: patchouli, vervain  
Stone: sodalite, chalcedony  
Candle: light blue  
Celebrate a Birth  
Oil: rose  
Herb: rose petals  
Incense: frankincense or myrrh  
Stone: lapis, rose quartz  
Candle: pink  
Celebrate a Wedding Anniversary  
Oil: rose  
Herb: rose petals  
Incense: frankincense or myrrh  
Stones: aquamarine, sard  
Candle: pink  
In Memory of a Deceased Loved One  
Oil: patchouli  
Herb: patchouli  
Incense: patchouli or lotus  
Stones: four pieces of clear quartz crystal  
Candle: lavender  
Giving Thanks  
Oil: lotus or frankincense  
Herb: sage  
Incense: frankincense, myrrh

Stones: amethyst, clear quartz crystal, iolite

Candle: white

General Healing #1

Oil: carnation, myrrh, lavender

Herb: frankincense

Incense: lotus or lavender

Stone: amber, turquoise

Candle: green, gold, lt. blue

General Healing#2

Oil: clove or gardenia

Herb: myrrh

Incense: jasmine, myrrh

Stones: beryl, fluorite

Candle: gold, green, lt. blue

General Healing#3

Oil: gardenia

Herb: rue

Incense: sandalwood, gardenia

Stones: lapis, tourmaline

Candle: gold, lt. blue, green

Regain Health

Oil: carnation

Herbs: red sandalwood

Incense: carnation or rose

Stones: bloodstone, boji stones

Candle: green

Recovery from Surgery

Oil: lilac

Herb: pine needle

Incense: cedar, sandalwood

Stone: carnelain, boji stones

Candle: light blue

Purification

Oil: pine

Herb: rosemary

Incense: pine, frankincense, rosemary

Stone: aquamarine, tourmaline

Candle: white

Banish Serious or Terminal Illness

Oil: myrrh, patchouli

Herb: rue

Incense: frankincense, myrrh, patchouli, vervain

Stone: black obsidian, black onyx

Candle: purple

Stop Interference in Your Love or Marriage

Oil: frangipanni

Herb: bay leaf

Incense: frangipanni or pine

Stone: moonstone, chrysocolla, pyrite

Candle: indigo

Heal an Unhappy marriage or Relationship

Oil: rose

Herb: rose petals, yarrow

Incense: apple blossom, allspice, sandalwood

Stone: agate, amethyst, lapis

Candle: pink

[Win](#) the Love of a Man

Oil: vanilla

Herb: catnip or ginger

Incense: vanilla or ylang

Stone: lodestone, aventurine, malachite

Candle: pink

Win the Love of a Woman

Oil: rose

Herb: rose petals

Incense: frangipanni or rose

Stone: coral, lodestone, rosequartz

Candle: pink

Find Perfect [Mate](#)

Oil: musk

Herb: rue

Incense: musk, patchouli

Stone: moss agate, clear quartz crystal, lapis, rose quartz

Candle: green, pink

Release an Unwanted Person or Admirer

Oil: patchouli

Herb: lemon verbena

Incense: patchouli or rue

Stone: spectrolite, jade, clear quartz, agate, malachite

Candle: black

Stop Slander and Gossip

Oil: juniper or lilac

Herb: clove or marjoram

Incense: cypress or pine

Stone: aquamarine, hematite, agate

Candle: indigo

Rid Yourself of Negatives

Oil: pine

Herb: basil

Incense: cedar or vervain

Stone: 2 pcs. hematite or smoky quartz

Candle: purple, black, silver  
Binding Troublesome People  
Oil: patchouli  
Herb: patchouli  
Incense: cypress or pine  
Stone: jade, lapis, 2 pcs, black onyx  
Candle: black  
Release One from Enthrallment  
Oil: cedar or dragons blood  
Herb: dragons blood  
Incense: patchouli or myrrh  
Stone: chalcedony, tourmaline, malachite  
Candle: black  
Release from [Psychic](#) Attack or Ill-Wishing  
Oil: patchouli, frankincense  
Herb: patchouli  
Incense: cedar or myrrh  
Stone: smoky quartz, turquoise, black obsidian  
Candle: black, silver  
Remove Negative Vibrations or Spirits from a Home  
Oil: vetiver or yarrow  
Herb: vervain, patchouli  
Incense: frankincense, myrrh or patchouli  
Stone: agate, clear quartz crystal, bloodstone  
Candle: black, silver  
Remove Negative Vibrations or Spirits from a Person  
Oil: vetiver or patchouli  
Herb: vetiver or patchouli  
Incense: frankincense, myrrh, patchouli  
Stone: agate, clear quartz crystal, black onyx, black obsidian  
Candle: black, silver  
Bring Pressure on an Enemy  
Oil: pine  
Herb: bay laurel, clove  
Incense: dragons blood, pine, patchouli  
Stone: aquamarine  
Candle: orange, indigo  
Uncross a Person  
Oil: cedar or patchouli  
Herb: dragons blood or wormwood  
Incense: cedar, myrrh, patchouli  
Stone: honey stone, mica, clear quartz crystal, black obsidian, black onyx, sard  
Candle: purple, black  
Protect Someone from Abuse  
Oil: frankincense

Herb: bay laurel, frankincense  
Incense: dragons blood, frankincense, patchouli  
Stone: jasper, lapis, smoky quartz, black obsidian  
Candle: black  
Communicate with Spirits  
Oil: yarrow, frankincense and myrrh  
Herb: lavender  
Incense: frankincense or lotus  
Stone: amethyst, emerald, labradorite, moonstone, sugalite  
Candle: indigo, purple  
Meet Your Spirit Guide  
Oil: honeysuckle  
Herb: mugwort  
Incense: sandalwood, lotus  
Stone: moss agate, lapis, moonstone, sugalite, tourmaline  
Candle: indigo, purple  
Enhance Spiritual Growth  
Oil: lotus  
Herb: frankincense  
Incense: lotus or sandalwood  
Stone: amber, citrine, lapis, ruby, sapphire  
Candle: lavender, purple  
Gain Spiritual Blessings  
Oil: frankincense  
Herb: frankincense  
Incense: frankincense or lotus  
Stone: amethyst, lapis, moldavite, black tourmaline  
Candle: blue, lavender  
Strengthen Psychic Abilities  
Oil: jasmine  
Herb: wormwood or jasmine flowers  
Incense: honeysuckle, mimosa or lotus  
Stone: moss agate, moonstone, jet, blue topaz, purple tourmaline  
Candle: silver, lavender, purple  
Preparation for Divination  
Oil: honeysuckle or myrrh

Herb: orris  
Incense: wisteria or lavender  
Stone: amethyst, fluorite, moonstone, clear quartz crystal  
Candle: lavender, gold  
Enhance Dreams/Find Spiritual Guide  
Oil: jasmine or sage  
Herb: marigold  
Incense: frankincense or jasmine  
Stone: agate, amethyst, jade, clear quartz crystal

Candle: dark blue

Strengthen Psychic Shield

Oil: yarrow, sage or lotus

Herb: peppermint

Incense: lotus, patchouli, sandalwood

Stone: 2 pcs. tektite or meteorite or 2 pcs. tourmaline

Candle: silver

INTENTION COLORS OILS HERBS

Animal Healing Brown Spearmint

Lemon Balm

Rosemary

Myrrh Allspice

Coriander

Sandalwood

Blackberry

Astral Projection

Purple

Yellow

Benzoin

Cinnamon

Ginger

Sandalwood

Mugwort

Jasmine

Dittany of Crete

Poplar

Beauty

Light Blue

Pink

Ambergris

Gardenia

Ginger

Jasmine

Lavender

Avacado

Catnip

Ginseng

Maidenhair

Yerba Santa

Courage

Red

Yellow

Green

Brown

Frankincense

Rose

Geranium  
Cedar  
Musk  
Allspice  
Thyme  
Dragon's Blood  
Tonka  
Divination  
Yellow  
Silver  
Camphor  
Clove  
Orange  
Tuberose  
Orris  
Hibiscus  
Meadowsweet  
Broom  
Exorcism  
Black  
Red  
Silver  
Peppermint  
Juniper  
Basil  
Pine  
Yarrow  
Angelica  
Mistletoe  
Myrrh  
Frankincense  
Sagebrush  
Fertility  
Green  
Patchouly  
Pine  
Musk  
Vervain  
Bistort  
Cucumber  
Hazel  
Sunflower  
Happiness  
Pink  
Blue  
Yellow

Lavender  
Sweetpea  
Tuberose  
Catnip  
Apple Blossom  
St. John's Wort  
Healing  
Blue  
Red  
Green  
Purple  
Sandalwood  
Juniper  
Eucalyptus  
Allspice  
Angelica  
Willow  
Peppermint  
Love  
Pink  
Red  
Lavender  
Peppermint  
Lemon  
Apricot  
Rosemary  
Basil  
Rose  
Coriander  
Luck  
Orange  
Green  
Blue  
Cinnamon  
Patchouly  
Rosemary  
Lemongrass  
Caraway  
Ginger  
Nettle  
Vanilla  
Lust  
Red  
Musk  
Vanilla  
Ginger

Rosemary  
Patchouly  
Avacodo  
Hibiscus  
Clove

#### Magickal Powers

Purple  
Yellow  
Tangerine  
Rosemary  
Vanilla  
Allspice  
Carnation  
Dragon's Blood  
Money  
Green  
Orange  
Copper  
Pine  
Patchouly  
Basil  
Ginger  
Cedarwood  
Cinnamon  
Sage  
Clove  
Dill  
Hyssop  
Peace  
Blue  
Pink  
Lavender  
Rose  
Magnolia  
Gardenia  
Lilac  
Pennyroyal  
Tuberose  
Protection  
White  
Red  
Black  
Juniper  
Patchouly

Clove  
Lime  
Vetivert  
Bay  
Basil  
Pine  
Lilac  
Flax

Psychic Awareness

Blue  
Yellow  
Silver  
Lemongrass  
Camphor  
Peppermint  
Cinnamon  
Yarrow  
Anise  
Nutmeg  
Flax

Honeysuckle  
Marigold

Psychic Dreams

Blue  
Silver  
Camphor  
Jasmine  
Acacia  
Lilac  
Sandalwood  
Heliotrope  
Marigold  
Rose  
Mimosa  
Cinquefoil  
Purification  
White  
Rosemary  
Cedarwood  
Myrrh  
Benzoin  
Lemon  
Eucalyptus  
Lemon Verbena  
Valerian

## Copal Thyme

### OilGem+Correspondences~

Pepper: Bloodstone.  
Cardamom: Carnelian.  
Cedarwood: Lepidolite.  
Eucalyptus: Aquamarine.  
Frankincense: Amber.  
Geranium: Red Tourmaline.  
Ginger: Rhodochrosite.  
Jasmine: Moonstone.  
Juniper: Red Jasper.  
Lavender: Fluorite.  
Neroli: Chrysoprase.  
Niaouli: Imperial Topaz.  
Palmarosa: Lapis Lazuli.  
Patchouly: Green Tourmaline.  
Pine: Malachite.  
Rose: Rose Quartz.  
Rosemary: Quartz Crystal.  
Sandalwood: Clear Calite.  
Yarrow: Amethyst.  
Ylang-Ylang: Kunzite.

### Tree Correspondences

Many mystical and magical uses have been found for the thirteen trees which symbolize the months of the Celtic lunar year, and it is likely, considering the popularity of Celtic Paganism, that many more will be discovered. However you choose to observe the lunar months, it can be helpful to first imbibe a magical brew designed to attune your body and spirit to the occasion.

Following are the recipes for thirteen teas which will accomplish just that. The measurements given are approximate, and for making one eight-ounce mug full you should use no more than a single heaping teaspoon of dry herbs placed inside a tea ball or cheesecloth strainer. All liquid measurements should be added to taste. Allow the tea to steep at least two minutes, longer if you prefer a stronger flavor. As always, when ingesting untried substances, be sure to test for any allergic reactions first, and remember that no herbal preparation should ever be taken over the long term without consulting an expert pharmacologist or botanist.

Though very few of the recipes actually contain any part of the trees to which they are attributed, they [work](#) quite well because their ingredients rely on using herbs and juices which share magical affinities with the properties of the tree. These properties are listed after the name of each tree so that, if you choose to, you can make substitutions based

upon this knowledge. Depending upon the particular Celtic tradition you follow, the lunar year starts with either the first new moon closest to Samhain or the one just before Yule.

### Tree Correspondences

#### A

##### ALDER (*Alnus* spp.)

This tree is a water lover. The oily water resistant wood has been used extensively for underwater foundations and pilings in Venice and elsewhere. It is used in dairy vessels and the branches in making whistles. It is associated with Bran, as He used His body as a bridge to span dangerous waters. It is used in the construction of bridges. Bran's Head was oracular. Alder indicates protection and oracular powers.

##### APPLE\* (*Malus* spp.)

A dense, fine-grained, rosy-colored wood with a slightly sweet smell. The Apple is the earliest cultivated tree. It is associated with choice. At Somerset, an auction was held [for single](#) acre plots on two pieces of common land. Plots were marked and matching marks made on the fruit. The apples were then placed in a bag and commoners were allocated land by the distribution of the fruit. All the acres of land were similar, as many times today choices must be made between similar and equally attractive things.

Regardless, the choice must be made. In Norse myth, Idunna was the keeper of the 'apples of immortality' which kept the Gods young. The 'fruit-bearing tree' referred to by Tacitus in his description of Norse runic divination may have been the apple. Apple indicates choice, and is useful for love and healing magic.

##### ASH\* (*Fraxinus* spp.)

A strong, straight-grained wood; sometimes has 'olive' streaks or stripes in the grain. The European variety (*fraxinus excelsior*) was referred to in the Eddas as the species of Yggdrasil - the "World-Tree".

The first man, named Ask, was created from an ash log. Ash was commonly used to make spears because of its 'springiness' and straight grain. In North America, strips of black ash were split along the grain to make splints for baskets and hoops. It is used in weaver's beams. Women would weave cloth

and intermingling threads together in a tight pattern as the microcosm and the macrocosm are united. Ash can be used in spells requiring focus and strength of purpose, and indicates the linking of the inner and outer worlds.

## B

### BEECH (*Fagus* spp.)

Beech wood is closely grained, very easy to work giving a smooth even surface. At one time Beech tablets were used as writing surfaces because of the above mentioned qualities. Beech and book have the same word origins. Beech is concerned with ancient knowledge as revealed in old objects, places and writings. Beech indicates guidance from the past to gain insight, which protects and provides a solid base upon which all relies.

### BIRCH\* (*Betula* spp.)

A lovely pale, fine-grained wood. Long associated with fertility and healing magic, birch twigs were used to bestow fertility on cattle and newlyweds, and children's cradles were made from its wood. Birch is one of the first trees to grow on bare soil and thus it births the entire forest. Criminals were at one time birched to drive out evil influences on them, to renew them for the new year. Birch was associated with Thor, probably in recognition of his role as an agricultural and fertility deity. Birch is an incredibly useful tree - nearly every part of it is edible, and it's sap was an important source of sugar to Native Americans and early settlers. The inner bark provides a pain reliever and the leaves are used to treat arthritis. It's bark was used for everything from paper to canoe hulls, and axe handles were also made from Birch.

Birch is most useful for fertility and healing spells.

### BLACKTHORN (*Prunus spinosa*)

Blackthorn is a winter tree. The sloe, its fruits ripen and sweeten only after the nip of the frost. White flowers are seen even before the leaves in the spring. It is black barked with vicious thorns and grows in dense thickets. The wood is used in the cudgel shillelagh and Blasting Stick. Its thorns are used to pierce

waxen images. Blackthorn indicates strong action of fate or outside influences that must be obeyed.

## E

### ELDER (*Sambucus* spp.)

The Latin name *sambucus* is derived from a Greek word for a wind instrument made from elder. The pith can easily be removed from the small branches to make a flute. Elder regrows damaged branches with ease and can root rapidly from any part. A tea for purifying the blood can be made from the flowers and wine from the fruit, but in general the tree is poisonous. In Norse mythology, the Goddess Freya chose the black elder as her home. In medieval times it was the abode of witches and it was considered dangerous to sleep under its branches or to cut it down. Sticks of Elder were used as magical horses by Witches. Elder indicates the end in the beginning and the beginning in the end. Life in Death and Death in Life.

### ELM\* (*Ulmus* spp.)

A slightly fibrous, tan-colored wood with a slight sheen. Elm is often associated with Mother and Earth Goddesses, and was said to be the abode of faeries, explaining Kipling's injunction; "Ailim be the lady's tree; burn it not or cursed ye'll be". Elm wood is valued for its resistance to splitting, and the inner bark was used for cordage and chair caning. Elm adds stability and grounding to a spell.

## F

### FIR (*Abies* spp.)

Fir is a very tall slender tree that grows in mountainous regions on the upper slopes. Fir cones respond to rain by closing and the sun by opening. Fir can see over great distance to the far horizon beyond and below. Fir indicates high views and long sights with clear vision of what is beyond and yet to come.

## H

### HAWTHORN (*Crataegus oxyacantha*)

A light, hard, apple-like wood. Hawthorn usually doesn't grow much bigger than a shrub, and is popular in England as a hedge plant. The wood from the Hawthorn provides the hottest fire known. Its leaves and blossoms are used to create a tea to aid with anxiety, appetite loss and poor circulation. The Greeks and Romans saw the hawthorn as symbolic of hope and marriage, but in medieval Europe it was associated with witchcraft and considered to be unlucky. This seeming contradiction is to be expected from a tree with such beautiful blossoms and such deadly-looking thorns. Hawthorn can be used for protection, love and marriage spells.

### HAZEL (*Corylus avellana*)

Hazel is another food tree. In Celtic tradition, the Salmon of Knowledge is said to eat the 9 nuts of poetic wisdom dropped into its sacred pool from the hazel tree growing beside it. Each nut eaten by the salmon becomes a spot on its skin. The Hazel tree provided shade, protection and baskets. In Europe and North America, hazel is commonly used for 'water-witching' - the art of finding water with a forked stick. Magically, hazel wood is used to gain knowledge, wisdom and poetic inspiration.

### HOLLY\* (*Ilex aquifolium*)

A beautiful **white** wood with an almost invisible grain; looks very much like ivory. Holly is associated with the death and rebirth symbolism of winter in both Pagan and Christian lore. In Arthurian legend, Gawain (representing the Oak King of summer) fought the Green Knight, who was armed with a holly **club** to represent winter. It is one of the three timbers used in the construction of chariot wheel shafts. It was used in spear shafts also. The qualities of a spear shaft are balance and directness, as the spear must be hefted to be thrown the holly indicates directed balance and vigor to fight if the cause is just. Holly may be used in spells having to do with sleep or rest, and to ease the passage of death.

## L

### LARCH (*Larix europaea*)

A light softwood, very similar to spruce. Larch is one of the few conifers which sheds its needles in the winter. It is closely related to the North American tamarack (*larix laricina*). The larch plays an important role in Sami (Lapp) and Siberian mythology where it takes the place of the ash as the World-tree. Their shamans use larch wood to rim their ceremonial drums. The smoke from burning larch is said to ward off evil spirits. Larch may be used for protection and to induce visions.

## M

### MAPLE (*Acer* spp.)

A very hard, pale, fine-grained wood. Although the sugar maple has the highest sugar content in its sap, all maple species can be tapped to make syrup and sugar, making them a vital resource to early North American settlers. In north-eastern North America, the annual 'sugaring-off' usually coincides with the vernal equinox, making it one of the first signs of spring. Maple can bring success and abundance.

## O

### OAK (*Quercus* spp.)

#### Red Oak\* (*Quercus rubra*)

A strong, straight-grained, slightly porous wood with a slight reddish hue. Its energy is a bit lighter and more 'fiery' than the other oaks.

#### White Oak\* (*Quercus alba*)

Darker and denser than red oak. It's strength and density have led to its being used in barrel-making and shipbuilding. Useful for spells requiring strength and solidity.

#### Brown (English) Oak\* (*Quercus robur*)

A richly-colored dark brown wood. 'Bog oak' is brown oak which has fallen into a peat bog and been preserved there for hundreds of years until it begins to have the consistency of coal.

Brown oak has a very earthy feel, and is useful for grounding.

Oak has been considered sacred by just about every culture that has encountered the tree, but it was held

in particular esteem by the Norse and Celts because of its size, longevity, and nutritious acorns. The oak is frequently associated with Gods of thunder and lightening such as Zeus, Thor, and the Lithuanian God Perkunas. This association may be due to the oak's habit of being hit by lightening during storms. Specific oak trees have also been associated with the 'Wild Hunt', which is led by Herne in England and by Wodin in Germany. In general, oak can be used in spells for protection, strength, success and stability; the different varieties will lend their own special 'flavor' to the magic.

## P

### PINE (Pinus spp.)

The Pine tree is an evergreen, its old title was "the sweetest of woods". Its needles are a valuable source of vitamin C and can loosen a tight chest. The scent of Pine is useful in the alleviation of guilt. The Bach's flower remedies lists it for dealing with feelings of guilt. Pine indicates issues of guilt within you.

### POPLAR (Populus spp.)

The White Poplar flourishes beside rivers, in marshes and in other watery areas. The pith is star shaped.

The upper leaves are green, the underside is silver. The wood was used in the making of shields. Leaves move with every puff of wind. It is commonly referred to as the talking, whispering and quivering tree.

The Anglo-Saxon rune poem seems to refer to the poplar as being associated with the rune berkano.

Heracles wore a crown of poplar leaves when he retrieved Cerberus from Hades, and the upper surface of the leaves was thus darkened from Hades' smoky fumes. In Christian lore, the quaking poplar (aspen)

was used to construct Christ's cross, and the leaves of the tree quiver when they remember this fact. The

Poplar's ability to resist and to shield, its association with speech, language and the Winds indicates an ability to endure and conquer.

## R

### ROWAN (*Sorbus aucuparia*)

The Rowan tree (also called Mountain Ash) is long known for aid and **protection against** enchantment.

Sticks of the Rowan were used to carve Runes on. It was also used in the art of metal divining. Rowan spays and crosses were placed over cattle in pens and over homes for protection. Its lovely red berries feed the birds in winter. The berries have a tiny pentagram on them. The pentagram is the ancient symbol of protection. The Rowan tree indicates protection and control of the senses from enchantment and beguiling.

## W

### WILLOW (*Salix babylonica*)

The willow is another water loving tree. Willow bark contains Salicin which is used in the treatment of rheumatic fever and various damp diseases. Her catkins, which appear in early spring before her leaves, attract bees to start the cycle of pollination. In western tradition it is a symbol of mourning and unlucky love. The Latin name for the weeping willow refers to the psalm in which the Hebrews mourn their captivity in Babylon by the willows. Willow indicates cycles, rhythms and the ebb and flux.

## Y

### YEW\* (*Taxus baccata*)

A beautifully smooth, gold-colored wood with a wavy grain. All parts of the tree are poisonous except the fleshy covering of the berry, and its medicinal uses include a recently discovered treatment for cancer. Long associated with magic, death, rebirth and the runes, the yew may be the oldest-lived tree in the world. Ancient yews can be found in churchyards all over Britain, where they often pre-date even the oldest churches. There are some convincing arguments for it being the original 'World-tree' of Scandinavian mythology. In Europe, yew wood was used for making bows, while on the northwest coast of North America, the Pacific yew (*Taxus brevifolia*) is used by the Haida and other

tribes for making  
masks and boxes. Yew may be used to enhance magical and **psychic** abilities, and to  
induce visions.

December 23 to January 1 ..... Apple Tree  
January 2 to January 11 ..... Fir Tree  
January 12 to January 24 ..... Elm Tree  
January 25 to February 3 ..... Cypress Tree  
February 4 to February 8 ..... Poplar Tree  
February 9 to February 18 ..... Cedar Tree  
February 19 to February 28 ..... Pine Tree  
March 1 to March 10 ..... Weeping Willow Tree  
March 11 to March 20 ..... Lime Tree  
March 21 ..... Oak Tree  
March 22 to March 31 ..... Hazelnut Tree  
April 1 to April 10 ..... Rowan Tree  
April 11 to April 20 ..... Maple Tree  
April 21 to April 30 ..... Walnut Tree  
May 1 to May 14 ..... Poplar Tree  
May 15 to May 24 ..... Chestnut Tree  
May 25 to June 3 ..... Ash Tree  
June 4 to June 13 ..... Hornbeam Tree  
June 14 to June 23 ..... Fig Tree  
June 24 ..... Birch Tree  
June 25 to July 4 ..... Apple Tree  
July 5 to July 14 ..... Fir Tree  
July 15 to July 25 ..... Elm Tree  
July 26 to August 4 ..... Cypress Tree  
August 5 to August 13 ..... Poplar Tree  
August 14 to August 23 ..... Cedar Tree  
August 24 to September 2 ..... Pine Tree  
September 3 to September 12 .... Weeping Willow Tree  
September 13 to September 22 ... Lime Tree  
September 23 ..... Olive Tree  
September 24 to October 3 ..... Hazelnut Tree  
October 4 to October 13 ..... Rowan Tree  
October 14 to October 23 ..... Maple Tree  
October 24 to November 11 ..... Walnut Tree  
November 12 to November 21 ..... Chestnut Tree  
November 22 to December 1 ..... Ash Tree  
December 2 to December 11 ..... Hornbeam Tree  
December 12 to December 21 ..... Fig Tree  
December 22 ..... Beech Tree

## Apple Tree, the Love Of slight build, lots of charm, appeal and attraction, pleasant aura, flirtatious, adventurous, sensitive, always in love, wants to love and be loved, faithful and tender partner, very generous, scientific talents, lives for today, a carefree philosopher with imagination.

## Fir Tree, the Mysterious Extraordinary taste, dignity, cultivated airs, loves anything beautiful, moody, stubborn, tends to egoism but cares for those close to it, rather modest, very ambitious, talented, industrious uncouth lover, many friends, many foes, very reliable.

## Elm Tree, the Noble-Minuteness Pleasant shape, tasteful clothes, modest demands, tends to not forgive mistakes, cheerful, likes to lead but not to obey, honest and faithful partner, tends to a know-all-attitude and making decisions for others, noble-minded, generous, good sense of humor, practical.

## Cypress, the Faithfulness Strong, muscular, adaptable, takes what life has to give, happy content, optimistic, needs enough money and acknowledgement,

hates loneliness, passionate lover which cannot be satisfied, faithful, quick-tempered, unruly, pedantic and careless.

## Poplar, the Uncertainty Looks very decorative, no self-confident behaviour, only courageous if necessary, needs goodwill and pleasant surroundings, very choosy, often lonely, great animosity, artistic nature, good organizer, tends to philosophy, reliable in any situation, takes partnership serious.

## Cedar, the Confidence of rare beauty, knows how to adapt, likes luxury, of good health not in the least shy, tends to look down on others, self-confident, determined, impatient, wants to impress others, many talents, industrious, healthy optimism, waiting for the one true love, able to make quick decisions.

## Pine Tree, the Particularity Loves agreeable company, very robust, knows how to make life comfortable, very active, natural, good companion, but seldom friendly, falls easily in love but its passion burns out quickly, gives up easily, many disappointments till it finds its ideal, trustworthy, practical.

## Weeping Willow, the Melancholy Beautiful but full of melancholy, attractive, very empathic, loves anything beautiful and tasteful, loves to travel, dreamer, restless, capricious, honest, can be influenced but is not easy to live with, demanding, good intuition, suffers in love but finds sometimes an anchoring partner.

## Lime Tree, the Doubt Accepts what life dishes out in a composed way, hates fighting, stress and labour, tends to laziness and idleness, soft and relenting, makes sacrifices for friends, many talents but not tenacious enough to make them blossom, often wailing and complaining, very jealous, loyal.

## Hazelnut Tree, the Extraordinary Charming, undermining, very understanding, knows how to make an impression, active fighter

for social cause, popular, moody and capricious lover, honest and tolerant partner, precise sense of judgement.

## Rowan, the Sensitivity Full of charm, cheerful, gifted, without egoism, likes to draw attention, loves life, motion, unrest and even complications, is both dependent and independent, good taste, artistic, passionate, emotional, good company, does not forgive.

## Maple, Independence of Mind No ordinary person, full imagination and originality, shy and reserved, ambitious, proud, self-respect, hungers for new experiences, sometimes nervous, many complexes, good memory, learns easily, complicated love life, wants to impress.

## Walnut Tree, the Passion Unrelenting, strange and full of contrasts, often egoistic, aggressive, noble, broad horizon, unexpected reactions, spontaneous, unlimited ambition, no flexibility, difficult and uncommon partner, not always liked but often admired, ingenious strategist, very jealous and passionate, no compromises.

## Chestnut Tree, the Honesty of unusual beauty, does not want to impress, well-developed sense of justice, vivacious, interested, a born diplomat, but irritate and sensitive in company, often due to a lack of self-confidence, acts sometimes superior, feels not understood loves only once, has difficulties in finding a partner.

## Ash Tree, the Ambition Uncommonly attractive, vivacious, impulsive, demanding, does not care for criticism, ambitious, intelligent, talented, likes to play with its fate, can be egoistic, very reliable and trust-worthy, faithful and prudent lover, sometimes brains rule over heart, but takes partnership very serious.

## Hornbeam, the good taste Of cool beauty, cares for its looks and condition, good taste, tends to egoism, makes life as comfortable as possible, leads reasonable, disciplined life, looks for kindness, an emotional partner and acknowledgement, dreams of unusual lovers, is seldom happy with his/her feelings, mistrusts most people, is never sure of its decisions, very consciences.

## Fig Tree, the Sensibility Very strong, a bit self-willed, independent, does not allow contradiction or arguments, loves life, its family, children and animals, a bit of a butterfly, good sense of humor, likes idleness and laziness, of practical talent and intelligence.

## Oak, robust nature Courageous, strong, unrelenting, independent, sensible, does not love changes, keeps its feet on the ground, person of action.

## Birch, the Inspiration Vivacious, attractive, elegant, friendly, unpretentious, modest, does Not like anything in excess, abhors the vulgar, loves life in nature and in calm, not very passionate, full of imagination, little ambition, creates a calm and content atmosphere.

## Olive Tree, the Wisdom Loves sun, warmth and kind feelings, reasonable, balanced, avoids Aggression and violence, tolerant, cheerful, calm, well-developed sense of justice, sensitive,

empathic, free of jealousy, loves to read and the company of sophisticated people.

## Beech, the Creative Has good taste, concerned about its looks,  
materialist, good organization of life and career, economical,  
good leader, takes no unnecessary risks, reasonable, splendid lifetime  
companion, keen on keeping fit (diets, sports, etc.)

## Fruit, Nut and Vegetable Correspondances

Please make sure you are not allergic to nuts, seeds or particular foods.

### ALMONDS

Masculine, planet is Mercury, element is Air.

USES: **Money**, Prosperity and Wisdom. The leaves, wood and fruit is great to use in money and prosperity spells and rituals. It is often used to make wands for it's element is air, and wands are associated with air. Eating of the Almond will help in the cure of fevers, and also bring wisdom to the well eater. Placing almonds in your pocket will lead you to a source of money or treasure.

### APPLES

Feminine, Planet is Venus, element is Water, powers of love healing and prosperity.

USES: Samhain is often called the "Feast of Apples" and is used on the altar during this time, apples are considered the fruit of the dead, and are also buried so that the souls that will be reborn in the Spring will have something to eat during the long Winter months. The Apple is the symbol of immortality and a branch carried with the fruit, buds or flowers will gain you access into the land of the Gods. The buds are used in poppets, sachets and incenses to gain and bring love. Put the juice in pink wax to make candles, burn the candles to attract love. Unicorns are known to reside near apple trees. Cutting an apple in half and giving the other half to a loved one to eat insures that the two of you will stay happy. Cutting the apple in 3 pieces and rubbing on ailing parts of your body, near the place if inside your body, and burying the three pieces when finished will help aid in the healing of the ailment.

### Apricots

Feminine, planet is Venus, element is Water, power of Love.

USES: The juice of the apricot is used in rituals and love potions. You can carry the pits to attract love and drinking of the juice will soften your personality.

### AVOCADO

Feminine, planet is Venus, element is Water, Powers of beauty

love and lust.

USES: Eating of the avocado will bring lust, carrying the pit with you will cause an aura of beauty to surround you.

#### **BAMBOO**

Masculine, powers of protection, hex breaking, luck and wishes.

USES: Carve a pentagram on the bamboo tree and plant outside of your home for protection. Placing bamboo over your doorway will give luck. If under a hex or spell, burn the powder from a grinded bamboo plant. It was used a divination tool in Chinese Temples, the bamboo is cut into pieces and the story told from how the pieces fall. It was also used as a charm against evil spirits.

#### **BANANA**

Feminine, planet is Venus, Element is Water, powers of fertility, potency and prosperity.

USES: In Voodoo the banana is often used to represent the God. If a couple is married beneath the banana tree, the bride will have luck in the marriage. The banana is used to increase fertility and cure impotency. You can use any parts of the banana tree in money and prosperity spells. To Cut a banana is considered very bad luck, they should only be broken open.

#### **Bean**

Masculine, planet is Mercury, element is Air, Powers of protection, Exorcism, Reconciliations, portency, love and wort charming.

USES: Used to charm away the evil in a person. In Ancient Rome, they were given to people at funerals to help bless the dead. Beans are carried to ward off negative energy and evil. Used in rattles to scare off spirits, very potent when ridding evil spirits that have taken a living form hostage. To cure worts, rub dried beans on them while saying, "As this bean decays, So wart, fall away."

#### **BEET**

Feminine, planet is Saturn, element is Earth, Power of Love.

USES: Beet juice can be used as a replacement for blood in spells of old, also in Love magic. It is said that if a couple eat of the same beet, then they will fall in love forever.

#### **BLACKBERRY**

Feminine, planet is Venus, element is Water, powers of healing, love and protection.

USES: Blackberry pies are baked for Lughnasadh for the blackberry is seen as a symbol of the death of the God. Use blackberry vines in wreaths to serve in protection of your home, and the plant vine and berry can be used for prosperity and money spells. To heal burns and scalds, dip 9 leaves of the blackberry in spring water, lay them gently on the wound while saying this chant three times to every leaf "Three ladies came from the east,

one with fire and two with frost.  
out with the fire, in with the frost"

#### BLUEBERRY

Power of protection.

USES: Place under the home or under matts at doorway for protection and to ward off evil. Eat blueberries while under psychic attack in tarts and pies to increase the strength of the berry and decrease the effects of the attack.

#### BRAZIL+NUT

Masculine, planet is Mercury, element is Air, power of Love.

USES: Carry as a talismen to attract love and bring luck in matters of the heart.

#### CARROT

Masculine, planet is Mars, element is Fire, powers of fertility and lust.

USES: Carrots are eaten to cause lust. If the seeds are eaten it will help a woman become more fertile, if a man is impotent eating carrots will solve this problem.

#### CASHEW

Masculine, planet is the Sun, element is Fire, Power of Money.

USES: The cashew can be carried to help find a job, and also used in money and prosperity jobs.

#### CELERY

Masculine, planet is Mercury, element is Fire, powers of lust, mental and psychic powers.

USES: The stalk and seeds will induce lust upon consumption. Chewing on the seeds will help center yourself and help along in concentration. The seed can be used in spell pillows to induce sleep. To increase psychic powers, burn with orris root.

#### CHERRY

Feminine, planet is Venus, element is Water, Powers of divination and love.

USES: In Japanese lore it is said to tie a strand of hair on the blossom of a cherry tree will attract love. Cherry juice can also be used as a replacement for blood in spells of old.

#### CITRON

Masculine, planet is the Sun, element is Fire, powers of the psychic and healing.

USES: To increase psychic powers eat of the citron. Can be used in most healing spells and in incense to aid in healing.

#### COCONUT

Feminine, planet is the Moon, element is Water, powers of chasity protection and purification.

USES: To protect your property, cut the coconut in half, fill with protective herbs, seal shut again and bury somewhere on your property. Hang a whole coconut in your home for protection.

Is used in chastity and protection spells.

#### CORN

Feminine, planet is Venus, element is Earth, powers of protection divination and luck.

USES: The Corn Mother is a Goddess that has been worshipped through time by East and North America. She is the deity of fertility and plenty, the corn either whole or ground is used to bless and scattered for ritual. Make a necklace of whole kernels to prevent nose bleeds. Cornstalks hung over the mirror brings good luck to the household. Red corncobs were burned in the mountains of North America on the homes doorstep or under the bed to aid in childbirth. Pollen from corn was used in rain making rituals by Meso-Americans. Placing an ear of corn with a sleeping infant will keep out negative energy.

#### CUCUMBER

Feminine, Planet is the Moon, element is Water, powers of chastity fertility and healing.

USES: The peels of the cucumber placed on the forehead will help aid in the cure of a headache. Eating of the seeds will help with fertility, and when the cucumber it's self is eaten it hinders lust. Sliced thinly and placed on the eyes it cures dry and swollen eyes.

#### FIG

Masculine, planet is Jupiter, element is Fire, powers of love, divination and fertility.

USES: If eaten fresh, the fig will help aid in conception and and impotence. Small phallic images carved in the wood and carried will do the same role. In the home, if the fig is grown in the bedroom it helps bring sleep, in the kitchen it aids with the knowing the family will never go hungry, anywhere else it will bring luck and protection. If placed on the doorstep before leaving it will ensure you will arrive home safely. To charm a man or woman, give them a fresh fig grown by you, they will be bound to you for as long as they like figs.

#### GRAPES

Feminine, planet is Moon, element is Water, powers of mental power fertility, **money** and garden magic.

USES: In ancient Rome they painted pictures of grapes on the garden walls to ensure fertility. Eaten grapes increase mental power and help aid in fertility. When doing a money spell, grapes are very valuable on the altar.

#### HAZEL+NUTS

Masculine, planet is the Sun, element is Air, powers of protection, luck, wishes and fertility.

USES: Hazel wood is great for the wand. The twigs of hazel placed in

the window will guard against lightning. When the nuts are eaten it increases wisdom, fertility and aids in divination. Crowns made from hazel will help aid in invisibility. The branches are naturally forked and are great for dowsing. Also when worn in a crown and a wish made, it is said the wish will come true.

#### LEMON

Feminine, planet is the Moon, element is Water, powers of love, purification, friendship and longevity.

USES: Lemon juice and water can be used to concentrate magickal tools and items when added to the water during the full Moon. The dried flowers and peel are used in love sachets and concoctions. The leaves can be used in tea to induce lust. Place a slice of lemon under a visitor's chair to ensure a long, honest friendship. If made in a pie and given to your spouse it will ensure that he stays faithful. Poking colored pins into the lemon (no black ones) and hung in the home brings luck to all that reside in the home.

#### NUTS

USES: All nuts are used to promote fertility and are often carried for this reason. They bring luck and prosperity so are used in rituals for this reason. Heart shaped nuts are carried to attract love and double nuts are considered lucky talismans.

#### OLIVE

Masculine, planet is the Sun, element is Fire, Powers of healing, peace, lust, potency, protection and fertility.

USES: When eaten olives promote lust and fertility in men. The leaves spread through a room will cause peaceful vibrations. Athenian brides wore a crown of olive leaves to ensure fertility. The branch on the chimney will ward off lightning. The oil used in anointing oils helps aid in healing. The leaf imprinted with Athena's name and placed on the head or body will aid headache to go away.

#### ONION

Masculine, planet is Mars, element is Fire, powers of protection, healing, dreams, money and lust.

USES: Dry the flowers and place around the home as a guard for protection. Rub a cup piece of onion over ailing parts of the body and bury or destroy the onion to give healing. Tie a red onion to the bed post to protect the sleepers from sickness. Cut onions into quarters and place around the home to absorb negative energy and rid the home of sickness. Onions promote lust when eaten.

#### ORANGES

Masculine, planet is the Sun, element is fire, powers of luck, money, divination and love.

USES: When added to a sachet and given to the bride it insures happiness in the marriage, the peels and seeds are best.  
Add dried blossoms to the bath water to aid in beauty.  
Orange juice can be a replacement for wine in rituals. Water distilled with orange blossoms aid in love and lust potions.

#### PEA

Feminine, planet is Venus, element is Earth, powers of love and money

USES: Use the dried peas on rituals and spells for money. Hand shelling of peas bring money and fortune. If an unmarried woman finds exactly 9 peas in a pod and hangs it from the door the next single man to walk through the door will be her future husband.

#### PEACH

Feminine, planet is Venus, element is Water, powers of love, wishes, and fertility.

USES: The fruit is eaten to induce love and gain wisdom. Wearing the pit from your neck will ward off evil. Carrying a piece of wood from a peach tree will help you live a longer life. The wood is often used for wands and for divination.

#### PEAR

Feminine, planet is Venus, element is Water, powers of lust and love.

USES: It is eaten to induce sexual arousal. The fruit is used in in rituals of love. Pear wood is good for magickal wands.

#### Pecan

Masculine, planet is Mercury, element is Air, powers of money and employment.

USES: Pecans should be added to all money, prosperity and job related rituals. To ensure your job is kept, shell and eat some pecans while envisioning yourself at the work place happy and content, take the shells and wrap them in a bag, leave them in the job place where they will neither be found nor tampered with.

#### PINEAPPLE

Masculine, planet is the Sun, element is Fire, powers of luck money and chasity.

USES: Dried pineapples placed in a bag and added to bath water will bring luck. The juice hinders lust when drunken, dried peel is great in money spells and mixtures.

#### PISTACHIO

Masculine, planet is mercury, element is Air, power of breaking love spells.

USES: When dyed red and given to the undead, it eases the soul into restfull death. When the nut is eaten it will break a love spell.

#### PLUM

Feminine, planet is Venus, element is Water, powers of love and protection.

USES: Eat of the fruit to induce love, place a branch of the plum tree over the door to keep out negative energy and evil.

#### POMEGRANATE

Masculine, planet is Mercury, element is Fire, powers of divination, wishes, luck, wealth and fertility.

USES: The seed should be eaten to increase fertility, and the rind carried for this same reason. Always make a wish before eating the fruit, for your wish will come true. The juice of the pomegranate can be used as a blood substitute.

#### POTATO

Feminine, planet is the Moon, element is Earth powers of healing and image magic.

USES: Many use the potato as poppets, and the eyes used as eyes for other kinds of poppets. Carry a potato in the pocket to cure toothache, this also wards against rheumatism, warts and gout.

#### Raspberry

Feminine, planet is Venus, element is Water, powers of love and protection.

USES: The brambles are hung at doors when a person in the house has died so that the spirit won't enter the home again. The leaves are carried by pregnant woman to help with the pains of childbirth and pregnancy itself. Raspberries often served to induce love. Strawberry leaves also help with childbirth and the leaves are also carried for luck.

#### TOMATO

Feminine, planet is Venus, element is Water powers of prosperity, protection and love.

USES: Place a new tomato on the mantle every three days to bring prosperity. When eaten it inspires love and growth in the garden as an aid to ward off evil.

### Crystal Correspondences

A crystal is a body that is formed by the solidification of a chemical element, a compound, or a mixture of them, and has a regularly repeating internal arrangement of its atoms and often external plane faces. But it's more than that. A crystal is one of the many bounties of the Earth's crust. They are a powerful tool and correspond directly to the element of Earth, but also the Air, Fire and Water. Each crystal has its own vibration and thus each vibration corresponds to a correspondences such as healing, protection, relaxation etc. Because each crystal does have a vibration, a larger crystal is not any more powerful than a smaller one. A larger one might look better, but not everyone has the means for such a thing.

Several crystals have the same correspondences, but, to choose which one you want you must first have a look at all those crystals without touching them. See which one has an effect on you. Now, when the crystal has been chosen, or when the crystal has chosen you, you must individually have a look at the crystals, Separate the ones which you like

from the ones you don't like just by having a look at them. Then, pick up each crystal in your receptive hand, opposite to the powerhand, so if you are right handed it's your left hand, and close your hand into a gentle fist. Feel the crystal's pulse, it should be like a gentle drum rhythm, it could be very fast, or slow. You will feel whether the crystal is right for you, or not. The crystal's vibration will complement yours and act like a 'lock and key' to your aura in the sense that they will blend. The crystal will let you know if it is not for you.

A newly bought crystal should be cleansed. This could be as long as a whole moon phase, with elemental cleansings, or just a simple mental cleansing. Before buying that particular crystal, it would have been touched by many people, and been next to many people who might have been upset, angry, sad etc. So this may affect you. To cleanse, it could simply be a dip in salty water, being buried overnight in the ground, gone through crystal cleansing incense (or frankincense, sandalwood or just about anything for that matter, maybe even a herbal blend for the crystal's purpose), being placed on a bed of quartz crystal, being passed through a flame, fairly quickly, being brushed with a feather, being placed overnight in moon light, or sunlight. Be careful because some crystals fade or lose color from being held in the sun, some even dissolve in water, or may react with the candle flame, so be careful.

Here is a cleansing incense, created with a friend:

Incense to cleanse and consecrate ritual jewellery:

2 parts wood aloe  
1 part mace (the outside covering of nutmeg)  
1 part gum arabic  
1 part benzoin

Grind the ingredients together and burn in a censer or an earthenware saucer. Pass crystals and jewellery through the smoke several times visualising the fumes purifying the object. Best performed outside for the practical fact of smoke alarms.

And another one, with the same person:

Incense to cleanse and consecrate crystals

Crystal Purification Incense  
2 parts Frankincense  
2 parts Copal  
1 part Sandalwood  
1 part Rosemary  
1 pinch finely powdered Salt  
1 sm. purified Quartz Crystal point

To use, pour a bit of the incense (leaving the crystal in the jar) onto charcoal. Smolder, and pass the crystals to be purified through the smoke, visualizing the smoke wafting away the stone's impurities. This incense can be used in conjunction with other recommended purifying rituals, or in place of them.

Once cleansed, the crystal should be 'programmed' or charged. To do this, hold the crystal in your projective hand (for all intensive purposes its the hand you write with) and focus on the need, be it healing, relaxing, and so on. Your vibration should bond further with the crystal, which bonded with you when you bought it. Soon you may feel the crystal remember the vibration of the healing energy, relaxing energy etc. This means it has been successfully charged.

### Placement

The mere fact that crystals are placed in an environment suggests to the subconscious mind that healing, on some subliminal level, has already begun. When crystals are placed in a room, they will automatically charge that area with energy. They will also absorb and ionize that energy in the area which is negative. The clearing, focusing, radiating beauty aspects of a crystal, work regardless if someone is aware of these traits or not. These are the amazing elements of a crystal's power. To disperse this energy outward is one of its true gifts. It is even more astonishing when we are aware of it!

### Pouches

Crystal Pouches are one of the most interesting and oldest remedies. Usually a perscription of 2 - 4 crystals, these complementary stones are carried or worn on the person or placed in a certain area. This perscription can be used for anything from healing to psychic awareness, healing an emotional wound as in discouragement or sorrow, or bringing about such aspects as love, money, protection, guidance, spiritual attunement, strenght or even addiction. The "combination" of crystals work together and can be carried in your pocket, purse or bag, placed in a room or under your pillow or taken any place that you need more energy! Remember: these are tools for attunement and may allow you to see many truths. It is up to you to pay attention.

### Shapes

Stones are rocks with shapes and you can use them for any ritual

Stones are rocks with shapes and you can use them for any ritual. The following is a list of stone shapes and how the shape of a crystal can influence its properties, enhance, or diminish them.

#### Holey Stones :

Stones with natural ( caused by the elements not man) holes are considered extremely magical. Protective in nature they are a symbolic of the Mother of Creation. Looking through the hole in the moonlight, and you may see visions, ghosts, and other nonphysical entities.

#### Diamond Shaped Stones :

Diamond shaped stones remind of the precious gem , and therefore are attributed with attracting riches.

#### Pyramid Shaped Stones:

Concentrate and release energies up through the tip. Placing a dollar bill under the stone and visualizing the moneys energy flow up and through the stone to bring you prosperity.

#### Body Part Shaped Stones:

Stones that resemble body parts are used to heal or strengthen that part of the body it resembles.

#### L shaped stones:

Stones that have an L shape are used to bring good fortune.

#### Triangular Shaped Stones :

Stones that have a triangular shape are said to be protective and are worn or carried for this purpose.

#### Heart Shaped Stones:

Heart shaped stones as you might have guessed are used to bring love to the person wearing the stone. They also are used for keeping the relationship you are in true. And can be used to bring a self love .

#### Square Shaped Stones:

Symbolize the Earth, Prosperity ,and abundance.

#### Egg Shaped Stones :

Stones that hold the shape of the egg are used to help maintain focus on creativity and bring fresh ideas to the person wearing the stone.

#### Round And Long Stones:

Round and long stones are used in conjunction with other love stones to bring added power to the spell.

### Long, Thin Stones:

These stones are obvious phallic symbols. They are protective and represent electricity and represent the great God of Pagan religions.

### Round Stones:

These stones represent the receptive powers of the universe, of magnetism and the Mother Goddess. Linked with the female reproductive system, they can be used to represent the woman in a healing spell. They are the keys to spirituality and unfolding your **psychic** powers. Used in love spells and all manners of attraction spells.

### Herbal Healing Kit

My basic healing kit consists of one tumbled stone or cabochon for each chakra, plus two clear quartz crystals, one piece of calcite and two **black** stones such as hematite or black tourmaline. The stones I will talk about here are easy to find and will serve you well. They are the stones I generally recommend for the color meditation which will be added later. However, if you cannot find one of the stones in this section, substitute it with another stone from the list below each chakra. I have tried to include only stones which are readily available in most crystal stores. The specific metaphysical and healing properties of these stones can be found in either volume 1 or 2 of The Crystal Workbook.

When you choose your stones, bear in mind that they will be placed on the body, either your own or someone else's. Try and find stones that have a flat side so they will not roll off at a crucial time. Choose cabochons if you can. A cabochon is a stone which has been cut and polished, usually in an oval or circular shape with a domed top and flat base. (They are generally used in jewellery such as rings to sit flat against the skin in their metal settings.)

Always place the stones upon the body from the first chakra up, then add the additional stones to the hands and below the feet. When you remove the stones at the completion of the healing session, do so in the reverse order.

Here are the stones I recommend for a basic healing kit. I have added a bit of extra information on the shape of the crystal as there are a few you can find in their natural **form**.

First, Root or Base Chakra: Smoky Quartz

Colour: Light brown to almost black

Choose: Tumbled stone, cabochon or natural crystal

Smoky quartz will initiate the movement of the primal forces of the body. As soon as it is placed upon the body, its energy will signify that a healing is about to take place. On placing the smoky quartz on the body, the first stirrings of Universal Energy will take place. Smoky quartz will draw the energy up from the earth mother and begin to send it through the chakra system towards the crown. As soon as the stone is placed upon the person it will not only begin the process of healing, but its mildly sedative and calming energy will put the person into a relaxed state and dissolve any tension or anxiety they feel about what is about to happen. Smoky quartz is also a grounding stone, which means that its energy will keep people stable and aware throughout the process of the healing and prevent them from feeling spaced out. It will also assist them in remembering the process once it is completed.

Smoky quartz is a good stone to use to strengthen the internal organs of the body, especially the adrenals, kidneys and pancreas. It increases fertility and balances sexual energy and also lifts depression. It is a good stone for people who exhibit suicidal feelings, fatigue and stress or tension, and it enhances dream awareness.

If you use a natural smoky quartz as the first chakra stone, it will most probably have a point. Make sure that the point is placed upwards, pointing towards the belly.

Alternative Stones for the First Chakra: Black tourmaline, hematite, red jasper, garnet, black, mahogany or snowflake obsidian, red quartz.

Second, Naval, Sacral or Sexual Chakra: Carnelian

Colour: Deep Orange

Choose: Tumbled stone or cabochon

Carnelian is a highly evolved healing stone and its main purpose is for regeneration of all aspects of the Being: physical, emotional, mental and spiritual. When carnelian is placed upon the body it purifies negative energies and provides a calming energy to enable the person to ready themselves for the healing to take place. Carnelian also revitalises, injects a feeling of emotional warmth and joy and assists with concentration and focus. It will allow the healing to manifest on all levels, including the physical plane. It is a variety of chalcedony which is also a member of the quartz family, so it is ideal in assisting the smooth flow of Universal Energy which begins with the placing of smoky quartz. Because it is such a joyous stone, it assists with the optimism and faith of the person, lifts gloom and despondency and soothes irritation.

Carnelian is an excellent stone for people who have experienced a form of abuse, whether it be sexual, physical, emotional or mental (or any combination of these). It is particularly good for remembering childhood memories, positive and negative, and is one of the

primary stones for past life exploration. Because many current life issues stem from past lives, it is an obvious stone to use in a crystal healing.

Carnelian is good to use for energising the blood, kidneys, lungs, liver, gall bladder and mental bodies. It also assists in stimulating a deeper love and appreciation for the beauty and gifts of the earth and the physical plane.

Alternative Stones for the Second Chakra: Dark colored amber, red coral, crocoite, sunstone.

Third or Solar Plexus Chakra: Tiger Eye

Colour: Golden yellow

Choose: Tumbled stone or cabochon

Tiger eye enhances personal power. When this stone is placed upon the body it gives a feeling of strength to the person and the belief that they can undertake the necessary searching and make the necessary changes to enable the healing to take place. This is important because the person needs to feel that the healing is taking place because of their own efforts and not because you are doing something to them. Tiger eye carries the energy of emotional balance and removes fears. It is therefore useful for people who may have doubts about the healing process and a lack of belief that healing will take place. Sometimes the lack of belief may manifest in stubbornness and the tiger eye will soften this feeling and allow the belief to come through. Tiger eye is a very highly spiritually evolved stone and builds a firm foundation for spiritual expansion. Because all metaphysical healing is rooted in spiritual practise, it is the idea third chakra stone. Its added benefits are its grounding qualities and its ability to assist the person in centering themselves and focusing on the task ahead.

Tiger eye benefits the spleen, pancreas, digestive organs and colon. It is therefore an excellent stone for people who carry a lot of anger, often the basic cause of dis-ease.

Alternative Stones for the Third Chakra: Yellow amber, citrine, yellow fluorite, pyrite, golden topaz

Fourth or Heart Chakra (Rose Quartz)

Colour: Green or Pink

Choose: tumbled stone, cabachon, polished piece or natural rough stone.

Rose Quartz has a dynamic intensity and healing power. A healer for internal wounds.

Aids kidneys and circulatory system. Increases fertility. Helps clear stored anger, resentment, guilt, fear, jealousy. Reduces stress and tension, cools temper. Enhances self confidence and creativity. Promotes love, forgiveness, compassion. It is often called the

'love stone'. When healing with or wearing rose quartz, be prepared for emotional releases and the surfacing of suppressed memories and feelings.

Use a tumbled stone, a cabachon or shaped and polished stone, or a small piece of natural rose quartz rock.

Alternative Stones for the Fourth Chakra: Pink or green aventurine, moss agate, rhodonite, rhodocrosite, green jasper.

Fifth or Throat Chakra (Blue Lace Agate)

Colour: Light blue

Choose: tumbled stone or other polished piece.

Blue lace agate helps to open and expand consciousness. Enhances creativity and confident statement. Calming to the mind, soothing to the emotions. Encourages communication, wisdom, patience, peace, kindness, honesty. Influences thyroid, nervous system. Strengthens a sense of calm centredness to help in social situations. Discourages nervous habits. Useful for building confidence in public speaking. It is also excellent for cooling hot tempers and relieving stress. Can be carried or worn when you want to maintain calm. Good for neutralising energies such as anger, infection, inflammation and fever. Opens the throat chakra for other stones to be used to express higher wisdom.

Alternative stones for the Fifth Chakra: Holly blue agate, blue fluorite, aquamarine, blue topaz.

Sixth or Third Eye Chakra (Amethyst)

Colour: Purple or Dark Blue

Choose: natural point, tiny cluster, tumbled stone, faceted stone, shaped piece.

Amethyst enhances right brain activity. Blood cleanser and energiser. Assists purification and regeneration; cuts through illusion. One of the best stones to use for meditation, it has a calming mental effect. Use for overworked, overstressed and overwhelmed mental states. Especially good for people suffering from recurrent nightmares. Will help clear and transform energies in the environment where it is placed. Will help to release unbalanced energies. Also helps you understand your dreams. Amethyst has strong protective qualities and will enhance psychic abilities and spiritual awareness. Balances and soothes an over-active mind. Mythology says that Amethyst helps us remain sober - it is the stone that Bacchus used to cure his drunkenness. Amethyst can also be utilised for cleansing other crystals and stones, by placing them on an amethyst cluster.

Strengthens endocrine and immune system and is useful in the treatment of emotional/mental disorders, nervous disorders and easing pain. As an elixir it is useful for

easing the pain of arthritis. Faceted stones are really good for energy focus and need not be large.

Alternative stones for the Sixth Chakra: Lapis lazuli, sodalite, charoite, strombolite, purple fluorite, azurite.

Seventh or Crown Chakra (Clear Quartz Crystal)

Colour: Clear or Purple

Choose: Natural point, tumbled stone, polished shape, cabachon.

Quartz crystals reflect pure white light that can be channeled into daily thoughts, feelings, words and actions. By touching, wearing, using or meditating with these crystals, one can work with that light in a physical form. Enhances crystalline properties of blood, body and mind. Emotional balancer. Stimulates brain functions. Receives, activates, stores, transforms, transmits and amplifies energy. Excellent for meditation. The most easily programmed of all crystals and healing stones, because of its crystal shape and flat faceted points and sides, and the most useful of healing stones. A cluster in a room can transmit healing energies. Emotional balancer, dispels negativity, amplifies thought forms. Use clear quartz crystals for contacting your guides and for interdimensional communication. Beneficial to the whole body but especially the pineal and pituitary glands.

Preferably use a natural point - a small one is fine. Use with the point towards the crown chakra if possible.

Alternative stones for the Seventh Chakra: Selenite, Calcite, Amethyst (points only).

### Exploring a Crystal.

For this visualisation exercise, choose one of your favourite crystals, one you already know quite well. A good place to hold the crystal for this exercise is at the solar plexus.

1. Sit in a relaxed comfortable position, holding the stone in both hands. Take a few moments just to relax and focus on the crystal in your hands.
2. Slowly let your awareness float down into the crystal until you reach a point where you seem to come to rest.
3. In your minds eye, identify how the crystal feels to you. is it warm or damp, cool or dry, smooth or rough? Take a minute or two to explore the energy of the crystal through your inner touch.
4. Now relax again and turn your attention to any quality of sound within the crystal, whether it appears to be a tone, a pulse or a tune. Is it high or low? Simple or complex? Listen to the sound of the crystal for a few moments, then relax again.

5. Take a few deep breaths, then imagine you are breathing in the crystal's energy through your nostrils. What smell, what taste does the crystal have? Can you identify it?
6. Relax once more, then open your inner eyes. Imagine what the structure and the energy of your crystal looks like: the quality of light, the images, the landscapes, scenes and figures that may be related to you. Don't attempt to analyse what you see. Just let the imagery play before your eyes.
7. Now become aware once more of the crystals taste, its smell, its sounds and its touch. Very gradually bring your awareness out of the crystal and become more aware of your body and the world around you. Record notes in your journal so that you may remember your experiences.

### Candle Therapy and Crystals

The techniques of allowing candles to help in crystal work involve holding a selected crystal in your hand or hands or placing the stone on the floor or table near you and your mat and allow yourself to focus on the mineral as you meditate.

In a meditative or yoga group circle, you may place the candles and crystals in the center of the group. Make sure that the intention of the entire group is that of the same intent.

Crystals can allow one to reach higher spiritual levels during meditation. The crystal magnifies one's personal energy by aligning and connecting with universal power. The candle can center and align by concentrating on it's flame.

### To Promote Growth in Plants

"Plant" clear quartz crystals or moss agate in the center of any type of garden to promote lush growth and abundant harvest

Find a stone in one of these shapes and use it as a tailsman

Alligator - survival, stealth  
Antelope - speed, grace, rapid advancement  
Bear - strength, introspection, self-knowledge  
Beaver - building, shaping  
Bee - service, gathering, community  
Bird - unity, freedom, community  
Buffalo - abundance - healing, good fortune  
Butterfly - transformation, balance, grace  
Caribou - travel, mobility  
Cougar - balance, leadership  
Coyote - humor, trickiness, reversal of fortune  
Crane - balance majesty  
Crow - council, wisdom, resourcefulness  
Dolphin - joy, harmony, connection with self

Dragonfly - skill, refinement, relentlessness  
 Eagle - potency, healing, power, illumination  
 Elk - pride, power, majesty  
 Fox - cleverness, subtlety  
 Frog - cleansing, peace, emotional healing  
 Goat - tenacity, diligence  
 Goose - safe return, love of home  
 Hawk - awareness, truth  
 Hedgehog - self preservation  
 Horse - freedom, power, safe movement  
 Hummingbird - beauty, wonder, agility  
 Lizard - letting go, illusiveness  
 Loon - communication, serenity  
 Moose - unpredictability, spontaneity  
 Mouse - illusion, charm  
 Otter - joy, laughter, lightness  
 Owl - wisdom, vision, insight  
 Porcupine - innocence, humility  
 Rabbit - conquering fear, safety  
 Raven - mystery, exploration of the unknown  
 Salmon - determination, persistence  
 Sandpiper - quickness, foraging, scavenging  
 Seagull - careless attitude, versatility  
 Seal - contentment  
 Skunk - caution, warning  
 Snail - perseverance, determination  
 Snake - power, life force, sexual potency  
 Spider - web of life, interconnectedness, industry  
 Squirrel - trust, thrift  
 Swan - elegance, nurturing  
 Turtle - love and protection, healing, knowledge  
 Whale - creativity, intuition  
 Wolf - teaching skill  
 Elephant - luck, prosperity, memory  
 Feather - spirit  
 Ying Yang - balance, harmony  
 Heart - love matters  
 Cross - religious; protection  
 Pentacle - religious; protection, symbolizes the unity of all  
 Arrowhead - strength, power, protection, direction  
 Ankh - "key of life", creates activity, enhance fertility in both mind & body  
 Cartouche - used for protection, link between Earth & other planes  
 Crystal Balls (spheres) sends energy in all directions, used to purify and  
 close  
 gaps in auras, when held or worn.  
 Scarab - protection, endurance & stamina, abundance

Obelisk - helps aid connection to ancient knowledge(Egypt)  
Egg Shape- used for healing,(massages) good for meditation, cleansing chakras,  
new beginning  
Pyramids - focuses energies, used to both charge and preserve objects. focus &  
amplify  
Zodiac Symbols - empowers that particular sign,like a power animal.

#### Properties

Agate: Appearance: Multi banded stone. Opaque to transparent, primarily  
peach-orange to grey.

This stone serves as a third eye. Binds energies for physical endurance.  
Animals, courage, protection, balance, build energy, fatigue, physical  
healing

Banded Agate:

Relieves spastic discomfort

Blue Lace Agate:

Depression, despair, stubbornness, and bad emotions, Anger, communication,  
confidence, creativity, fever, heart, infection, influenza, insomnia, job  
interviews, larynx, nervous system, self expression, soothing, sore throat,  
thyroid, wisdom

Botswana Agate:

Physical strength and stamina, addiction recovery, calming, clear toxins  
from body, concentration

Crazy Lace Agate:

Energising

Fire Agate:

Circulation, focus, nervous system

Lace Agate:

Energy

Moss Agate:

Cleanses stress, old patterns, skin disorders

Tree Agate:

Soothes emotions

Alexandrite:

Brings emotional balance, cancer, pancreas, psychic protection,  
regeneration, spleen

Amazonite:

This stone improves Confidence, both directed towards oneself and towards  
others. Enriches skeletal, calcium metabolism, balance, astral travel,  
Male/Female balance, communication, creativity, death, nervous system,  
soothing nerves, self esteem, self love

Amber:

Beauty, Purification, releasing fluids from the body, digestive track, clear toxins from environment, depression, Endocrine system, grounding, heart, joy, karmic issues, past lives, spleen, stability, transformation, uplifting  
Amethyst: This stone is related to the Throat Chakra, and the Purple Colour ray.

Love, friendship, peace, sleep, dreams, psychic ability, spiritual upliftment, effective communication, stomach problems. Alleviates mental stress, courage, arthritis, bloodstream, cleanse blood, calming mind, Purification, aligns emotions, Endocrine system, eyes, immune system, meditation, mental health, nightmares, pain, protection, relaxing, spirit guides, spiritual development, stress

Ametrine:

Helps with headaches, depression, stress, transformation

Angelite:

Anger, bones, communication, nervous system, protection, self expression, soothing, sore throat, thyroid, wellbeing

Apache Tears:

Brings emotional security and peace, protects from toxins, release emotions

Apatite:

Communication, Inter-dimensional communication, extraterrestrial contact, heart

Blue Apatite:

Creativity, eyes, pituitary gland, sore throat

Green Apatite:

Astral travel, clarity, higher self, inter-dimensional, pituitary gland

Yellow Apatite:

Astral travel, clarity, inter-dimensional, pituitary gland

Apophyllite:

Adrenals, Grounding during OBE, brain, calming mind, spiritual grounding, heart, inter-dimensional, old patterns, spleen

Clear Apophyllite:

Clarity, spirit guides

Green Apophyllite:

Clarity, muscles, spirit guides, uplifting

Aquamarine: Appearance: Light Blue.

Enhance communication skills, stabilise body fluids, luck charm for marine travel, Psychic ability, purification, peace

Works like a tranquilliser, courage, balance, clarity, protects from toxins, eyes, glands, insomnia, kidneys, larynx, liver, soothing, spleen, thyroid

Aragonite:

Brain, calming, intellectual clarity, communication, balance emotions, heart, intuition, insight, intellect, nervous system

Aventurine: Appearance: All shades of green. Solar Plexus Chakra, bearer of the green color ray.

Strong physical healing, a luck stone for an adventurer, emotional stability, fear, fever

Blue Aventurine:

Decisions, old patterns, problem solving, relationships, self esteem, self love

Green Aventurine:

Transformation of a physical condition, anxiety, bloodstream, soothes emotions, ligaments, love, muscles, regeneration, strength, wellbeing

Peach Aventurine:

Childbirth, decisions, muscles, regeneration

Azurite: Appearance: Deep rich blue.

Reduces stress, anxiety, and depression, healing on all planes, success.

Divination, dreams, change, intuition, insight, meditation, pain, [psychic](#) protection, purification, transformation

Barite:

Unblocking energy, calcium deficiency, aligns emotions, balance emotions, release emotions, past lives

Brown Barite:

Anger, appendix, bladder

Green Barite:

Entities

Bloodstone: Appearance: Dark green with red and/or yellow spots and swirls.

Strength and energy. Courage, [money](#), business success. Headaches, haemorrhage, bloodshot eyes, kidneys, heart attack, and high blood pressure,

Purification, Goddess, Inner guidance, physical healing, regeneration, stamina, stress

Boji Stone:

Balance, bloodstream, circulation, energising, unblocking energy, entities, immune system, influenza, pain, regeneration

Calcite:

Purification, creativity, releasing stress or guilt, centering, balance emotions, joy, protection, psychic protection, spiritual development, stress, studying, wellbeing

Blue Calcite:

Change, express emotions, energising

Green Calcite:

Chemical allergies, arthritis, broken bones, calming, change, protects from toxins, express emotions, ligaments, love, soothing nerves, old patterns, rheumatism, shock, stomach, clear toxins

Gold Calcite:

Clarity, mental function

Honey Calcite:

Build energy, energising

Peach Calcite:

Ease Trauma, energising

Pink Calcite:

Build energy, ease trauma, energising, love

Red Calcite:

Express emotions

Carnelian: Bearer of the Orange Colour ray. Related to the Sex/navel Chakra.

Balances creativity and mental processes. Increases appetite and energy, courage, eloquence, abuse recovery, sexual/emotional abuse, Sexual energy balance, cancer, Purification, concentration, focus, gall bladder, joy, kidneys, liver, physical manifestation, optimism, overeating, past lives, regeneration, sexuality, sexual organs, soothing, spontaneity, trauma recovery

Cassiterite:

Aura clearing, build energy, energising, grounding, hormones, hysterectomy, menopause, physical healing, reproductive system, sports, wounds

Cat's Eye:

Helps tension and spasms in the head and neck area, beauty

Celestite:

Astral travel, calming, higher self, insomnia, inter-dimensional, spirit guides, spiritual development, stress, thyroid

Cerussite:

Anxiety, calming mind, headache, migraine, nervous system, sleep, stress

Chalcedony:

Blue Chalcedony:

Anger, communication, confidence, creativity, fever, heart, infection, influenza, insomnia, [job](#) interviews, larynx, nervous system, self expression, soothing, sore throat, thyroid, wisdom

White Chalcedony:

Anger, balance, balance emotions, express emotions, energising, mental stability

Grey Chalcedony:

Balance

Charoite:

Anger, asthma, bronchitis, change, eyes, fear, headache, migraine, heart, kidneys, nervous system, pain, pituitary gland, respiratory system, self esteem, self love, spiritual development, recovery from surgery, transformation

Chiastolite:

Death, intuition, insight

Chrysoprase:

Nervous system, friendship, anxiety, balance, Male/Female balance, communication, focus, self esteem, self love

Chrysocolla:

Emotional heartache, arthritis, Childbirth, communication, creativity, digestive system, fear of expression, intuition, insight, menstruation, pain, stomach, ulcers

Citrine: Bearer of the Yellow ray. Related to the Root Chakra.

Upliftment, back problems, Elimination of toxins from the body, Abundance, prosperity, anorexia, aura clearing, back pain, bulimia, clarity, clear

toxins from environment, colon, communication, depression, detoxifier,  
digestive system, gall bladder, greed, heart, joy, kidneys, liver, physical  
manifestation, optimism, personal power, prosperity, regeneration, self  
esteem, self love, thymus gland, thyroid

Coral: Appearance: Red to pink.

Protects and strengthens emotional foundation. Protects from all evil

Red Coral:

Clarity, digestive system, fear, indigestion, nature

White Coral:

Soothes emotions, intuition, insight, self esteem, self love

Crocoite:

Digestive system, aligns emotions, balance emotions, forgiveness, sexual  
abuse recovery, karmic issues, mental health, past lives, reproductive  
system, stomach

Cuprite:

Subtle bodies balance, bloodstream, bones, brain, build energy, central  
nervous system, energising, unblocking energy, entities, grounding, heart,  
immune system

Danburite:

Brain, cardiovascular system, clear toxins, extraterrestrial contact, gall  
bladder, psychic protection, protects from toxins

Golden Danburite:

Entities

Diamond: All of the Chakra colors when you see its rainbow sparkles in  
bright light.

Purifying for the whole body, and places your center of faith in the  
spiritual realm, magnifier for other crystals, courage, balance, honesty,  
prosperity, spiritual development, stability

Herkimer Diamond:

Balances polarities, remembering dreams, insomnia, meditation, nightmares,  
past lives, psychic protection, sleep

Diopside:

Black star Diopside:

Grounding during OBE, Unblocking energy, decisions, entities, feet, sexual  
abuse recovery, nature, past lives, scrying

Green Diopside:

Childhood, soothes emotions, entities, heart, sexual abuse recovery

Diopase:

High blood pressure and pain, headache, migraine, psychic protection,  
regeneration, self esteem, self love, spiritual development, emotional  
stability, telepathy

Dumortierite:

Creativity

Emerald: Appearance: Bright Green

Encourages truth. Eye diseases, speech impediments, Abundance, prosperity,  
calming, dreams, soothes emotions, heart, immune system, liver, meditation,

prosperity, uplifting

Epidote:

Balance, clearing atmosphere, nature, spiritual development, stress

Erythrite:

Unblocking energy, release emotions, higher self, self esteem, self love,  
spiritual development

Fluorite: Appearance: Blue to violet green.

Aids in learning and meditation. Mental disorder, nervous system, balance,  
mind balance, bloodstream, bones, Inter-dimensional communication,  
extraterrestrial contact, focus, intuition, insight, release, mental health,  
helps nutrient absorption, protection, psychic protection, scrying, spleen,  
studying, teeth, understanding

Green Fluorite:

This stone is for Hormone balance, clarity, nature, relationships, and  
spiritual development

Purple Fluorite:

Calming mind, clarity, concentration, psychic protection, relaxing, studying

Yellow Fluorite:

Balance, calming, focus, memory, mental function, stability, studying

Fossils:

Change, higher self, karmic issues, past lives, spiritual development

Garnet: Appearance: Deep red to purple red.

Determination and strength. Balances thyroid disorders, increases sex drive,  
balance, bloodstream, calming, stability in change, compassion, imagination,  
Kundalini stimulation, love

Green Garnet:

Cooperation, fertility

Gold Calcite:

Mental clarity

Goldstone:

Intellectually calming and refreshing

Hawk's Eye:

Etheric body

Haematite: Appearance: Silver black outside. Rusty red inside.

Dedication and achievement, anti-inflammation, divination, grounding,  
Abundance, prosperity, balance, bloodstream, cleanse blood, broken bones,  
build energy, circulation, energising, Goddess, joy, meditation, nervous  
system, prosperity

Howlite:

Broken bones, remembering dreams, heart, insomnia, memory, nightmares, pain,  
sleep, stress, teeth

Iolite: The Water Sapphire. Appearance: Violet-blue.

Inspires wisdom and psychic energy, aura clearing, Male/Female balance

Jade:

Relaxation. Healing, love, money, creativity. Eases stomach and digestive

disorders, balance, emotional detachment, heart, immune system, kidneys,  
sleep

Nephrite Jade:

Decisions, insomnia, spiritual development, recovery from surgery

Jasper: Appearance: Found in many different colors, most commonly red.

Always opaque.

Strengthens stamina. Beauty. Protection, reduces fear/insecurities, fatigue,  
optimism, physical healing, protection, wellbeing, wounds

Brown Jasper:

Centering

Green Jasper:

Digestive system, unblocking energy, heart, lungs

Leopardskin Jasper:

Helps bring what one needs, which may not be what one wants. A supportive  
stone.

Picture Jasper:

Decisions, problem solving, visualisation

Poppy Jasper:

Positive outlook

Red Jasper:

Liver and bile ducts, sense of smell, bladder, bloodstream, menstruation,  
PMT, prostate, reproductive system, sexual organs

Yellow Jasper:

Digestive system, emotional blocks, indigestion, optimism, stomach, ulcers

Jet: Appearance: Coal.

Protects against bad luck. Divination

Kunzite:

Receptivity and balance, grounding, addiction recovery, sexual/emotional  
abuse, cardiovascular system, balance emotions, extraterrestrial contact,  
intuition, insight, intellect, love, manic depression

Kyanite:

Astral travel, clarity, remembering dreams, extraterrestrial contact, higher  
self, relaxing, sleep

Labradorite:

Brain, Kundalini stimulation, lymphatics, pituitary gland, psychic  
protection, scrying, spiritual development, telepathy

Lapis Lazuli:

Understanding, Mental clarity & emotional healing, courage, Male/Female  
balance, bones, Purification, depression, Goddess, past lives, psychic  
protection, stress, thyroid

Larimar:

Confidence, depression, Goddess, lymphatics, muscles, nervous system, sore  
throat, spleen, thyroid

Lepidolite:

Addiction recovery, sexual/emotional abuse, depression, manic depression,  
stress

Lodestone:

Change, Purification, ease trauma, pain, protection, stress

Malachite:

Business success, stress, Weight reduction, arthritis, Goddess, pain,  
pancreas, psychic protection, regeneration, spleen

Marcasite:

Grounding during OBE, brain, circulation, eyes, heart, immune system, job  
interviews

Mica:

Safety in travel, divination, appetite suppression, build energy,  
energising, intellect, overeating

Moldavite:

Astral travel, change, Inter-dimensional communication, extraterrestrial  
contact, intuition, insight, inter-dimensional, meditation, spirit guides

Moonstone: Appearance: Peach, white, grey or clear.

Protects the soul. Sleep, dreams, psychic ability, love. Relieves discomfort  
of cramps and helps in hormonal balance, dieting, divination, grounding,  
abortion, Childbirth, release emotions, menstruation, PMT, reproductive  
system, sexual organs, stress, vulnerability, womb

Blue Moonstone:

Hormones

Grey Moonstone:

Hormones

Peach Moonstone:

Colon, confidence, fertility, spleen

Morganite:

Depression, ease trauma, hysteria

Mother-of-pearl: Appearance: Soft white with pearl like patterns within.

Endurance. Asthma and allergies

Obsidian:

Emotional security and peace, divination, joy

Black Obsidian: This is a very potent stone.

Grounding excess energy, insight to a problem, Emotional Security & Peace,  
release emotions, past lives, clear toxins, protects from toxins

Green Obsidian:

Inner guidance

Mahogany Obsidian:

Anger

Snowflake Obsidian:

Balance, Male/Female balance

Onyx:

Change bad habits. Grounding. Protection from negativity, defence, Emotional  
balance, bone marrow, creativity

Black Onyx: Appearance: Deep Black.

Absorbs evil.

Opal: This is an extremely strong stone. Appearance: White, green or black.

Often sparkling rainbows are often seen within.  
Meditation, helps to see possibilities. Intensifies a mood, beauty,  
creativity, energising, eyes, higher self, intuition, insight

Tourmalated Opal

Astral Projection

Orpiment:

Change, emotional blocks, unblocking energy, inter-dimensional, past lives,  
release, spirit guides

Peacock Ore:

Brain, calming mind, concentration, meditation, pituitary gland

Pearl:

Helps to accept love, improve self-love and the ability to love.

Peridot:

Cleanses hurt feelings and bruised egos, confidence, heart, joy, kidneys,  
pancreas, regeneration, spleen, stress

Prase:

Abortion, miscarriage, stillbirth, reproductive system, sexuality

Prehnite:

Broken bones, brain, cardiovascular system, nervous system, relationships

Pyrite:

Strengthens circulatory system, bloodstream, brain, concentration, eyes,  
joy, memory, studying

Quartz: Appearance: Sometimes clear but often cloudy white in parts.

Adds luck to magic users. Protection, purification, courage, strength,  
healing, balance. Dreams, good health, and aura. Astral Projection, higher  
self, inter-dimensional, physical manifestation, meditation, physical  
healing, spirit guides, stamina, travel, wellbeing

Rose Quartz:

Emotional balance, Friendship, releasing jealousy. Love, abuse recovery,  
Anger, anorexia, aura clearing, bulimia, circulation, diabetes, fear,  
fertility, forgiveness, greed, sexual abuse recovery, kidneys, relaxing,  
soothing, stress

Red Quartz:

Energising, jealousy, joy, negativity

Rutilated Quartz:

Detoxification, cleansing arteries, build energy, depression, energising,  
fatigue, higher self, immune system, negativity, regeneration, stamina

Smoky Quartz:

Sexual energy balance, concentration, fatigue, feet, fertility, influenza,  
kidneys, sexuality, stamina, suicidal

Strawberry Quartz:

Subtle bodies balance, past lives, relationships, and spiritual development

Tourmalinated Quartz:

Balance

Smoky Quartz:

Fatigue and depression, Adrenals, depression, dreams, pancreas, sprains

Realgar:

Change, emotional blocks, unblocking energy, inter-dimensional, past lives, release, spirit guides

Rhodochrosite:

Emotional pains, poor eyesight, Subtle bodies balance, circulation, balance emotions, heart, jealousy, kidneys, spleen

Rhodonite:

Emotional support, Restores physical energy, allergies, calming, confidence, ease trauma, energising, feet, immune system, jealousy, love, memory, nervous system, RSI, pituitary gland, thyroid

Ruby: Bearer of the red color ray. Associated with the heart Chakra.

Love, helps one to open one's heart. Sex drive, blood purifier, and physical energy, balance, bloodstream, build energy, circulation, energising, immune system, influenza

{ As red and green are negative/positive colors. When you are feeling especially anxious in love, a ruby or garnet worn with green stones will balance your passion with your true loving nature. This is true for all positive-negative colors... they'll balance each other to make the effect more harmonious }

Salt:

Purification, protection, grounding

Sapphire: Appearance: Many shades, but most commonly Blue, yellow, green, grey or black.

Mental clarity, Concentration. Wisdom and prophecy. Nervous and mental disorders, throat and asthma, defence, clarity, creativity, kidneys, **psychic** protection, spirit guides

Sard:

Binding energies, childbirth, courage

Scapolite:

Brain, death, ease trauma, emotional blocks, lungs, physical manifestation, muscles, pain, past lives

Scarab:

Transformation and **rejuvenation**

Selenite:

Aura clearing, clarity, Purification, clearing atmosphere, concentration, higher self, protection, psychic protection

Smithsonite:

Bloodstream, dreams, soothes emotions, metabolism, reproductive system, sexuality, sexual organs, stress, wounds

Sodalite: Bearer of the Indigo ray. Related to the Crown Chakra. Appearance:

Navy blue to indigo with white or grey streaks

Sodalite is good for guarding against harmful negative forces, Repels fear and aids in regeneration. Mental metabolism, removing toxins, mind balance, clear toxins, protects from toxins, creativity, fear, metabolism, pancreas,

and psychic protection

Sugilite:

Mind, astral projection, Adrenals, balance, Purification, heart, pituitary gland, and stress

Sunstone:

Clear thoughts, meditation, and dreams, Unblocking energy, spiritual development

Tektite:

Astral travel, diabetes, energising, extraterrestrial contact, grounding, karmic issues

Tiger eye:

Courage, energy, money. Strength and self-confidence, divination, anorexia, bulimia, colon, spiritual creativity, digestive system, flexibility, joy, pancreas, personal power, spiritual development, spleen, stubbornness

Tiger Iron:

Bloodstream, circulation, herpes, flexibility, cold sores, immune system, infection, motivation, wounds

Topaz: Appearance: Many shades. Most popular are rosy gold, deep yellow, golden brown, and aqua blue.

Stimulates intelligence and controls anger, regeneration, studying, uplifting

Blue Topaz:

Mental clarity and emotional healing, throat chakra and all forms of communication, fever, glands, insomnia, soothing

Orange and Brown Topaz:

Work to ease negative emotions and helps to transform them into a more positive energy.

Pale Yellow Topaz:

Works very well with the emotions and Physically with an upset stomach.

Pink Topaz:

Helps to open the heart chakra in a gentle and peaceful way that lets love in and out with elegance. Headaches, spasms, mental disorders, and obesity

Smoky Topaz:

Grounding during OBE, grounding

White Topaz:

Has the same properties as clear quartz and diamonds.

Tourmaline:

Negativity, protection

Green tourmaline:

Balances love and passion. Heart or blood pressure, business success, ease trauma, heart, larynx, lungs, nervous system, sore throat, thyroid

Black Tourmaline:

Protective shield, strengthener for all emotional work, grounding, stability in change, grounding, honesty, memory, negativity, past lives, protection, release, stability, travel, truth

Blue Tourmaline:

Throat, thyroid, speech, larynx, nervous system

Pink Tourmaline:

Matters of the heart, friendship, circulation, Endocrine system, energising,  
fear, guilt, heart, immune system, intuition, insight

Red Tourmaline:

Courage

Watermelon Tourmaline: Appearance: blends from a beautiful green into a red  
or pink.

Alters cellular structure, prevents cancer. Balancing your heart Chakra  
(red) to your root Chakra (green.), balance, Male/Female balance, protection

Turquoise: Appearance: Jade green to sky blue.

Often an amulet of travel and good luck. Healing, lungs and respiratory  
system, courage, friendship, circulation, balance emotions, lungs,  
protection, regeneration, respiratory system, self expression, sinus,  
strength

Unakite: Appearance: Salmon pink, light olive or sage green.

Adds to charisma, Emotional balance, confidence, nature, personal power,  
self esteem, self love, transformation

Zircon:

Brown Zircon:

Centering

Orange Zircon:

Beauty

Yellow Zircon:

Business success

For a complete book please download this PDF Book on gems. It has just about every  
gem and almost every property: Crown Jewels

Cleansing and Empowering

Choosing gems and stones

You find yourself in a store staring at a container filled with one  
particular stone. Which one do you purchase? The biggest one? The one with  
the shape you like the best? How do you know?

When I go to a store to buy gems, I take some things into consideration.

Many stones have a variety of qualities. I think about what I want the stone  
for. There are a variety of different ones to chose from, decided on the  
stone to suit your need.

Sometimes one will immediately catch your attention. If that happens you may  
choose that one.

Other times you will just see a collection of stones. Using your receptive  
hand (the one you don't write with) dig your hand in and sift through them.  
You should be left with a few in your hand. Put them aside and hold each one  
individually for a moment with your eyes closed. Does it have a comfortable  
feeling? Do you like the feeling you get from holding or rubbing it? These  
are the ones to buy. You may feel vibrations from stones and gems; there is

life pulsing through them. Try to 'tune in' to their vibrations. It may take time but it's worth the wait.

#### Cleansing

Any residual emotions that may have been transferred to the stone prior to purchase should be cleaned off.

Wrap each stone that's to be cleaned in a cloth, and bury it in an undisturbed place for a period of time, preferably 3, 9 or 13 hours, days, weeks or months. The longer the period of time, the better the cleaning. Other ways include placing the stones in a bowl of salt, free running water, suspending in a fire, or under a fire, or just suspended so that nothing is touching them. Any of the elements can be used; leave it in sunlight, rain, or any place you'd feel comfortable.

#### Empowering

Now, you have to tell the stone what you want it to do, you do this simply by gathering energy, then when you feel you've raised enough, place it into the stone, then verbally, or visually tell it what needs to be done.

This process should also be done for runes, or magickal equipment.

### BIRTHSTONES

There are two different types of birth stones.

Birthstones-determined by the month you were born

Astrological Birthstones-determined by your zodiac sign

Many people don't realize that there is sometimes a difference between their birthstone and their zodiac stone. Your birthstone is based on the month that you were born in, while your zodiac stone (a.k.a. astrological birthstone) is based on the exact date your birthday falls on.

For example, if your birthday was on March third, you could choose between your zodiac stone(Diamond), or the March stone(Aquamarine).

Here is a list of the Zodiac stones and the dates they fall under.

Aquarius\*\*\*\*(Jan 20-Feb 18)\*\*\*\*Garnet  
Pisces\*\*\*\*(Feb 19-Mar 20)\*\*\*\*Amethyst  
Aries\*\*\*\*(Mar 21-April 19)\*\*\*\*Aquamarine  
Taurus\*\*\*\*(April 20-May 20)\*\*\*\*Diamond  
Gemini\*\*\*\*(May 21-June 20)\*\*\*\*Emerald  
Cancer\*\*\*\*(June 21-July 22)\*\*\*\*Pearl  
Leo\*\*\*\*(July 23-Aug 22)\*\*\*\*Ruby  
Virgo\*\*\*\*(Aug 23-Sept 22)\*\*\*\*Agate  
Libra\*\*\*\*(Sept 23-Oct 22)\*\*\*\*Sapphire  
Scorpio\*\*\*\*(Oct 23-Nov 22)\*\*\*\*Opal  
Sagittarius\*\*\*\*(Nov 22-Dec 21)\*\*\*\*Onyx  
Capricorn\*\*\*\*(Dec 22-Jan 19)

Here is a list of birthstones and the months they cover. Please keep in mind that not everyone agrees with these, but they are the most common. This is a very argued about and difficult subject.

January\*\*\*\*Garnet  
February\*\*\*\*Amethyst  
March\*\*\*\*Aquamarine  
April\*\*\*\*Diamond  
May\*\*\*\*Emerald  
June\*\*\*\*Alexandrite or moonstone  
July\*\*\*\*Ruby  
August\*\*\*\*Peridot  
September\*\*\*\*Sapphire  
October\*\*\*\*Rose Zircon or opal  
November\*\*\*\*Topaz  
December\*\*\*\*Blue Zircon

### Color Correspondences

### WHITE

Spiritual strength, Faith, Truth, Breaks curses or crossed conditions, Righteousness, East cardinal point, Purification of a home, Consecration rituals, Divinations, Healing, Clairvoyance, Water element, Protection, Purity, Sincerity, Peace, Devotional magic, Inner peace, Meditation work, Purification, Exorcisms, and Lunar energy.

ALL-PURPOSE color?? USE WHITE!!

Lily white - Mother Candle....burned for 30 minutes at each moon phase.

Off white - Peace of mind.

Planet: Moon

Day: Monday

Energy: Female

White: A balance of all colors; Spiritual enlightenment, cleansing, purity, consecration, healing, truth seeking. Used in Rituals involving lunar energy (represents the Maiden). May be substituted for any color candle.

Magickal Purpose: Purity, protection, the moon

Personality: Spiritual, devoted, psychic, protective, open spaces, neatness

Magickal Uses: Moon magic, divination, spirituality, protection, psychic powers, healing, truth, peace

ELEMENT: Air

DIRECTION: East

CHAKRA: Chakra

PLANET: Moon/Mutable

DAY: Monday/Mutable

NUMBER: 0

MAGICKAL TOOL: Crystal ball, wand, cauldron, mirror, glass(scrrying)

SCENT / OIL: Sandalwood, Wormwood, Myrrh, Lemon Frankincense, Honeysuckle, Anise, Cedar Heliotrope, Betony, Lavender, Parsley, Thyme.

PLANT/HERB: Rosemary, Woodruff, Mugwort, Marigold, Moonflower, Mustard, Rue, Sage, Tansy, St. Johns, Betony, Burdock, Mint, Fern, Elder Flower, Heather, Lilac, Lily, Mint, Dahlia, Gladiola

WOOD: Birch, Elder, Almond, Hawthorn, Ash, White Heather, Cedar, Coconut Elm, Hazel, and Juniper.

ANIMAL: Dove, Snowy Owl, Chameleon, Cat, Lizard, Magpie, Whale, Swan, Bear, Hawk(perception), Lizard, Cat, Dog, Whale, Wolf, Praying Mantis

STONES: Opals, Clear Crystals, Mother-of-Pearl, Quartz, Moonstone, Pearl, Aquamarine, Agate Geode Amethyst, Rose Quartz, Abalone.

TAROT: The Fool {New Beginnings}

GOD: Fati, Gou, Iah, Llmagah, Mah, Mani

GODDESS: Al-fat, Anumati, Artemis, Ashima, Belili, Castillisto, Diana, Jerah, Levana, Luna, Re, Selene

## RED

Associations: Love, Sexuality, Good Health, Energy, South cardinal point, Passion, Vigor, Physical Desire, War, Pain, Stimulator, Aphrodisiac, Willpower, the God, Power, Charisma, Career Goals, Survival, Force, Impulsiveness, Danger, Courage, Strength, Vitality, Romantic Atmosphere, Protection, Exorcism, Lust, Anger, Blood, Attraction, Fertility, Revenge, Fire, help in Legal Difficulties, Sacrifice (not actual killing, but things such as in moving to a new state you'd have to make a sacrifice deciding to go or not, etc....hope you understand what I'm saying here. LOL), Creativity, Action, Vibrancy, Defensive Needs (such as protection from hexes), Attacks (such as wars, "good luck" in them), Charity.

Planet: Mars

Day: Tuesday

Energy: Male or Amazon Female

### SIDE NOTES:

Ruby Reds - passionate love, anger.

Light Reds - deep affection of a non-sexual nature (such as friendship).

Cherry Reds - physical AND mental lovemaking.

Red: Spells for physical desire and passion, courage, victory, and physical strength.  
Stimulates energy and vitality.

Magickal Purpose: Fire, passion, life, birth, stimulating, intense, highly-charged, will, ego, potential, anger, aggression, lust, war, courage, strength, fear. Its use in magic must be cautiously guarded as it can be very wild and unpredictable, as a candle color, it should be used with caution.

The Personality: Bold, assertive, impulsive, extroverted, passionate, aggressive. There is no in-between for this person, they go from one extreme to the other. But it can be a fantasy ride for anyone who joins them!

Magic Uses: Energy, passion in love, courage, lust, power, transformation, loyalty, force, sexuality, blood. May be used with black candles.

ELEMENT: Fire

DIRECTION: South

CHAKRA: Root Chakra

PLANET: Mars

DAY: Tuesday

NUMBER: 5

MAGICKAL TOOL: Sword, Cauldron, Incense Burner, Candle

SCENT / OIL: Dragons Blood, Basil, Pine, Cinnamon, Mullein, Musk

PLANT / HERB: Sunflower, Nettles, Holy Thistle, Crowfoot, Hops, Wormwood, Cranesbill, Chili Pepper, Chives, Spikenard, Onion, Cornflower, Rose, Mustard, Garlic, Rosemary, Dill, Hibiscus, Woodruff, Tobacco, Pepperwort, Heather and Yew .

WOOD: redwood, cherry

ANIMAL: Bear, Horse, Wolf, Ram, marsupials and night creatures, Tigers, Lions, Badger, Alligator, Ants, Beetle, Cardinal, Porcupine, Chicken, and Peacock.

STONES: Ruby, Garnet, Bloodstone, Spinel, Red Tourmaline, Red Topaz, Agate, Rubelite Rhodochrosite, Quartz Crystals, Tigers Eye, Pyrite, Tektite, Diamond, Red Jasper.

TAROT: The Magician, Cups, Fives.

GOD: Achilles, Ares, Atlas, Hercules, Mars, Thor, Zeus

GODDESS: Athena, Athenam, Eris, Kali, Minerva

PINK

Overcomes evil, Honor, Morality, Friendship, Kinship, Relaxation, Leisure, Success, Romance, Nurturing, Fidelity, Positive attitude, Harmony, Binding magic, Romantic love, Youthful femininity, Peace, Planetary goodwill, Healing of emotions, Affection, Caring, Partnerships of emotional maturity, and femininity.

Rose - Healing/Healh, Blessing a home, Love.

Pale pink - Young females.

Deep pink - Harmony and friendship in the home.

Planet: Venus

Day: Friday

Energy: Female

Pink: Promotes romance and true love, friendship; standard color for rituals to draw affections; a color of femininity, honor, service, brings friendly, lively conversation to the dinner table.

Magickal Purpose: The hearts emotions, creativity, marriage, friendship, beauty, compassion, relationships, kinder, gentler than red

Personality: This person is a romantic at heart. Likes candlelight dinners and movies, always tries to find the good in everything and everybody, very friendly.

Magickal Uses: Love, beauty, friendships, partnerships, romance, attraction.

ELEMENT: Fire

DIRECTION: South

CHAKRA: Heart Chakra

PLANET: Venus

DAY: Friday

NUMBER: 1, 0

MAGICKAL TOOL: Wand, Cauldron

SCENT / OIL: Sandalwood, Rose, Apple Blossom, Gardenia, Jasmine, Lavender, Ginger Sweetpea, Tuberose, Strawberry, Apricot.

PLANT / HERB: Aztec Lily, Beans, Bishops Weed, Violets, Winter Cherry, Dropwort, Feverfew, Cotton Rose, Basil, Coriander, Crocus, Avocado, Ginseng, Kava-Kava, Ladies Mantle, Yarrow, Yerba Santa, Maidenhair, Allspice, Pennyroyal.

WOOD: Orange, Olive, Peach, Sycamore, Pink Dogwood

ANIMAL: Cat, Dove, Sparrow, Deer, Conch, Clam and Oysters.

STONES: Pink Sapphire, Kunzite, Pink Tourmaline, Pink or Rose Quartz, Pink Diamonds, Pink Spinel, Pink Garnet, Ruby, Red Jasper, Emerald, Peridot, Aventurine.

TAROT: Sevens.

GOD: Amun Ra, Angus, Cupid, Kama

GODDESS: Anat, Aphrodite, Astarte, Belili, Belit-llanit, Benten, Cybele, Erzulie, Hathor, Ishtar, Isis, Venus

## ORANGE

Encouragement, Concentration, Attraction, Compassion, Energy, Good harvest,

Warmth, Power, Adaptability, Prosperity, Fortune, Stamina, Discourages

laziness, Psychic energy, Appetite, Solar aspects, Business goals, Career

goals, Selling, Studiousness, Plenty, New home, Material Gain, to Seal a

spell, Justice, Positive thinking, Strength, Courage, Luck, Stimulation,

Success, Vitality, Encourages fun, Enhances mental agility, the God,

Abundance, Property deals, Ambition, Legal matters, Action, Active finances,

Kindness, and Creativity.

Peach - Trust.

Burnt Orange - Opportunity.

Reddish Orange - Failure.

Planets: Sun, Mars, Mercury

Days: Sunday, Tuesday, and Wednesday

Energy: Male

**Orange:** Spells to encourage concentration ,encouragement, copassion, energy, prosperity. Aids in repelling laziness and appetite.

Magickal Purposes: Moving house, attraction, energy, fertility, **career** and studying.

Personality: Intelligent, business-orientated, strong, courageous, positive and honest.

Magickal Uses: Encouragement, concentration, intellect, knowledge and understanding.

Element: Fire

Direction: South

Chakra: Second, Endocrine Chakra

Planet: Sun and Mercury

Day: Sunday, Wednesday

Number: 2

Magickal Tool:

Scent / Oil: Lemon, Juniper, Nutmeg, Sage, Lavender, Rosemary, Lilac

Plant / Herb: Rosemary, Amber, Lilac, Lemon Peel, Agrimony, Anise, Betony, Dandelion, Hyssop, Juniper Berries, Mistletoe, Nutmeg, Sage, Lavender, Cherry,

Periwinkle

Wood: Cedar

Animal: Tiger, Lion, Phoenix

Stones: Tiger's Eye, Citrine, Topaz, Carnelian, Amber, Orange Calcite, Opal, Moss

Agate, Aventurine, Sodalite, Flourite

Tarot: The Sun, Twos

Gods: Apollo

Goddesses: Brigid, Diana, Fortuna,

## GOLD

Attraction, **Money**, Prosperity, Attracts the power of cosmic influences, For rituals performed in honor of solar deities, Blessing a home, Wealth, Success, Drawing things toward you, Strengthens other colors, the God, Promotes winning, Safety and power of the male, Happiness, and Playful humor.

Pale gold - Prosperity in health.

Deep gold - Prosperity, Sun magic

Planet: Sun

Day: Sunday

Energy: Male and Amazon Female

Gold: Promotes understanding; Rituals to enhance energy and power, & vitality, and to bring success and luck or in rituals needing solar energy.

Magickal Purpose: Intellect, thought, mental, analysis sun, sunlight, memory and creativity

Personality: Intellectual, learned, introvert, creative, imaginative

Magickal Uses: Concentration, creativity, learning, intellectual, knowledge, understanding, astral projection, telepathy, mental abilities, thoughts. Good for students.

ELEMENT: Air

DIRECTION: East

CHAKRA: Solar Plexus

PLANET: Sun

DAY: Sunday- Mental Action , Wednesday - Physical Action

NUMBER: 2

MAGICKAL TOOL: Wand, Sword

SCENT / OIL: Lemon, Frankincense, Bay, Patchouli, Marigold, Lavender, Laurel,

Cinnamon Orange Blossoms, Musk, Vanilla, Cloves.

PLANT / HERB: Laurel, Vine, Ash, Rue Marigold, St. Johns Wort, Centaury, Chamomile, Mistletoe, Saffron, Begonia, Geranium, Morning Glory, Snapdragon, Daffodil, Rosemary, Sunflower and Daisy.

WOOD: Ash, Willow

ANIMAL: Phoenix, Snake, Beetle, Dragonfly, Meadowlark, Chameleon, Antelope, Snake, Crow, Bobcat, Goat, Lion, Mouse, Gull, Sea Lion, Parrot and Oriole.

STONES: Topaz, Yellow Diamond, Pyrite Yellow Jacinth, Rutilated Quartz, Clear Quartz, Chrysolite, Goldstone, Citrine, some Tiger Eye, Carnelian, Amber.

TAROT: Knights, Sixes.

Gods: Amun Ra, Apollo, Baldur, Bochica, Bragi, Da-bog, Dyaus, Helios, Hyperion, Maui, Mithras, Odin, Ogmios, Ptah, Surya, Tvashtri, Veveteotl, Wayland

Goddess: Anaterasu, Artemis Calliste, Athena, Aya, Asva, Bast, Brighid, Eos, Hsi-Ho, Igaehindvo, Ilmater, Maya, Minerva, Muses, Namagiri, Phoebe, Sul, Sunna, Sunniva, Surya

### COPPER

Passion, Professional growth, Career maneuvers, Monetary goals, and Fertility in business.

Planet: Sun

Day: Sunday

Energy: Male and Amazon Female

Similar to Gold and Orange

### YELLOW

Friendship, Persuasion, Self-confidence, Mind, Movement, East cardinal point, Communication, Learning, Theorization, Solar magic, Conscious mind, Sun magic, the God, Memory, Selling yourself, Accelerated learning, Drawing (pulling/compelling), Joy, Captivation, Comfort, Visions, Mental powers, Attraction, Charm, Creativity, Activity, Healing, Imaginatin, Happiness, Intelligence/Intellect, Divination, Sun deities, Concentration, Fertility, Health in body and mind, Logical imagination, Breaking mental blocks, Hypnosis, Fascination, Travel, Jealousy, Wisdom, Psychic powers, and Air cardinal point,

Sunlight Yellow - new home.

Yellow: Spells to enhance knowledge, communication skills and to give confidence and aid in visualization. Aids in repelling negative energy.

Magickal Purpose: Intellect, thought, mental, analysis sun, sunlight, memory and creativity

Personality: Intellectual, learn, introvert, creative, light-hearted and outgoing.

Magickal Uses: Concentration, creativity, learning, intellectual, knowledge, understanding, astral projection, telepathy, mental abilities, thoughts. Good for students.

ELEMENT: Air

DIRECTION: East

CHAKRA: Solar Plexus

PLANET: Sun

DAY: Sunday- Mental Action, Wednesday - Physical Action

NUMBER: 3

MAGICKAL TOOL: Wand, Sword

SCENT / OIL: Lemon, Frankincense, Bay, Patchouli, Marigold, Lavender, Laurel, Cinnamon Orange Blossoms, Musk, Vanilla, Cloves.

PLANT / HERB: Laurel, Vine, Ash, Rue Marigold, St. Johns Wort, Centaury, Chamomile, Mistletoe, Saffron, Begonia, Geranium, Morning Glory, Snapdragon, Daffodil, Rosemary, Sunflower and Daisy.

WOOD: Birch, Oak, Rubber

ANIMAL: Phoenix, Snake, Beetle, Dragonfly, Meadowlark, Chameleon, Antelope, Snake, Crow, Bobcat, Goat, Lion, Mouse, Gull, Sea Lion, Parrot and Oriole.

STONES: Topaz, Yellow Diamond, Pyrite Yellow Jacinth, Rutiled Quartz, Clear Quartz, Chrysolite, Goldstone, Citrine, some Tiger Eye, Carnelian, Amber.

TAROT: The Sun, Knights, Sixes.

Gods: Apollo, Janus,

Goddess: Anu, Brighid, Carna, Diana. Fortuna, Syn,

### GREEN

Material success, Money matters, Prosperity, Fertility, Cooperation, Faith, North cardinal point, Good luck, Children, Growth, Rejuvenation, Counteracts greed and jealousy, Calmness, Earth element, Things and ideas that grow and prosper, Earth Mother, Personal goals, Nurturing, Frustration of a project of plan, Beauty, Luck, Financial success, Good crops, Good harvest results, Healing/Health, Abundance, Harmony, Finances, Employment, Ambition, To make contact with faeries, Success, Physical healing, Tree and plant magic, Charity, and Masculine divine.

Emerald green - money, prosperity, and wealth.

Medium green - Healing/Health.

Spring green - children, fertility.

Light green - improve the weather.

Avocado green - beginnings.

Mint green - financial gains, usually used with gold and/or silver.

Greenish Yellow - cowardice, jealousy, anger, discord, sickness, quarrels, and fearfulness.

Dark Green - love, invoking the Goddess of regeneration, agriculture, financial matters.

Planets: Venus and Mercury.

Days: Friday and Wednesday

Energy: Female OR Male.

Green: Promotes prosperity, fertility, success; stimulates rituals for good luck, money, harmony, and rejuvenation.

Dark Green: Color of ambition, greed, and jealousy; counteracts these influences in a ritual.

Magical Purpose: Nature, growth, prosperity, luck, fertility, changes, rejuvenation, jealousy, envy.

Personality: Extroverted, happy, optimistic, status, possessive, direct

Magickal Uses: Earth magic, Faerie magic, money, luck, fertility, faerie contact, guide contact

ELEMENT: Earth

DIRECTION: North

CHAKRA: Fourth, Heart Chakra

PLANET: Venus, Jupiter, Mars

DAY: Friday/Venus - love, friendship; Wednesday/Mercury - business transactions;

Thursday/Jupiter- Luck, prosperity

NUMBER: 4

MAGICKAL TOOL: Wand, Cauldron

SCENT/OIL: Elder, Mint, Musk, Sage, Vanilla, Pine, Sweetpea, Mugwort, Patchouli, Vervain, Cinnamon, Marjoram.

PLANT/HERB: Birch, Catnip, Blackberry, Coltsfoot, Foxglove, Thyme, Yarrow, Feverfew, Burdock, Pennyroyal, Plaintain, Briar, Verbena, Elder, Basil, Cedarwood, Sage, Dill, Clove and Mugwort.

WOOD: Birch, Elder, Almond, Hawthorn, Fig, Oak, Palm, Pine

ANIMAL: Gnomes, Dwarfs, Fishes, Bee, Bull, Rabbit, Rat, Alligator, Turtle, Grasshopper, Bison, Frog.

STONES : Emerald, Peridot, Jade, Malachite, Coral, Green Tourmaline, Aventurine, Green Quartz, Gold, Silver, Rock Crystal, Onyx, Azurite.

TAROT: Emperor, Sevens

GODS: Agathadaimon, Bonus, Daikoku, Eventus, Buddha, Diakoku, Gansea, Inari, Jambhala, Jupiter, Pluto, Tamon

GODDESS: Anna Koun, Anna Perenna, Benten, Brigid, Buddhi, Carna, Chala, Felicitas, Fortuna, Janus, Kichijo-Ten, Lakshmi, Ops, The Muses, Vasudhara, Syn

## BLUE

Protection, Truth, Higher wisdom, Travel, Happiness, Astral projection, Loyalty, Tranquility, Induces prophetic dreams, Calming effect, Sleep, Heal headaches, the God, Air element, Good fortune, Devotion, Friendship, Gently moving, Reassurance, Understanding, Transformation, Mental and emotional control, Intuition, Health, Creativity, Hope, Sincerity, Opening blocked communication, Spirituality, Divinity, Dream magic, Inner peace, Water element, Protection during sleep, Wisdom, Peace, Honor, Psychism, Patience, Communication, Inspiration, Healing, and Contemplation. Turquoise - Neutralizing, Stopping gossip, and Balances karma. Light blue - Tranquility, Understanding, Patience, and Health. Sky blue - Hope. Royal blue - Power, Protection, Confidence, Friendship, and Success. Indigo - To reveal deep secrets, Protection on the astral levels, Defenses, Changeability, Impulsiveness, Depression, Ambition, and Dignity. Bluish Black - For wounded pride, broken bones, angelic protection. Dark blue - Depression, Moodiness, Changeability, Impulsiveness, To create confusion (use with white or you will confuse yourself!). Pale blue - Understanding, Health, Tranquility, Protection, Peace, Happiness, Spiritual awareness, Patience, Power to perceive, Protection of home, young, buildings, and young males, Inner peace, Purification. Planets: Moon, Venus, Saturn, and Jupiter. Days: Monday, Friday, Saturday and Thursday. Energy: Female, but male with Jupiter/Thursday.

Blue: Healing, Primary spiritual color; for rituals to obtain wisdom, harmony, inner light, or peace; confers truth and guidance.

Royal Blue: Healing, Promotes laughter and joviality; loyalty; use to attract Jupiter energy, or whenever an influence needs to be increased.

Light Blue: Healing, Spiritual color; helpful in devotional or inspirational meditations; brings peace and tranquility to the home; radiates Aquarius energy; employ where a situation must be synthesized.

Dark blue: Healing, Spells for creativity, peace and communication. Also for deep meditation and karma work.

Magickal Purpose: Emotion, healing, mental, calming, tranquility, sleep peace, loyalty, good will, purifying and protection, hope, sincerity, truth and patience, Poet or Bard, communication mental, written and oral skills Sleep, twilight

The Personality: Sensitivity, introspection, communication .This person has the sensitivity of a poet or an artist. Loves family and home. Is loyal, conscientious and observant . Also, may be a little more **psychic** than he/she believes themselves to be.

Magickal Uses: Water magic. Balance, healing, peace and patience, communications, health friendships, dreams, sleep, inspiration, harmony in the home, meditations

ELEMENT: Water

DIRECTION: West

CHAKRA: Fifth, Throat Chakra

PLANET: Neptune/Mercury

DAY: Monday/Moon, Light Blues - peace, patience; Wednesday/Mercury, Blues - friendships, creativity, dreams Thursday/Jupiter, Royal Blue - honor, happiness;

Saturday/Saturn, Dark Blues - communication

NUMBER: 3

MAGICKAL TOOL: Wand, Cauldron, Chalice

SCENT / OIL: Lily of the Valley, Honeysuckle, Cedar, Basil, Jasmine, Sweetpea, **Lotus**

PLANT / HERB: Carnation, Honeysuckle, Orange Heather, Cypress, Hazel, Oak Moss, Mallow, Aloe Vera Buttercup (communication), Daffodil and Baby's Breath

WOOD: Cedar

ANIMAL: Dolphin, Whale, Mermaid, Blue Jay, Gull, Giraffe, Robin, Deer, Ass, Clam, Lizard and the Frog

BLUE/BLACK/WHITE: change and easy transition

STONES: Azurite, Turquoise, Coral, Blue, Opal, Tanzanite, Sapphire, Chrysacola, Hematite, Sodalite, Blue Laced Agate, Lapis Lazuli (children) Aquamarine, Sapphire.

TAROT: The Hierophant, Cups

GODS: Apollo, Asclepius, Bannick, Ceadda, Dabog, Dianceht, Esculapius, Forseti, Gucumatz, Hastehogan Lares, Kuan Ti, Penates, Tien Kuan

GODDESS: Alcyone, Aphrodite, Artemis, Bannick, Brigid, Cardea, Concordia, Dugnia, Eir, Gula, Harmonia, Hestia, Hygenia, Karusepas, Kedesh, Kikimora, Kwan Yin, Liban, Meditrina, Neith, Pax, Rhiannon, Salus, Vesta

## PURPLE

Belief, Power, Causes tension, Devotion, Spirituality, Psychic ability, Spiritual power, Sobriety, Meditation, Tension, Success, Household protection, Self assurance, Clarity of thought, Overcoming business difficulties, Healing mental conditions (MY NOTE: If you

are VERY depressed, please seek help from professionals too, do NOT go by "color alone"), Feminine divine, Magickal forces, Power over obstacles, Richness, Influencing people in high places, Third Eye, Independence, Business progress, Healing of severe disease (again...get professional help too), Spiritual growth, Abstinence, Knowledge, Spiritual healing, Sensitivity, Strengthens willpower, Business success, and Ambition. Violet - Healing, Meditation, Tranquility, Stops arguments, Tension, Power, Sadness, Piety, Sentimentality.

Lavender - To invoke righteous spirit within yourself and favors for people, inner peace.

Dark purple - Used for calling up the power of the Ancient Ones, Sigils/Runes, and Government.

Planet: Jupiter

Day: Thursday

Energy: Male

Purple: Power, success, idealism, psychic manifestations; ideal for rituals to secure ambitions, independence, financial rewards, or to make contact with the spiritual other world; increases Neptune energy.

Magickal Purpose: Justice, royalty, the psychic, meditation, idealism, mysticism, guidance, divination.

Personality: Proud, independent, mystical arts, religious nature. This Person will not turn a blind eye, if they feel a cause of action is wrong, no matter the side they take.

Magickal Uses: Protection, justice power, spirit contact, breaking of bad luck, drive away evil, divination, spiritual and psychic powers, Astral Projection. This color is good to use when you don't have a white candle.

ELEMENT: Air

DIRECTION: East

CHAKRA: Brow Chakra

PLANET: Jupiter

DAY: Thursday

NUMBER: 7

MAGICKAL TOOL: Wand, Cauldron

SCENT/OIL: Cedar, Carnation, Nutmeg Lotus, Angelica, Bay, Cinnamon, Ginger, Sandalwood, Jasmine.

PLANT/HERB: Mimosa, Wisteria, Mugwort Hazel, Eyebright, Rowan, Elder, Rue, Shamrock, Clover, Oak, Dandelion, Betony, Meadowsweet, Begonia, Cactus, Dahlia, Iris, Violet.

WOOD: Willow, Lilac, and Mulberry.

ANIMAL: Elephant, Unicorn, Rabbit, Jaguar, Chickadee, Cuckoo, Eagle, Elk, Penguin, Vulture, Grasshopper, Chameleon, Lizard.

FEATHER: Spirituality, religion

STONES: Amethyst, Sapphire, Lapis Lazuli and Beryl, Clear Quartz, All Opals, .

TAROT: Justice, Fours.

GOD: Anase, Apollo, Forseti, Ida-ten, Mishara, Mithras, Musku, Tyr, Varuna

GODDESS: Aleitheia, Astraea, Athene, Hecate, Justita, Kali, Maiat, Mens, Morrigan, Syn

## GREY

Cancellation, Stalemate, Neutrality, and Glamouries.

Planet: Moon

Day: Monday

Energy: Female AND Male

Grey: Neutral color useful when pondering complex issues during meditation; in magic, this color often sparks confusion; it also negates or neutralizes a negative influence.

Magickal Purpose: Neutral, calm, peace, darkness with light.

Personality: A balanced type that stays out of conflict, introverted, a loner, likes solitude, peace and quiet.

Magickal Uses: Water Magic, Moon Magic, balance, peace, patience, vision quests.

ELEMENT: Water

DIRECTION: West

CHAKRA: Not attributed

PLANET: Moon

DAY: Monday

NUMBER: 6 and 1

MAGICKAL TOOL: Seashells, Scales, Chalice

SCENT / OIL: Ginseng, Jasmine, Comfrey, Mullein, Sandalwood, Vervain, Myrtle, Willow, Wormwood, Heliotrope, Betony, Thyme, Basil, Chamomile, Myrrh, Lotus

PLANT / HERB: Clove, Hyssop, Oak Moss, St. Johns Wort, Rosemary, Yew, Cumin, Birch, Blackthorn, Feverfew.

WOOD: Oak, Alder

ANIMAL: Armadillo, Ass, Cat, Dolphin, Opossum, Snow Leopard, Weasel, Wolf, Chameleon, Lizards, Spider, Lion

STONES: Moonstone, Black Pearl, Abalone, Opals, Quartz, Onyx, Malachite and Rock Crystal.

TAROT: Hanged Man, threes

GOD: Terminus

GODDESS: Artemis, Carna, Diana, Liberta, Liberty

## SILVER

Quick money, Moon magic, Channeling, Astral energies, Cancellation, Neutrality, Stability, Lunar spellwork, Enhances psychic powers, Divination work, Gambling, Invocation of the moon, Clairvoyance, Psychic protection, Stalemate, Removes negativity, the Goddess, Fertility, and the Subconscious.

Planet: Moon

Day: Monday

Energy: Female

Silver: Removes negativity and encourages stability; dispels evil or negative influences; helps develop psychic abilities; attracts the influence of the Mother Goddess.

Magickal Purpose: Purity, Protection, Ice, Heavenly, Stars, Potential, The Cosmos.

Personality: A person who wants attention, clean, trendy, sharp with soft edges, glitter

Magickal uses: Moon magic, clairvoyance, divination(scrying), Astral travel, repelling

spells.  
 ELEMENT: Air  
 DIRECTION: East  
 PLANET: Moon/Mutable  
 DAY: Monday/Mutable  
 MAGICKAL TOOL: Crystal ball, Glass, Wand, Cauldron, Mirror (good scrying tools)  
 SCENT / OIL: Sandalwood, Wormwood, Myrrh, Lemon Frankincense, Honeysuckle,  
 Anise, Cedar Heliotrope, Betony, Lavender, Parsley, Thyme.  
 PLANT / HERB: Rosemary, Woodruff, Mugwort, Marigold, Moon Flower, Mustard,  
 Rue, Sage, Tansy, St. Johns, Betony, Burdock, Mint, Fern, Elder Flower, Heather, Lilac,  
 Lily, Mint, Dahlia, Gladiola.  
 WOOD: Birch, Elder, Almond, Hawthorn, Ash, White Heather, Cedar, Coconut Elm,  
 Hazel, and Juniper.  
 ANIMAL: Dove, Snowy Owl, Chameleon, Cat, Lizard, Magpie, Whale, Swan, Bear,  
 Hawk(perception), Lizard, Cat, Dog, Whale, Wolf, Praying Mantis, Dolphin.  
 STONES: Silver, Opals, Clear Crystals, Mother-of-Pearl, Quartz, Moonstone, Pearl,  
 Aquamarine, Agate, Geode, Amethyst, Rose Quartz, and Abalone  
 Tarot: The Moon {clarity}  
 GOD: Bannik, Evander, Odin, Shamash, Thoth  
 GODDESS: Adrste, Ashtoreth, Carmenta, Dione, Egeria, Filia Vocis, Gaia, Gwendydd,  
 Inanna, Kwan Yin, Mari, Namagiri

Brown- Earth energy. It is feminine in nature and related to its sister the  
 Moon and Saturn. Being a relatively balanced combination of Red, Yellow and Blue,  
 depending on the intensity level, it can be used successfully on Monday,  
 Friday or Saturday. Brown is one of the more complex colors, with varied associations.

Associations:

Planet: Moon (tan browns), Venus (all), Saturn (dark browns)

Day: Monday/ Friday/ Saturday

Colors: Browns, earth tones

Used For : Spells to locate lost objects and improve powers of concentration  
 and telepathy, protection of the familiars and household pets, ground and center  
 your conciseness with the earth, to attune with trees and communicate with their  
 intelligence.

Brown: Rituals of material increase, justice and retribution; eliminates indecisiveness;  
 improves powers of concentration, study, telepathy; increases financial success; locates  
 objects that have been lost, Animal Healing

Magickal Purpose: properties and associations for magic, dreams, witch craft and  
 divination Mental, business, legal problems, ambition

Personality: Agreeable, extroverted, excitable, sociable

Magickal Uses: Personal creativity, career, legal issues, business

ELEMENT: Air/Fire

DIRECTION: East/South

CHAKRA: Spleen Chakra

PLANET: Mercury/Mars

DAY: Tuesday-Physical Action Wednesday - Mental Action Sunday - Both Actions

NUMBER: 2

MAGICKAL TOOL: Wand and Censer

SCENT/OIL: Dill, Lily of the Valley, Savory, Honeysuckle, Sweetpea, Jasmine

PLANT/HERB: Fern, Lily of the Valley, Marjoram Savory, Valerian, Vervain, Alstonia, Buckwheat, Calamint, Snapdragon, Flax, Senna, Wandering Jew, Mugwort, Rue, the same as the Red and Yellow for enhancements, Fenugreek, Gardenia.

WOOD: Hazel, Beech, Lemon Tree Maple, Lime and of course the Orange Tree.

ANIMAL: All of the RED animals, Swallow, Prairie Dog, Butterfly, Scallop, Bison, Butterfly, Catbird, Crane, Fox (clarity), Hawk, Martin, Prairie Dog and Squirrel.

STONES: Moss Agate, Carnelian, Alexandrite, Orange Sapphire, Quartz, Orange Calcite, Petrified Wood

TAROT: Eights.

GODS: Atlas, Janus, Terminus, Pan, Zeus

GODDESS: Athena, Bast, Carna, Diana, Lilith, Kali, Melusine, Minerva, Rhiannon, Syn

### BLACK

Intense concentration of all colors(or lack of them all), it absorbs light. Unlike other colors, black reflects very little, if any, light back to the viewer. This can give the false impression that black is the absence of color. It is actually the absence of color reflection. Think of this color as a black hole in space. It absorbs all light with little or no reflection back, thus it becomes a receptacle or a transporter for all that you do not need or want. Properly used, it can be one of the most useful and powerful colors available. However, misused, it can cause disaster.

Associations:

Planet: Saturn

Day: Saturday

Energy: Female

Colors: Dark blues, Black, Dark Browns and most dark colors

Used For: Meditation rituals, uncrossing rituals and spells to banish evil and negativity, to break up a blocked or stagnant situation. The Crone, the unconscious.

Black: Use in rituals to induce a deep meditative state, or to banish evil or negativity as in uncrossing rituals; attracts Saturn energy.

Magickal Purpose: Absorption, why it is used for funerals. The void of all colors, it has the ability to absorb Quiet power, self-control, restriction, depression sickness, but new changes, rebirth. Wisdom, Control, Resilience, Discipline.

Personality: Someone who often dwells in his own dark recesses. A loner, but through choice. A strong silent type but someone you don't want to deal with if crossed. A night person as the darkness seems to be their safe place, their solace and quiet space. The things that make the "black" person unique, has also the tendency to dwell on things and has more bouts of depression than most others. This person tends to keep a lot of secrets.

Magickal Uses: Banishing negative thoughts and situations, reversing, uncrossing, binding negative forces, releasing, removing confusion, contact with spirits, dark magic, defensive spells (can be used with RED to increase intent).

ELEMENT: Air, water, fire, earth  
DIRECTION: East  
PLANET: Saturn  
DAY: Saturday  
NUMBER: 6  
MAGICKAL TOOL: Sword, Wand  
SCENT / OIL: Holly, Juniper, Yew, Myrrh, Cypress, Pine, Apple, Yarrow, Rowan,  
Vervain, Peppermint, Basil.  
PLANT/HERB: Oak, Yew, Beech, Elm, Comfrey, Holly, Ivy, Horsetail, Reeds, Solomons  
Seal, Mullein, Cedar, Clove, Cypress, Rue, Betony, Elder, Fern, Yarrow, Cayenne,  
Dragons Blood, Mandrake, Flax.  
WOOD: Oak, Ash, Aspen, Birch, Hazel, Rowan  
ANIMAL: Bobcat, Dragon, Panther, Raccoon, Rhinoceros, Groundhog, Blackbird, Lynx,  
Bat, Owl, Jaguar, Praying Mantis.  
FEATHER: Hidden secrets, changes.  
STONES: Onyx, Jet, Obsidian, Black Quartz, Black Star Sapphire, Agate, Tektite, Pyrite,  
Diamond, Moonstone, Galena, Pumice.  
TAROT: Death, Threes and the Queens  
God: Achilles, Amathiaon, Atlas, Cernunnos, Ea, Eterna, Janus, Terminus, Odin, Thoth,  
Untunktahe  
Goddess: Aradia, Ayizan, Carna, Ceridwen, Circa, Dakinis, Demeter, Diana, Gulleig,  
Habondia, Hecate, Herodias, Hlle, Kwan Yin, Lilith, Mari, Rangda, Syn

#### RAINBOW

Rainbow - joy - combination of all color correspondences

[+More+color+Correspondences+]

Blue-Blue transforms violence, anger, and hate. It soothes and cools. It gives peace, calm, harmony, satisfaction, bliss, oneness, and understanding of the spiritual realms. It is predominately feminine in energy, and is ruled by either the Moon, Venus, or Saturn, depending on the hue. Many consider the Royal Blues as belonging to the male energies of Jupiter. It is up to you to experiment and decide which works best for you.

Associations:

Planet: Moon, Venus, Saturn, Jupiter

Day: Monday, Friday, Saturday, Thursday

Energy: Female (sometimes male when used with Jupiter/Thursday)

Colors: Blue Whites/ Moon, Blues/ Venus, Dark Blues/ Saturn, Royal  
Blue/Jupiter

Used for: Magic that involves honour, loyalty, peace, tranquility, truth, wisdom, protection during sleep, astral projection and spells to induce prophetic dreams.

Gold-The male half of the Cosmic or Universal Life Force, God-sun energy.

Intelligent action or action motivated by deliberation and knowledge, usually with healing, money, or wealth in mind. Gold is related to orange and yellow, in that it is a higher vibration of these two colors and any one of the three can actually be used on Sunday (sun) with success. The choice here is for you to experiment and decide which color best suits your particular needs. Generally speaking, orange vibrates to physical and mental action, while yellow vibrates to mental action only (better attributed to Wednesday/Mercury). Lastly, gold would be indicative of intelligent, quick action with a monetary emphasis.

Associations:

Planet: Sun

Day: Sunday

Energy: Male

Colors: Gold

Used for : Spells to attract the power of cosmic influences, and rituals to honor solar deities, to heal and rejuvenate your being, attracting happy, active people into your life, to expedite money you know is coming to you, to impart energy and intelligence to take proper action in a monetary situation.

Gray-This color is unique, due to its aspect of neutrality. Gray can be used to neutralize anything from a magickal act that no longer serves your best interest, to the neutralization of destructive energies in a passive non-karmic fashion. It is a perfect balance of black and white, and therefore absorbs and repels. With this quality, gray draws in the undesirable energies and then sends them out to the universe for dispersal as neither a destructive nor constructive properties.

Associations:

Planet: Moon

Day: Monday

Energy: Female and Male

Colors: Gray

Used for :To erase, cancel, neutralize, and return to the universe without repercussion, to eradicate or jumble destructive forces, to attract neither destructive nor constructive energies to your life (this includes people and situations).

Green-Green really does bring the luck in cases of **money**. But be very clear in your intent regarding money sought with this color. If done with haste and no specific intent it seems to fade quickly or trickle in a little at a time, just enough to wet your appetite (refer to gold or brown). Green stimulates growth, plant life or garden fairies. Green is an Earth color and is used on Friday. Depending upon the magickal system you employ, it may be used on Wednesday as it is a healing day as well. Green used on Friday gives an emotional healing (matters of the heart), while Wednesday emphasizes healing knowledge.

Associations:

Planet: Venus, Mercury

Day: Friday, Wednesday

Energy: Female or Male

Colors: Green

Used for :Spells involving fertility, success, good luck, prosperity, money, rejuvenation and ambition, rituals to counteract greed and jealousy.

Communication

with the plant kingdom (darker greens) or fairies (pastels). The secrets of healing are yours when you tune in to this color. Use in conjunction with herbal healing techniques.

Orange-Orange is a combination of yellow/Mercury (mental agility) and red/Mars (action-engery). Thus you have the best of both worlds, the energies of the actions of red, yet the intelligence to know how to use this action. The over aggressive nature of the color red/Mars is now toned and tapered with the healing wisdom rays of yellow/Mercury that nurtures the entire system. Sunday is the best day for the use of the color orange. It can be used on Tuesday or Wednesday with success, depending on your magickal goals. If used on Tuesday, the emphasis is on physical action. If used on Wednesday, it is on mental actions whereas

Sunday is a  
balance of both.

Associations:

Planet: Sun, Mars, Mercury

Day: Sunday, Tuesday, Wednesday

Colors: Orange, rarely red, sometimes yellow

Used for :Prosperity, energy building, attracts others in a positive way, attracts

success, good luck and fortune. Builds energy, vitality and stamina.

Encourages fun

and discourages laziness. Enhances mental agility, accompanied by the ability to

take physical action toward a desired goal. Energizes the entire system.

Promotes a

happy-go-lucky appearance.

Pink-Pink is a lighter shade of red. It deals with spiritual, emotional love rather than the physical form. Pink represents love that comes from the heart that is freely given without condition, such as the emotions and feelings between parent and child, close friends, or family.

Associations:

Planet: Venus

Day: Friday

Energy: Female

Colors: Pink

Used for: Love from the heart without sexual connotation, purest form of love, raises vibrations, love without selfishness, feminine, spiritual healing,

banish lower vibrations and hate, love of friends and family, affections, unselfish emotions, to start a relationship.

Purple-Purple is the color of expansion in all forms. If you want to do something in a big way, this is the color to us. Purple expands anything you desire, i.e., spirituality, business, money, health or love. The royal blues are less expansive, dealing more with the emotional and spiritual levels of Jupiter. Therefore, the royal or dark blues of often attributed to **Saturn**. A word of caution, however: if you do not already have the items of your desire, do not use Jupiter. Jupiter only expands and brings more of what you already have. To obtain the items of your

desires, use Sun, Sunday, Orange in order to manifest what you currently do not have in your life.

Associations:

Planet: Jupiter

Day: Thursday

Energy: Male

Colors: Purple, sometimes royal blue or dark purple/ Saturn.

Used for: Purple brings more of what you already have, in a bigger way.

Wisdom,

high idealism, knowledge of the higher realms of magic, spiritual protection and

healing, the becoming of your highest potential. Enhancement of power, **psychic**

ability, male energy, protective energy, recognition in your chosen field.

Red-Red is a fiery color that attracts and magnetizes, but must be used with discernment to avoid disastrous results. The shade of red used or considered in your magickal act will be of extreme importance here. Stay with the lighter, brighter shades of red and leave the darker shades for the more experienced practitioners for now. The darker shades are for wars, battles, hate and danger.

Associations:

Planet: Mars

Day: Tuesday

Energy: Male

Colors: Red

Used for: Lust, physical desire, base energy, war, attracts and magnetizes, courage, enemies, danger. Red stimulates and energizes. Cherry reds are for physical and mental lovemaking, but without the brutal force of the darker hues.

White-A pastel combination of all colors, white reflects light with little to no absorption. Whenever in doubt in a magickal act, use white, which is the most highly balanced form of spirituality possible. White contains virtues in their highest form, and is therefore very protective. It is beyond the word or term

God/dess. It is the Creative Source itself, zero, the alpha, the light from which all life springs, the female aspect of God, the Craft of the Wise, the full of the moon, the symbol of the life giving Mother, and all female mysteries.

Associations:

Planet: Moon

Day: Monday

Energy: Female

Color: Silvers, pearls, creams, grays, whites, pale pinks, violets, blue hues, etc.

Used for: Consecration rituals, meditation, divination, exorcism, and spells that

involve healing, clairvoyance, truth, peace, spiritual strength, to confound enemies,

create illusions, contact spirit helpers, to build purity, balance the aura.

Yellow- Yellow is the color of mental clarity, swiftness and accuracy. A sunny, positive disposition with spiritual attuning to the healing forces of the male energy (refer to gold).

Associations:

Planet: Mercury

Day: Wednesday

Energy: Male

Colors: Yellow

Used for: To obtain knowledge, learn swiftly, gain insight into problems.

Yellow represents all institutions of learning, particularly upper level studies such as sciences. Alters dark mental mood swings, enhances knowledge of healing, ability to concentrate, retention of memory. Yellow attracts people, as it has a warm compelling energy.

Days of the Week:

Monday

colors: Silvers, grays, creams, whites

Moon: Emotions, protection, healing

Tuesday

colors: All shades of red

Mars: Conqueror, power over enemies

Wednesday

colors: Yellows

Mercury: Healings mental

Thursday

colors: Royal purple, royal blue

Jupiter: growth, expansion, generosity

### Friday

colors: Greens, pinks, pastels

Venus: Lovers and pleasure, affairs of the heart

### Saturday

colors: Black, dark purples, dark blues

Saturn: Obstacles, to give or break, to overcome or block

### Sunday

colors: Oranges, yellows, gold

Sun: Health, prosperity, leadership, joy, protection

### Zodiac Candle colors

Aries: Red

Taurus: Green

Gemini: Yellow or silver

Cancer: White

Leo: Gold or yellow

Virgo: Gray

Libra: Royal blue

Scorpio: Black or red

Sagittarius: Dark blue or purple

Capricorn: Black or dark brown

Aquarius: Light blue

Pisces: Aquamarine

### Robe colors and Their Meanings

Silver: Connects with the Goddess.

Gold: Connects with the God.

Green: Connects with the energy of the earth.

Blue: Connects with the energy of water.

Yellow: Connects with the energy of air.

Red: Connects with the energy of fire.

Pink: Connects with the energy of the heart.

Black: Connects with the energy of the universe and everything

White: Connects with the energy of the elements and balance.

### Daily Correspondences

#### Sunday

Magickal Intentions: Growth, Advancements, Enlightenment, Rational Thought, Exorcism, Healing, Prosperity, Hope, Exorcism, Money

Incense: Lemon, Frankincense

Planet: Sun

Sign: Leo

Angel: Michael

Colors: Gold, Yellow, [Orange](#) and White

Herbs/Plants: Marigold, Heliotrope, Sunflower, Buttercup, Cedar, Beech, Oak

Stones: Carnelian, Citrine, Tiger's Eye, Amber, Clear Quartz and Red Agate

Oil: (Sun) Cedar, Frankincense, Neroli, Rosemary

The first day of the week is ruled by the Sun. It is an excellent time to work efforts involving business partnerships, work promotions, business ventures, and professional success. Spells where friendships, mental or physical health, or bringing joy back into life are an issue work well on this day, too.

#### Monday

Magickal Intentions: [Psychic](#) Sensitivity, Women's Mysteries, Tides, Waters, Emotional Issues, Agriculture, Animals, Female Fertility, Messages, Theft, Reconciliations, Voyages, Dreams and Merchandise

Incense: African Violet, Honeysuckle, Myrtle, Willow, Wormwood

Planet: Moon

Sign: Cancer

Angel: Gabriel

Colors: Silver, White and Gray

Herbs/Plants: Night Flowers, Willow Root, Orris Root, Birch, Motherwort, Vervain, White Rose and White Iris

Stones: Carnelian, Moonstone, Aquamarine, Pearl, Clear Quartz, Fluorite, Geodes

Oil: (Moon) Jasmine, Lemon, Sandalwood

Monday belongs to the Moon. Monday's energy best aligns itself with efforts that deal with women, home and hearth, the family, the garden, travel, and medicine. It also boosts rituals involving psychic development and prophetic dreaming.

#### Tuesday

Magickal Intentions: Courage, Physical Strength, Revenge, Military Honors, Surgery and the Breaking of Negative Spells, Matrimony, War, Enemies, Prison, Vitality and Assertiveness

Incense: Dragon's Blood, Patchouli

Planet: Mars

Sign: Aries and Scorpio

Angel: Samuel

Colors: Red and Orange

Herbs/Plants: Red Rose, Cock's Comb, Pine, Daisy, Thyme and Pepper

Stones: Carnelian, Bloodstone, Ruby, Garnet and Pink Tourmaline

Oil: (Mars) Basil, Coriander, Ginger

Mars rules Tuesday. The energies of this day best harmonize with efforts of masculine vibration, such as conflict, physical endurance and strength, lust, hunting, sports, and all types of competition. Use them, too, for rituals involving surgical procedures or political ventures.

### Wednesday

Magickal Intentions: Communication, Divination, Writing, Knowledge, Business

Transactions, Debt, Fear, Loss, Travel and Money Matters

Incense: Jasmine, Lavender, Sweet Pea

Planet: Mercury and Chiron (though this is a moon of Pluto)

Sign: Virgo

Angel: Raphael

Colors: Orange, Light Blue, Grey, Yellow and Violet

Herbs/Plants: Fern, Lavender, Hazel, Cherry, Periwinkle

Stones: Aventurine, Bloodstone, Hematite, Moss Agate and Sodalite

Oil: (Mercury) Benzoin, Clary Sage, Eucalyptus, Lavender

This day is governed by Mercury. Wednesday's vibration adds power to rituals involving inspiration, communications, writers, poets, the written and spoken word, and all matters of study, learning, and teaching. This day also provides a good time to begin efforts involving self-improvement or understanding.

### Thursday

Magickal Intentions: Luck, Happiness, Health, Legal Matters, Male Fertility, Treasure and Wealth, Honor, Riches, Clothing Desires, Leadership, Public Activity, Power and

Success Incense: Cinnamon, Must, Nutmeg and Sage

Planet: Jupiter

Sign: Sagittarius and Pisces

Angel: Sachiel

Colors: Purple, Royal Blue and Indigo

Herbs/Plants: Cinnamon, Beech, Buttercup, Coltsfoot, Oak

Stones: Sugilite, Amethyst, Turquoise, Lapis Lazuli and Sapphire

Oil: (Jupiter) Clove, Lemon Balm, Oakmoss, Star Anise

Jupiter presides over Thursday. The vibrations of this day attune well to all matters involving material gain. Use them for working rituals that entail general success, accomplishment, honors and awards, or legal issues. These energies are also helpful in matters of luck, gambling, and prosperity.

### Friday

Magickal Intentions: Love, Romance, Marriage, Sexual Matters, Physical Beauty, Friendship and Partnerships, Strangers and Heart

Incense: Strawberry, Sandalwood, Rose, Saffron and Vanilla

Planet: Venus

Sign: Libra and Taurus

Angel: Ariel

Colors: Green, Pink, Aqua

Herbs/Plants: Pink Rose, Ivy, Birch, Heather, Clematis, Sage, Violet and Water Lilly  
Stones: Rose Quartz, Moonstone, Pink Tourmaline, Peridot, Emerald and Jade  
Oil: (Venus) Cardamom, Palmrosa, Rose, Yarrow

Friday belongs to Venus, and its energies are warm, sensuous, and fulfilling. Efforts that involve any type of pleasure, comfort, and luxury, as well as the arts, music, or aroma (incense and perfume) works well on this day. As Venus lends its sensuous influences to the energies of this day, use it for any magical work that deals with matters of the heart.

#### Saturday

Magickal Intentions: Spirit Communications, Meditation, Psychic Attack or Defense, Locating Lost Things and Missing Persons, Building, Life, Doctrine, Protection, Knowledge, Authority, Limitations, Boundries, Time and Death  
Incense: Black Poppy Seed and Myrrh

Planet: Saturn

Sign: Capricorn and Aquarius

Angel: Cassiel

Colors: Black, Grey and Indigo

Herbs/Plants: Myrrh, Moss, Hemlock, Wolfsbane, Coltsfoot, Nightshade and Fir  
Stones: Jet, Smokey Quartz, Amethyst, Black Onyx, Snowflake Obsidian, Lava, Pumice  
Oil: (Saturn) Cypress, Mimosa, Myrrh, Patchouly

Saturn lends its energies to the last day of the week. Because Saturn is the planet of karma, this day is an excellent time for spellwork involving reincarnation, karmic lessons, the Mysteries, wisdom, and long-term projects. It is also a good time to being efforts that deal with the elderly, death, or the eradication of pests and disease.

#### Correspondences for Days of the Week

DAY PLANET SIGN ANGEL COLORS PLANT/TREE STONES

Sunday Sun Leo Michael Gold

Yellow

Orange

White Marigold

Heliotrope

Sunflower

Buttercup

Cedar

Beech

Oak Carnelian

Citrine

Tiger's Eye

Amber

Quartz Crystal

Red Agate

Monday Moon Cancer Gabriel Silver

Wh

Gray Night Flowers  
Willow Root  
Orris Root  
Birch  
Motherwort  
Vervain  
White Rose  
White Iris Moonstone  
Aquamarine  
Pearl  
Quartz Crystal  
Flourite  
Geodes  
Tuesday Mars Aries  
Scorpio Samuel Red  
Orange Red Rose  
Cock's Comb  
Pine  
Daisy  
Thyme  
Pepper Carnelian  
Bloodstone  
Ruby  
Garnet  
Pink Tourmaline  
Wednesday Mercury  
Chiron Virgo Raphael Orange  
Light Blue  
Grey  
Yellow  
Violet Fern  
Lavender  
Hazel  
Cherry  
Perriwinkle Aventurine  
Bloodstone  
Hematite  
Moss Agate  
Sodalite  
Thursday Jupiter Sagittarius  
Pisces Sachiel Purple  
Royal Blue  
Indigo Cinnamon  
Beech  
Buttercup  
Coltsfoot

Oak Sugilite  
Amethyst  
Turquoise  
Lapis Lazuli  
Sapphire  
Friday Venus Libra  
Taurus Ariel Green  
Pink  
Aqua Pink Rose  
Ivy  
Birch  
Heather  
Clematis  
Sage  
Violet  
Water Lilly Rose Quartz  
Moonstone  
Pink Tourmaline  
Peridot  
Emerald  
Jade  
Saturday **Saturn** Capricorn  
Aquarius Cassiel Black  
Grey  
Indigo Myrrh  
Moss  
Hemlock  
Wolfsbane  
Coltsfoot  
Nightshade  
Fir Jet  
Smokey Quartz  
Amethyst  
Black Onyx  
Snowflake Obsidian  
Lava  
Pumice

## Monthly Correspondences

Use as a guide.

January - Safety and Protection

February - Forgiveness, Healing, Motivations

March - Success

April - Good Luck, Openings, Opportunity

May - Development, Growth and Maturity

June - Commitment, Love

July - Authority, Self-Regulation

August - Accord, Peace and Symmetry

September - Spiritual Development and Growth

October - Personal Modifications

November - Empathy

December - Discernment, Understanding of Universal Truths

### Timing Correspondences

#### THE SEASONS

The powerful effects of the seasons can also, according to some Earth magicians, subtly affect magickal workings. Traditionally, these types of magic are performed during these seasons:

**SPRING** A time for healing; purification spring cleaning is one survival of this); psychic awareness; paying bills; fertility; planting magickal gardens; & ecological rituals. Air magic.

**SUMMER** A time for love, marriage, friendship, beauty, protection, courage, magickal energy, physical energy, & strength. Fire magic.

**AUTUMN** A time for **money**, employment, new possessions (including cars & homes). Water magic.

**WINTER** A time for banishments of disease, habits & addictions, seeking past lives. This is a time for introspection, meditation, reading, & magickal **exercises** designed to renew the magician for the coming spring. Earth magic.

#### THE SUN

Some magicians may wait months for the sun to enter the proper sign of the Zodiac. This

is fine for major workings but unrealistic for those who are working everyday magic. However, there are other solar cycles worth following... if you have the time. If not, don't wait.

**SUNRISE** Day begins as light stretches out from the eastern horizon. This is an excellent time to perform rituals involving purification, business success, study, employment, breaking addictions of all kinds, travel, releasing guilt & jealousy, healing diseases, & the conscious mind.

**NOON** The sun shines far above at full strength. This is fine for all sunrise ritual purposes, as well as those that involve magickal energy, physical energy & strength, protection, money & courage.

**SUNSET** The sun slips below the western horizon, signaling the time for breaking addictions, **weight-loss**, banishing misery & pain, transforming anguish & negative habits.

**NIGHT** The sun is out of sight. This is the drowsy time for beauty, dreams, psychic dreams, psychic awareness, spirituality, sleep, sex, purification, love, friendships, peace, releasing stress, healing wounds.

#### MOON

The moon waxes & wanes each month, rising an hour or so later during each twenty-four hour period. When it is full, it rises as the sun sets. There are different types of spells traditionally performed at the phases of the moon. More complicated patterns exist, relating to the specific day of each lunar month, but these methods are rarely followed today. The Moon's phases & the types of magic appropriate to them are:

**WAXING MOON** (From New to Full) When the Moon is waxing it is a time for beginnings, health & healing, psychic awareness, beauty, fertility & all positive magickal workings.

**FULL MOON** All positive magickal spells are performed beneath the potent glow of the Full Moon, including protection, love, healing, purification, psychic awareness, money & travel.

**WANING MOON** (From Full to New) This is the time for banishments of habits, addictions, disease & negative thoughts. jealousy, guilt, & hurts are released under the waning Moon. The old is swept away to make room for the new.

#### SPECIAL TIMES

**LIGHTNING STORMS** are periods of intense energy. All spells cast during storms will be empowered by them, and may prove to be more effective. Protection rituals are ideal at these times.

**RAINSTORMS** are fine for purification, love, compassion, friendship, beauty rituals, & releasing guilt & jealousy.

**SNOWSTORMS** are the time for gentle magic, purification, & stilling emotions. release unrequited love.

**HEAVY WINDS** empower rites designed to break addictions, assist study, & travel spells.

**SEARING HOT DAY** charge rites of protection, courage, & energy.

**SOLAR & LUNAR ECLIPSES** are dramatic moments both for their observers as well as for magicians. In the past, magicians were urged not to perform magic during eclipses.

Today, many natural magicians use the suggestive power of an eclipse to fuel spells involving banishments, including the destruction of disease. These have been some

timing suggestions. Let them be guides, not shackles!

METEOR SHOWERS are a great time for powers which require help from above as well as a lot of power.

RAINBOWS are great for balancing, repairing, healing, protection and anything to do with Chakras. It is a time of great power.

#### HOURS

Many celebrations in history began or ended at a specific time because of the potent symbolism that time evoked for the participants, or because of other associated astrological influences.

##### Morning-

Daylight hours are best for matters of the conscious mind, including magic for leadership, intelligence and all cognitive functions. The Sun is a welcome friend to chase any shadows that may be hiding in our lives. It is regarded as a beneficial sign of divine blessing when it shines on any special occasion. Mystical pursuits during daylight hours can be empowered when combined with a southerly wind.

##### Night-

The intuitive, emotional self, maternal nature, healing, fertility, and Moon magic area all part of the charm of the night. Wishing on stars, dreams, the eternal nature of the spirit, and ancient mysteries come into play once the Sun has set. If your observance can incorporate the west wind, all the better. This breeze is filled with flowing water and peacefulness.

##### Dawn-

Beginning any ritual, spell or celebration at dawn commemorates a new beginning, freshens, warmth and renewed hope. An especially potent time for Spring observances. Magic performed at dawn can also be accentuated by working with an easterly wind, blowing from the horizon where the Sun rises.

##### Dusk-

Closing and ending are the messages dusk brings. But this finality is not without promise. Dusk marks a temporary change toward darkness. It is a time to look within oneself and ponder universal truths. It is an excellent time to perform rites which mark the passage of a loved one, intense personal transitions, or to mark the end of any cycle. Magic performed at dusk is aided by the northerly wind, which is cool, brining heated matters to rest and an opportunity to reconsider our actions.

##### Midnight and Noon-

Commonly called the "in-between" hours (or "tween-times"), hanging between night and day. The most active times for elemental creatures such as the fairy folk and disincarnate spirits. Excellent for all magic pertaining to positive modifications in your life, endings and beginnings.

The specific hours of the day also have magical associations in many cultures. Following is a brief summary of some of these:

- 1 a.m. - The first hour of a new day. Focus is on wholeness of self and the banishing of any shadows.
- 2 a.m. - Ridding partnerships or relationships of negativity.
- 3 a.m. - Determination, especially in matters that seem to hold you back.
- 4 a.m. - Improved luck or victory over a specific set of deterring circumstances.
- 5 a.m. - Encouraging growth of the psychic self.

- 6 a.m. - Tenacity and perseverance, especially with something you have been putting off.  
 7 a.m. - Hope, improved insight and perspective.  
 8 a.m. - Personal change aimed toward the conscious mind.  
 9 a.m. - Assistance for others, focusing on concrete matters.  
 10 a.m. - Improving personal convictions and resolutions.  
 11 a.m. - Energy directed toward transformations which may have seemed impossible.  
 Noon See Above  
 1 p.m. - Self-image and personal security.  
 2 p.m. - Building relationships, encouraging understanding and love between people, sexual symmetry.  
 3 p.m. - Balancing matters of the body, mind and spirit.  
 4 p.m. - Harmony of elements, sticking to schedules, magic to accentuate goals.  
 5 p.m. - Insight to the self. Communicating with spiritual guides.  
 6 p.m. - Matters of safety, protection and completion.  
 7 p.m. - Diversity, blending or healing differences, gentle care towards others.  
 8 p.m. - Leadership, command and guidance.  
 9 p.m. - Comprehension of universal truth.  
 10 p.m. - Improving the rational mind, sensibility and clear mindedness.  
 11 p.m. - Coping with drastic change in a positive manner.  
 Midnight See Above

#### Planetary Hours Chart

The sunrise, vesper, sunset, twilight and nightfall are an about estimate of when these occurs. Vesper is a 14th century word for evening.

Hour of Day Sunday Monday Tuesday Wednesday Thursday Friday Saturday

1st

Sunrise Sun Moon Mars Mercury Jupiter Venus Saturn

2nd Venus Saturn Sun Moon Mars Mercury Jupiter

3rd Mercury Jupiter Venus Saturn Sun Moon Mars

4th Moon Mars Mercury Jupiter Venus Saturn Sun

5th Saturn Sun Moon Mars Mercury Jupiter Venus

6th

Midday Jupiter Venus Saturn Sun Moon Mars Mercury

7th Mars Mercury Jupiter Venus Saturn Sun Moon

8th Sun Moon Mars Mercury Jupiter Venus Saturn

9th Venus Saturn Sun Moon Mars Mercury Jupiter

10th Mercury Jupiter Venus Saturn Sun Moon Mars

11th Moon Mars Mercury Jupiter Venus Saturn Sun

12th

Vesper Saturn Sun Moon Mars Mercury Jupiter Venus

Hour of Day Sunday Monday Tuesday Wednesday Thursday Friday Saturday

1st

Sunset Jupiter Venus Saturn Sun Moon Mars Mercury

2nd  
 Twilight Mars Mercury Jupiter Venus Saturn Sun Moon  
 3rd  
 Nightfall Sun Moon Mars Mercury Jupiter Venus Saturn  
 4th Venus Saturn Sun Moon Mars Mercury Jupiter  
 5th Mercury Jupiter Venus Saturn Sun Moon Mars  
 6th  
 Midnite Moon Mars Mercury Jupiter Venus Saturn Sun  
 7th Saturn Sun Moon Mars Mercury Jupiter Venus  
 8th Mercury Jupiter Venus Saturn Sun Moon Mars  
 9th Mars Mercury Jupiter Venus Saturn Sun Moon  
 10th Sun Moon Mars Mercury Jupiter Venus Saturn  
 11th Venus Saturn Sun Moon Mars Mercury Jupiter  
 12th Mercury Jupiter Venus Saturn Sun Moon Mars

### Astrological Hours

Aries: Beginnings, Acting, Confidence and Enthusiasm  
 Taurus: Money Spells, Sex Magic, Renewals  
 Gemini: Communication  
 Cancer: Psychic Work, Lunar Magic, Emotional Healing  
 Leo: Leadership, Solar Power, Vitality  
 Virgo: Purification, Organisation  
 Libra: Balance, Work, Law and Justice  
 Scorpio: Power, Sex Magic,  
 Sagittarius: Honesty, Expansion, Strength  
 Capricorn: Overcoming Obstacles, Job Success  
 Aquarius: Healing, Friendship and Social Magic  
 Pisces: Psychic Work, Endings

Download this program to tell you the Astrological Hours  
 For information on how to use Astroclock

{+ASTROLOGICAL+MOON+PHASES+}

### Moon in Aries:

This is the best time to work magic involving leadership, authority, rebirth, spiritual conversation, or wilpower. Healing rituals for ailments of the face, head, or brain are also done during this period of time.

### Moon in Taurus:

This is the best time to work magic for love, real estate, material acquisitions and money.  
Healing rituals for ailments of the throat, neck and ears also done during this time.

Moon in Gemini:

This is the best time to work magic for good communication, change of residence, writing, public relations and travel. healing rituals for ailments of the shoulders and arms, hands, or lungs are also done in this period of time.

Moon in Cancer:

This is the best time to work magic for home and domestic life. healing rituals for ailments of the chest or stomach are also done during this time period of time.

Moon in Leo:

This is the best time to work magic involving authority, power over others, courage, fertility, or childbirth. Healing rituals for ailments of the upper back, spine, or heart are also done during this period of time.

Moon in Virgo:

This is the best time to work magic involving employment, intellectual matters, health and dietary concerns. Healing rituals for ailments of the intestines or nervous system are also done during this period of time.

Moon in Libra:

This is the best time to work magic involving artistic work, justice, court cases, partnerships and unions, mental stimulation and karmic spiritual or emotional balance. Healing rituals for ailments of the lower back or kidneys are also done during this period of time.

Moon in Scorpio:

This is the best time for magic involving sexual matters, power, psychic growth, secrets and fundamental transformations. Healing rituals for ailments of the reproductive organs are also done in this period of time.

Moon in Sagittarius:

This is the best time to work on magic for publications, legal matters, travel, and truth. healing rituals for ailments of the liver, thighs or hips are also done at this time.

Moon in Capricorn:

This is the best time to do magic for organization, ambition, recognition, career and political matters. healing rituals for the knees, bones, teeth, and skin are also done at this time.

Moon in Aquarius:

This is the best time to work magic involving science, freedom, creative expression, problem solving, extrasensory abilities, friendship and breaking bad habits or unhealthy addictions. healing rituals for ailments of the calves, ankles or blood are also done in this period of time.

Moon in Pisces:

This is the best time to work magic involving dreamwork, clairvoyance, telepathy, music, and the creative arts. Healing rituals for ailments of the feet or lymph glands are also done at this time.

### Planetary Correspondences

The following is a detailed list of correspondences on the planets. The correspondences

for Uranus, Neptune and Pluto aren't as comprehensive, because they weren't discovered up until about 50 years ago.

### THE SUN - Correspondences

The days and hours of the Sun impart an influence favorable to acts related to Active vitality. During an eclipse of the Sun, nothing must be undertaken in the realm of magic, as it is an unfortunate time and things fail therein.

Spells are initiated at the Sun hour to bring swift success, fast luck, new money, instant action, etc.

The beneficial currents of "Sun Power" are ideal for activities dealing with advancement of position, political influence, self-aggrandizement, theatrical success and glory, promotional schemes and release from captivity.

The Sun hours are ideal for meditation upon Spiritual cleaning and revitalization.

Rules: Health, Vitality, Ego, Heart, Creativity, Superiors, Power, Success, Advancement, Leadership, Friendship, Growth, Light, Joy; Success; Advancement; leadership; natural power; friendship; growth; healing; light; pride; prosperity; vitality; personal fulfillment; fame; monetary gain; health; self-confidence; hope; immediate family; life-energy; money; favor; honor; promotion; support of those in power; creativity; active change.

Detriment: Pride, Arrogance, Bigotry

Element: Fire

Day of the Week: Sunday

Number: 1, 6 and, 21

Astrological Sign: Leo

Colour: Gold, Yellow

Metal: Gold, Brass

Gods: Apollo, Helios, Hyperion, Lugh, Ra, Semesh, Vishnu-Krishna-Rama, Horus, Bel, Adonis

Goddesses: Amaterasu, Brigit, Bast, Ilat, Sekhmet, Theia

Crystals: Tiger's Eye, Citrine, Topaz, Carnelian, Amber, Orange Calcite, Topaz, Yellow Diamond, Jacinth, Goldstone, Chrysoeth, Amber, Tiger's Eye, Sunstone, Diamond, Zircon

Herbs & Oils: Frankincense, Clove, Chamomile, Bay, Angelica, Cinnamon, Eyebright, Galangal, Juniper, Life Everlasting, Mistletoe, Rosemary, St. John's Wort. Marigold, Heliotrop, Cedar, Cloves, cinnamon, frankincense, laurel, olibanum, Egyptian Kyphi, Heliotrope, Orange blossoms, Ambergris, Musk, Mastic, Vanilla

Plants: Acacia, Almond, Angelic, Artus Fruits, Ash, Bay Laurel, Benzoin, Cassia, Chamomile, Centaury, Sweet Cicely, Cinnamon, Clove, Frankincense, Ginger, Heliotrope, Honey, Juniper, Lovage, Marigold, Mastic, Meadow Rue, Mistletoe, Myrrh, Oak, Patchouli. Rosemary, Rue, Saffron, St. John's Wort, Storax, Sunflower, Tormentil, Vine, Walnut

Trees: Acacia, Ash, Bay Laurel, Birch, Broom

Animals: Child, Eagle, Lion, Phoenix, Sparrow, Hawk

Tarot: The Sun

Musical tone: C sharp

Intelligence: Nakhiel

Tone: Re, D  
Letter: B  
Kabbalistic Spheres: 6 Tiphqreth - Beauty  
Angels: Raphael, Malachim  
Spirits: Sorath and Och  
Chant: PHYSICAL CHAT (Dragons)  
Strength of Body and Vitality  
I Ask now that you give to me.  
Sun Dragon, Look on me with favor  
That Power, Riches I may savor.

SUN: { Spiritual Key: HARMONY }

### Seal Intelligence Spirit

He who constructs. The life giver. The Sun will burn away all  
impurities. It is the great leverer. Brings humility to one's  
Enemies, clears away depression, aids in building up self  
confidence. Will give recognition and put you in the spotlight.

### THE MOON - Correspondences

Rules: Clairvoyance, Sleep, Psychic dreams, Reveals Secrets, emotions, Influence over  
general public, Astral travel, Imagination, Women's mysteries, Birth, Fertility  
Reincarnation, The days and hours of the Moon are most favorable to acts related to  
Vegatative activity - security, fore-knowledge, journeys. The Moon reflects, inspires and  
energizes emotions.

Moon hours are good for casting spells for romance, sexual pursuits, etc. and for the  
desire to travel for pleasure.

The Moon's effect is also hypnotic, and lends an influence which inclines toward  
vulnerability, therefore rendering the weak or uninformed open to attack and capable of  
being wounded or controlled by another.

Detriment: Delusion  
Element: Water  
Day of the Week: Monday  
Number: 3 and 9  
Astrological Sign: Cancer  
Colour: Silver, White, Light Purple  
New: White, Grey, Silver

Waxing: White  
Full: Red or Green  
Waning: Black  
Metal: Silver  
Gods: Atlas, Khonsu, Sin  
Goddesses: Artemis, Brizo, Ceridwen, Diana, Hathor, Isis, Hecate, Levanah, Lunah,  
Mari, Nimue, Pasophae, Phoebe, Selene, Anna  
NEW: Artemis, Nimue  
FULL: Diana, Mari  
WANING: Hecate, Anna  
Crystals: Moonstone, Pearl, Abalone, Aquamarine, Moonstone, Pearl, Mother-of-Pearl,  
Quartz, Rock Crystal, Abalone, Opal  
Herbs & Oils: Jasmine, Lotus, Camphor, Frangipani, Orris root, Motherwort, Birch,  
Vervain, White Rose, Ginseng, Sandalwood, Wintergreen, Anise, Seasalt, Star Anise,  
Ginseng, Jasmine, Myrtle, Poppy, Sandalwood, Coconut, Plants: Banana, cabbage,  
chamomile, chickweed, cucumber, leafy vegetables, lotus, melons, mushrooms, myrtle,  
opium poppy, pumpkin, purslane, sea holly, seaweed, watercress, wild rose, wintergreen  
Tree: Willow  
Animals: Hare, Elephant, Cat  
Tarot: High Priestess  
Musical tone: G sharp  
Intelligence: Malkah be Tarshishim ve-ad Ruachoth Schechalim  
Tone: Ti, B  
Letter: S  
Kabbalistic Spheres: 9 yesod - Foundation  
Angels: Gabriel  
Spirits: Schach Barschemoth ha-Shartathan  
Chant:

MOON: { Spiritual Key: NURTURING }  
She who mothers. Protectress from psychic and physical harm.

Seal Spirit Spirits Intelligences

Ruler of all hidden mysteries, and women's mysteries. Carries  
precedence over the tides of the oceans. Rules the home and

keeps it together. For opening psychic doorways as well as protection.

### MERCURY - Correspondences

Rules: Communication, Intellect, Business, Writing, Contracts, Buying and selling, Information of all kinds, Wisdom, Cleverness, Creativity, Science, Memory, Mercury is "the manipulator." It's influence is favorable to all acts requiring adaptiveness - skills commerce, medicine, diplomacy, counseling, changes, etc. Mercury hours lend themselves adeptly to mental feats of all kinds, or to works aimed at bending the mind of another. Use to cast spells aimed at bringing about quick changes of all kinds, but it will work best when the Moon is in a mutable sign. If it is in a cardinal or fixed sign the work could fail and result in frustration or confession.

To change bad luck to good, use a Mercury hour on a day of Venus. This is not for the chronically greedy, or the malcontent as if they are actually enjoying their due share of good luck but simply don't take advantage of the benefits or make good use of them the opposite, in order to teach a lesson.

Remember, Venus leads toward Natural Order and wants to right things which are wrong or inequitable and Mercury maneuvers the change. This is also a good time for healing works, when the Moon is in Taurus, Virgo or Capricorn.

Use a Mercury hour to seek forgiveness, and to make amends, when a strong change in attitudes is desired, or to cause people who have been feuding to make up and become friends. Also to cause troublesome-in-laws or relatives to alter their ways, or become reasonable. When the Moon is in conjunction with Uranus the Mercury hour is used to completely upset or wreck and establishment or trend.

Detriment: Dishonesty, Deception

Element: Air

Day of the Week: Wednesday

Number: 1, 2, 4 and 8

Astrological Sign: Virgo, Gemini

Colour: Orange, The Whole Rainbow, Violet, Mixtures of Colors.

Metal: Mercury, Aluminium

Gods: Anubis, Coeus, Coyote, Elegba, Hermes, Lugi, Nabu, Mercury, Thoth, Woden

Goddesses: Athena, Maat, Metis, Pombargira

Crystals: Opal, Moss Agate, Aventurine, Sodalite, Flourite, Opal, Agate, Onyx, Carnelian, Citrine, Flourite, Selenite

Herbs & Oils: Rosemary, Amber, Lilac, Lemon Peel, Agrimony, Anise, Betony, Dandelion, Hyssop, Juniper Berries, Mistletoe, Nutmeg, Sage, Lavender, Cherry, Periwinkle, Storax, Mace

Plants: Caraway, carrots, cascara, cagrada, dill, elecampane, fennel, mandrake, marjoram, myrtle, parsley, pomegranate, valerian

Trees: Hazel, Ash or Almond

Animals: Hermaphrodite, jackal, twin serpents

Tarot: The Magician

Musical tone: D

Intelligence: Tiriel  
Tone: 'Mi, B  
Letter: C  
Kabbalistic Spheres: 8 chod - Glory  
Angels: Raphael (Some say Michael)  
Spirits: Taphthartharath  
Chant:

MERCURY: { Spiritual Key: INTELLECT }

### Seal Intelligence Spirit

He who communicates, creator of languages, Tarot, and Magic.  
Analyzer opens doors, mobility, perception, success, the  
messenger of the Gods. He is a clever trickster so be sure of  
what you require.

### VENUS - Correspondences

Rules: Love, Pleasure, Female Sexuality, The Arts, Music, Beauty, Luxury, Scent, Social  
Affairs

Detriment: Lechery, Coldness, Isolation, Love, Harmony, Sexuality, Friendship,  
Attraction, Pleasure, Unions, Beauty, Sensuality, Artistic Creations. Venus encourages  
the Natural Order of things, to protect Nature's balance. The Venus days and hours are  
very favorably to anything related to physical perfection and harmony. While Venus has  
been regarded as the ideal power for love spells, this is a haphazard generalization, and  
must be given further consideration. Remember, Venus guards the Natural Order of  
things, so if the love desired does not in any way disrupt, or corrupt an existing family  
entity, and if the individuals have already known one another, are favorably matched, and  
simply need a little "boost" to encourage a true love to manifest and flourish, then Venus  
is the best influence to utilize such love spells.

Also to be considered is the fertility aspect. If the person desiring to obtain the love of  
another is not serious to the extent of also being willing to assume the responsibility for  
home and family - that is to say, is only an affair or passion is what is really wanted - the  
result could be total disastrous - an unwanted pregnancy, a jealous and vindictive lover  
who is difficult to get loose from, etc. For such spells of attraction or romantic  
fascination, it is best to forget the Venus influence until such time as it is desired to make  
the union permanent, or binding. Meanwhile, use the Mercury (mind-bending  
manipulator) and Moon (if ascination) influences, the Moon being ideal for romantic and  
emotional vulnerability.

Venus hours are fine to cast spells for fertility - of plants, animals or humans, also corporate entities. Also to bring peace in the home, average good luck that has been lacking, anything dealing with music, arts and crafts, home economics and beauty.

Element: Earth, Water

Day of the Week: Friday

Number: 3, 5, 6 and 7

Astrological Sign: Taurus, Libra

Colour: Green, Indigo, Rose

Metal: Copper, Loadstone

Gods: Eros, Oceanus, Robin Hood, Pan

Goddesses: Aphrodite, Beltis, Asherah, Freia, Hathor, Inanna, Isis, Ishtar, Mari,

Matiamne, Oshun, Tethys, Venus

Crystals: Emerald, Rose Quartz (venus rules the acquisition of all gems), Amber,

Emerald, Malachite, Jade, Peridot, Aventurine

Herbs & Oils: Rose, Sandalwood, Ylang Ylang, Vanilla, Cardamon, Benzoin, Bergamot,

Boneset, Catnip, Dittany, Gardenia, Heather, Hibiscus, Kava-Kava, Motherwort, Rose-

Geranium, Yarrow, Almond Oil, Aloes, Apple, Birch, Elderberry, Feverfew, Geranium,

Mint, Mugwort, Pennyroyal, Plantain, Raspberry, Strawberry, Tansy, Verbena, Vervain,

Violet, Dragons Blood, Basil, Damiana, Passion Flower, Benzoin, Jasmine, Rose

Plants: Acacia Flowers, Almond Oil, Aloes, Apple, Birch, Daffodil, Damask Rose,

Elderberry, Feverfew, Fig, Geranium, Mint, Mugwort, Olive Oil, Pennyroyal, Plantain,

Raspberry, Rose, Strawberry, Tansy, Thyme, Verbena, Vervain, Violet

Trees: Apple and Quince

Animals: Dove, Lynx

Tarot: The Empress

Musical tone: A

Intelligence: Hagiel

Tone: La, E

Letter: Q

Kabbalistic Spheres: 7 netzach - Splendor

Angels: Hanael

Spirits: Kedemel

Chant:

VENUS: { Spiritual Key LOVE }



Seal Intelligence Spirit Intelligences

She who allures. The ruler of cash flow through the house of Taurus, and beauty and art through Libra. Her expressions are pleasure, art, music, beauty and affection. Mellow, peace making and sociable are Her harmonious actions.

#### MARS - Correspondences

Rules: Male Sexuality, Strength, Lust, Anger, Destruction, Medical Issues, Surgery, Competition, Conflict, Sports

Strength; Struggle; War; Anger; Conflict; Aggression; Victory; Energy; Ambition; Goals; Upheaval; Strife; Arguments. Mars is the MOTIVATOR. It has powerful positive and negative influences, and is a force to be considered with utmost CAUTION.

Mars does not know nor care about right or wrong, It only strives after VICTORY. It incites courage, bravery and vindictiveness. It is inclined toward combativeness and its power favors domination, politics, athletics, surgery, industry, difficulties in lawsuits, etc. It seems to furnish the necessary drive and force required to CONQUER or WIN. Often called the angry red planet cause of its reddish glow, its Energy is powerful and difficult to control. Once invoked, its hard to stop and will not rest until it vanquishes all obstacles in its path. When working rituals, make certain that this is the effect you desire because there is no "going back" Once you've invoked the energy of Mars.

Martian influence is a PROTECTOR par excellence and the Mars hour is useful for petitions of protection against enemies, the "Evil Eye" and demonic attack or possession. Time to launch an all-out attack on an enemy or adversary. Remember, this spell is like the Gladiator - it will drive to the KILL if uncontrolled and is very likely to leave a trail of blood in its wake! Therefore, if it is only desired to thwart, or inhibit another's actions, without actually hurting the person, then Saturn would be better. Always carefully consider the Karmic aspects of Mars' influence, one is entitled only to like kind of retribution - no more! Any "overdraught" will be subject to the Law of Three!

#### Controlling Mars:

You must learn to modify it with other Planetary or zodiacal influences. Example: Mercury or Venus, with a Mars Hour and The Moon in an Air Sign to combat in Justice for a favorable outcome (during the New Moon, 1st Quarter)

#### Mars-Sun Cusp:

Seek paroles or liberation, whether deserved or not. Spell cast to obtain freedom is well-timed if the power can be released at the precise moment of the cusp, with the Moon in a fire sign. For Peaceful separations or hand-partings, choose a day of Venus, Moon full-to-waning in an Earth Sign with the Mars-Sun Influence

#### Jupiter-Mars Cusp:

Good for Psycho-kinetic Magic (mind over matter) - change the weather, divert storms, influence gaming devices to **win** and to bring about "miraculous" (spontaneous) healings, etc. With the Sun in an Air Sign, the Moon in a Water Sign.

Detriment: Violence, Anger,

Element: Fire

Day of the Week: Tuesday

Number: 2, 3, 5 and 16  
Astrological Sign: Aries, Scorpio  
Colour: Red  
Metal: Iron, Steel  
Gods: Ares, Crios, Heracles, Mars, Nergal, Horus, Tyr  
Goddesses: Anath, Brigit, Diana, Morrigan  
Crystals: Ruby, Garnet, Bloodstone, Jasper  
Herbs & Oils: Pine, Wormwood, Tobacco, Heal All, Ginger, Blessed Thistle, Cayenne,  
Garlic, Pepper, Cypress, Pine, Tobacco  
Plants: All-Heal, aloes, asafoetida, basil, betony, capers, chiles, coriander, dragon's blood,  
gentian, garlic, mustard, onion, pepper, radish, sarsaparilla, taragon  
Trees: Holly, Kerm, Oak  
Animals: Basilisk  
Tarot: The Tower  
Musical tone: D  
Intelligence: Graphiel  
Tone: Do, C  
Letter: T  
Kabbalistic Spheres: 5 Gevurah - Strength, Severity  
Angels: Zamael  
Spirits: Bartzabel  
Chats:

MARS: { Spiritual Key DYNAMIC }

Seal Intelligence Spirit

He who gives energy. Mars is the awakener and provides the drive for desire, initiative, adventure, war, and all projects that lack these qualities. Physical energy for healing is expressed through Mars.

#### JUPITER - Correspondences

Rules: Success, Abundance, Money, Growth, Parties, Visions, Gambling, Leadership; Politics; Power; Honor; Royalty; Public Acclaim and Fame; Responsibility; Wealth; Business; Success; Health; Love; Expansion; Growth. Jupiter's influence is predominantly joviality, and is favorable to all acts of socialbility dealings with family, opportunity, group enterprise, civic functions. Jupiter's effect is one of expansion. This is a concept which often misleads most into believing that everything about it is good.

Remember, Jupiter brings more - abundance! But it is more of the same that which exists, not something different. It does NOT activate change. Therefore to invoke Jupiter on behalf of someone who is already suffering, or lacking, would bring about total despair, a poverty. It's the influence under which "the rich get richer and the poor get poorer," so use caution. It will bring a bumper crop if the seeds have been properly sown, and the field well tended; but it won't grow hair on a billiard ball - only a nice shine. Cast spells for "increase" during Jupiter hours. But remember, there has to be something in existing to increase. So if it is a money spell, use a dollar bill, or bank book (never depleted) for a "target" or "seed". If the desired increase is for physical strength or stamina, move the time closer to the Jupiter-Mars cusp. The Moon must be waxing in an Earth sign for any increase.

Jupiter is used from Winter Solstice to Vernal Equinox for power, luck, success and things the Sun is used for ordinarily, as the Sun's power is weaker during this time. Jupiter's hours are good for spells to increase Male fertility in humans or animals. For more verility use the Jupiter-Mars cusp. Jupiter hours are good for turning a good business into a "bonanza" or to achieve a raise in salary or promotion.

Also for matters of family reunion.

Jupiter's influence would be good to put a "fat" spell on an individual who is egotistically and obnoxiously vain about his or her slender physique. It would certainly teach a little tolerance and sympathy for those not so fortunately blessed.

When someone is inclined to become fettered with the accumulation of too much of anything, abanishing ritual may be preformed to rid them of the prevelance of the Jupiter's influence. This must be done with the Moon waning in Capricorn, Gemini or Virgo.

Detriment: Greed, Wastefulness

Element: Air, Fire

Day of the Week: Thursday

Number: 4 and 5

Astrological Sign: Sagittarius

Colour: (Deep)Blue, (Royal)Purple

Metal: Tin, Bronze

Gods: Bel, Eurymedon, Jupiter, Marduk, Thor, Zeus

Goddesses: Isia, Hera, Juno, Themis

Crystals: Lapis Lazuli, Amethyst, Turquoise, Sugilite, Sapphire, Sodalite, Azurite,

Amethyst, Chrysolite, Sapphire, Turquoise, Lapis Lazuli, Azurite

Herbs & Oils: Aloe, Nutmeg, Sage, Melissa, Cedar, Cinamon, Agrimony, Anise, Betony,

Dandelion, Hyssop, Juniper Berries, Linden, Mint, Mistletoe, Cedar, Nutmeg

Plants: Agrimony, anise, ash, balm, betony, bloodroot, borage, cinquefoil, clover,

dandelion, hyssop, Juniper berries, mint, Mistletoe, nutmeg

Trees: Oak

Animals: Unicorn

Tarot: The Wheel of Fortune

Musical tone: F sharp

Intelligence: Iophiel

Tone: So, A

Letter: D

Kabbalistic Spheres:

Angels: Sachiel

Spirits: Hismael

Chant:

JUPITER: {Spiritual Key: MERCURY }

Seal Intelligence Spirit

He who expands this planet is for all work dealing with increase, rewards, abundance, tolerance, justice, joviality, extravagance, luck, gambling, idealism, wisdom, the ability to grow mentally.

SATURN - Correspondences

Rules: Gaining the Astral Plane, Real Estate, Banks, Debts, Institutions, Obstacles, Limitations, Binding, Knowledge, Death, Buildings, Time, Structures, Discipline, Obstacles, limitations, binding, knowledge, death, buildings, history, time, structures, Karmic Debts, Magickal Knowledge, self-discipline, sacred wisdom, longevity, the abstract law, finding lost items or stolen goods, making someone reveal secrets or hidden knowledge (for benevolent purposes) and achieving quite "impossible" feats designed to bestow honor and dignity. Influence is practical, saving and beneficial - "crystallization"

Slows down, thwarts, restricts, limits according to Natural Law.

Meditations to obtain wisdom, for self-control, or to lower the blood pressure or pulse-rate.

Saturn Planetary Hours favor the collection of debts. When the Moon is in an Earth sign, cast spells to reap benefits and rewards from efforts expended, or to obtain needed relief from want.

Saturn-Jupiter Cusp with Moon in Taurus is ideal time for peace making. This cusp favors benevolent leadership, practical idealism, brotherly love, selflessness and philanthropic acts. Use this time to "help" in any way and it will bring an appropriate spiritual reward.

Moon wanes in Scorpio - Saturn influence is good for casting spells to bind, thwart, or cause someone to cease and desist from a particular action and "to freeze" someone or something in a present condition or state. This could result in the arrest of a progressive disease. (This spell would have to be re-inforced under the Sun-Venus influence.)

Detriment: Oppression, Pain

Element: Earth, Water

Day of the Week: Saturday

Number: 3 and 7

Astrological Sign: Capricorn  
Colour: Black, Grey, Blue  
Metal: Lead, Pewter  
Gods: Bran, Cronus, Ninib, Saturn, YHVH  
Goddesses: Cybele, Demeter, Hecate, Hera, Isis, Kali, Nephthys, Rhea  
Crystals: Onyx, Black Tourmaline, Apache Tears, Obsidian, Pearl, Star Sapphire, Agates,  
Lodestone, Hematite, Jet  
Herbs & Oils: Mandrake, Patchouli, Thyme, Comfrey, Cypress, Hemlock, Moss,  
Mullein, Musk, Scullcap, Witch Hazel, Civet, Ironweed, Myrrh  
Plants: Aconite (monkshood or wolfsbane), beets, bistort (dragon-wort), confrey, cypress,  
Helleboro, hemlock, horsetail, hemp, henbane, mandrake, marijuana, opium poppy,  
nightshade, pathcouli, Solomon's Seal, Thyme, Yew  
Trees: Alder, Pomegranate  
Animals: Crow, Raven  
Tarot: The World  
Musical tone: D  
Intelligence: Agiel  
Tone: Fa, G  
Letter: F  
Kabbalistic Sphere: 3-Binah (Understanding)  
Angels: Cassiel  
Spirits: Zazel  
Chant:

**SATURN:** { Spiritual Key: WISDOM }

Seal Intelligence Spirit

He who endures. The teacher, unrelenting, discipline, the Karmic  
balance through Libra. Introspection, perseverance, working out  
of Karma in the process of evolution, crystallization. Rules  
business and its foundation.

URANUS - Correspondences

Rules: Freedom, Independence, Change, Sufficiency, Sovereignty, Freedom, Originality  
Detriment: Loneliness, Melancholiness, Boredom, Desperation, Mistrust of Self, Rebellion,  
Instability  
Element: Air  
Day of the Week: Saturday  
Number: 7 and 10  
Astrological Sign: Aquarius  
Colour: Blue, Electric Blue, **Yellow**  
Metal: Uranium (Radioactive. Poison. Deadly)

Gods: Zeus, Pan  
Goddesses: Isis  
Crystals: Zircon, Amber, Amethyst, Garnet, Aventurine, Diamond  
Herbs & Oils: Snowdrop, Foxglove, Valerian, Clove, Rosemary, Tree of Heaven,  
Hellebore, Morning Glory, Houseleek, Sage, Wintergreen, Caraway  
Plants: Clove, Rosemary, Tree of Heaven, , Sweet Woodruff, Mistletoe.  
Trees:  
Animals: Alligator, Crocodile, Boar, Bear, Cat  
Tarot: The Hermit  
Musical Note: B sharp  
Intelligence:  
Tone:  
Letter:  
Kabbalistic Spheres:  
Angels:  
Spirits:  
Chant:

URANUS: { Spiritual Key: The AWAKNER }

He who perceives the present Spiritual consciousness. The Seat of intuition and altruism. Extremes and sudden change. Uranus destroys the constricting influence and crystallizations of Saturn. It displaces and overthrows the established attitudes which have outlived their usefulness. Revolutionary, original, erratic, eccentrics. It is related to intuitive knowledge.

#### NEPTUNE - Correspondences

Rules: Inspiration, Dreams, Affiliation, Friends, Creativity, Compassion  
Detriment: Drifting from Reality, Absent Mindedness, Carelessness, Stubbourness  
Element: Water  
Day of the Week: Thursday  
Number: 8 and 12  
Astrological Sign: Pisces  
Colour: Purple, Blue, White  
Metal: Iron, Bronze  
Gods: Neptune,  
Goddesses: Ishtar  
Crystals: Sapphire, Amethyst, Coral, Jade  
Herbs & Oil: Lilac, clove, Sage, Violet, Lily Carnation, Heliotrope, Poppy, Clove, Nutmeg  
Plants: Plants connected to the sea, sea anemones, seaweed, sea grasses, pond and underwater plants, cowbane, parsley, mosses, ferns.  
Trees:

Animals: Sea animals like fish, crustaceans, octopi,  
Tarot: The Emperor  
Musical Tone: D  
Intelligence:  
Tone:  
Letter:  
Kabbalistic Spheres:  
Angels:  
Spirits:  
Chant:

NEPTUNE: { Spiritual Key: FAITH }

He who is the absolute consciousness. A higher vibration of Venus, it is receptive, passive and nebulous. Brings spiritual strength and opens **psychic** doors. Astral entities, artistic, creative from the Astral Realm.

#### PLUTO - Correspondences

Rules: Rebirth, Self-Knowledge, Spirituality, Sexuality, Renewal, Desire  
Detriment: Sexual Abuse, Death, Arrogance, Insolence, Obsession, Destruction,  
Element: Water  
Day of the Week: Tuesday  
Number: 9, 11, 12 and 17  
Astrological Sign: Scorpio  
Colour: Dark Red, Brown, Black, Grey, Purple  
Metal: Tin, Steel  
Gods: Osiris, Pluto, Kronos, The Titans  
Goddesses: Persephone, Gaea  
Crystals: Topaz, Ruby, Jet, Garnet, Bloodstone, Topaz, Aventurine,  
Herbs & Oil: Chrysanthemum, Pine, Rosemary, Dogwood, Nettles, Wormwood, Basil,  
Vanilla, Cypress, Mandrake, Bulb and Root plants, Basil, belladonna, hemlock,  
hellebore, wolfsbane, wormwood, poppies, aphrodisiac plants, coriander, birthwort,  
henbane, leek.  
Plants: Male fern, Silverwood  
Trees: Cypress, Pine  
Animal: Fox  
Tarot: The Pope  
Musical Tone: A  
Intelligence:  
Tone: La, A  
Letter:  
Kabbalistic Spheres:  
Angels: Uriel

Spirits:  
Chant:  
PLUTO: { Spiritual Key: REGENERATION }

The higher octave of Mars even though its orbit is not in tune with the rest of the Solar system. Pluto's orbit covers the masses and has been a symbol of cleansing, healing, catharsis through destruction, disintegration and elimination

### Zodiac Correspondences

Aries:  
March 21--April 19.  
Planet: Mars.  
Metal: Iron.  
Age: Womanhood (28-35 yrs) Manhood (28-35yrs).  
Cross: Cardinal.  
Element: Fire.  
Stones: Ruby, bloodstone, diamond, garnet.  
Aries: Your Power Stones are the Bloodstone & the Diamond.  
Numbers: 7 and 9.  
Day: Tuesday.  
Season: Spring  
Flowers and Herbs: Thistle, wild rose, woodbine.  
Tree: Holly, thorn, chestnut.  
Color: Red, white or pink.  
Bird: Magpie, robin.  
Body Area: Head, Brain, face.  
Key Word: Appearance.  
Musical Tone: G

Description: Like the Ram, Aries has a reputation for egotism, action, self-assertion, and the desire to be first. Aries is a masculine sign that is looking for an identity. Aries can be fearless on the outside and timid on the inside. The ram spontaneously falls in love, but usually has a difficult time verbalizing his or her feelings. Headstrong and aggressive, the Aries has tremendous power and energy. Aries are leaders, entrepreneurs, and adventures, usually pushing the envelope in their direction.

Aries oil

Use 2 tablespoons of any of the following herbs to 2 ounces oil. Steep one moon cycle or for 12- 24 hrs on low in a slow cooker. if stronger scent is desired, remove herbs and repeat. Crack in 2 vitamin E capsules if preservative is desired.

Pine, cypress, betony, cowslip, nettles, wormwood, anemone, geranium

Taurus:

April 20--May 21.

Planet: Venus.

Metal: Copper.

Age: Youth (14 -21 yrs).

Cross: Fixed.

Element: Earth.

Stones: Sapphire, Emerald, Tourquoise, Jade.

Taurus: Your Power Stones are the Sapphire & Turquoise.

Numbers: 6.

Day: Friday.

Season: Spring

Flowers and Herbs: Violet, wild and red garden rose.

Tree: Almond, ash, cherry and myrtle.

Color: Blue, green, turquoise, red or yellow.

Bird: Magpie, robin.

Body Area: Throat, neck.

Key Word: Acquisition.

Musical Tone: A

Description: Taurus is stable, conservative, and practical and values the comfortable, unchanging way of life. Taurus is down-to-earth, and one of the most productive signs, always searching for the true value and meaning of life. Like a bull, the Taurus usually remains passive and content, but when angered, will attack. Fidelity and consistency are the sign's virtues; obstinacy and refusal to change are its weaknesses.

Taurus oil

Use 2 tablespoons of any of the following herbs to 2 ounces oil. Steep one moon cycle or for 12- 24 hrs on low in a slow cooker. if stronger scent is desired, remove herbs and repeat. Crack in 2 vitamin E capsules if preservative is desired.

Musk, rose, carnation, honeysuckle, violet, saffron, burdock, golden rod, mint, periwinkle, primrose, strawberry, vervain, mallow, jasmine, clover

Gemini:  
May 22--June 20.  
Planet: Mercury.  
Metal: Mercury (Poison), Chrome  
Age: Girl/Boyhood (7-14 yrs).  
Cross: Mutable.  
Element: Air.  
Stones: Diamond, jade, agate, topaz.  
Gemini: Your Power Stone is the Moss Agate.  
Numbers: 5.  
Day: Wednesday.  
Season: Spring  
Flowers and Herbs: Parsley, dill, hazel, fern, iris.  
Tree: Elder, filbert.  
Color: White, yellow, silver, pale grey, red or blue.  
Bird: Parrot, eagle, finches.  
Body Area: Shoulders, chest, lungs.  
Key Word: Communication.  
Musical Tone: E

Description: The search for variety is the trademark of the Gemini, who is always thinking and looking. Maddeningly inconsistent; Geminis can argue one point of view one day, and the completely opposite view the next. The symbol that represents this sign embodies the essential split in its nature of always trying to view both sides of the coin at the same time. Geminis are true Jacks of all trades, but unfortunately if their talents are spread too thin, they may not realize their dreams.

#### Gemini Oil

Use 2 tablespoons of any of the following herbs to 2 ounces oil. Steep one moon cycle or for 12- 24 hrs on low in a slow cooker. If stronger scent is desired, remove herbs and repeat. Crack in 2 vitamin E capsules if preservative is desired.

Yellow rose, jasmine, bayberry, mastic resin, sandalwood, caraway seed,  
marjoram, parsley, gladiolus, orchid

Cancer:  
June 21--July 22.  
Planet: Moon.  
Metal: Silver.  
Age: Baby - 7 yrs.  
Cross: Cardinal.  
Element: Water.  
Stones: Emerald.

Cancer: Your Power Stones are the Moonstone & Clear Quartz.

Numbers: 2 and 7.

Day: Monday.

Season: Summer

Flowers and Herbs: Poppy, white rose, watercress.

Tree: Willow.

Color: Pale blue, silver, pearl, green or brown.

Bird: Seagull, owl, white peacock.

Body Area: Breasts, stomach, chest.

Key Word: Security.

Musical Tone: F

Description: The crab, with its soft fleshy body covered by a hard protective shell, depicts the nature of this sign. Cancer is the embodiment of compassion, caring and maternal instincts but it often hides these emotions behind a mask of indifference. When upset, Cancers withdraw into their shells but have sharp pinchers to attack with. Cancers are renowned homemakers and require domestic stability for happiness. As long as Cancers have a strong base from which to operate and to which they can retreat, they will succeed and reach their goals.

#### Cancer oil

Use 2 tablespoons of any of the following herbs to 2 ounces oil. Steep one moon cycle or for 12- 24 hrs on low in a slow cooker. if stronger scent is desired, remove herbs and repeat. Crack in 2 vitamin E capsules if preservative is desired.

Aloe, water lily, hyacinth, all night blooming flowers, bay leaves, larkspur, cedar, myrtle, cinnamon, poppy, lemon balm, daisy, buckbean, sweet flag, sundew, lotus, agrimony

#### Leo:

July 23--August 22.

Planet: Sun.

Metal: Gold.

Age: Every stage of life.

Cross: Fixed.

Element: Fire.

Stones: Amber, Ruby, diamond.

Leo: Your Power Stones are Amber, Peridot & Golden Topaz.

Numbers: 1 and 4.

Day: Sunday.

Season: Summer

Flowers and Herbs: Marigold, sunflower, hops.

Tree: Willow.

Color: Gold, yellow, blood red, green.

Bird: Peacock, cock, eagle.

Animal: Lion, wolf, griffin.

Body Area: Back.  
Key Word: Creativity.  
Musical Tone: C

Description: Just like the king of the jungle, Leo is proud, ostentatious, and the most egotistical of all the signs. It takes effort for Leo's not to cross the line and become excessively vain, arrogant and selfish. Leo's live to make an impresssion and need to have an audience. Leos can be difficult to love and to **work** with, as they have very little sense of anyone but themselves. If Leos can learn to accept responsibility, personal change, and the fact that others have feelings too, they make energetic and fun companions. To thrive, the Leo needs space and a spotlight.

### Leo Oil

Use 2 tablespoons of any of the following herbs to 2 ounces oil. Steep one moon cycle or for 12- 24 hrs on low in a slow cooker. if stronger scent is desired, remove herbs and repeat. Crack in 2 vitamin E capsules if preservative is desired.

Red sandalwood, frankinsense, camphor, cassia, clove, goldenrod, greater celandine, eyebright, goats rue, chamomile, sunflower

Virgo:  
August 23--September 22.  
Planet: Mercury.  
Metal: Platinum, Nickel  
Age: 7-14 yrs.  
Cross: Fixed.  
Element: Earth.  
Stones: Cornelian, Jade, Jasper.  
Virgo: Your Power Stones are Carnelian & Jade.  
Numbers: 5 and 10.  
Day: Wednesday.  
Season: Summer  
Flowers and Herbs: Rosemary, madonna, lily, valerian.  
Tree: Elder.  
Color: Pastel blue, peach, yellow, gold, black.  
Bird: Magpie, parrot.  
Animal: Cock, squirrel.  
Key Word: Operation.  
Musical Tone: E

Description: The Virgo is practical, productive, and prepared to sacrafice its own intrests in order to complete its assigned tasks. Virgos are always searching for something meaningful to do, which is an open door for someone who take advantage of their good

nature and willingness to help. This sign is the embodiment of service. However, they are often fussy and obsessed with cleanliness and order to the point that they **lose** their ability to be spontaneous. Virgos need to balance out their perfectionism.

### Virgo Oil

Use 2 tablespoons of any of the following herbs to 2 ounces oil. Steep one moon cycle or for 12- 24 hrs on low in a slow cooker. if stronger scent is desired, remove herbs and repeat. Crack in 2 vitamin E capsules if preservative is desired.

Morning glory, cornflower,asters, petunias, citron peel, mace, caraway seed, male fern, horehound, lavender, lily, marjoram, snowdrop, narcissus

### Libra:

September 23--October 22.

Planet: Venus.

Metal: Copper. Bronze

Age: 14-21 yrs.

Cross: Cardinal.

Element: Air.

Stones: Opal, lapis lazuli, beryl, sapphire.

Libra: Your Power Stone is the Lapis Lazuli.

Numbers: 6.

Day: Friday.

Season: Autumn

Flowers and Herbs: Violet, white rose.

Tree: Almond, walnut, plum, myrtle.

Color: Royal blue, cerulean, green, black.

Bird: Dove, swan, sparrow.

Animal: Hare.

Key Word: Partners.

Musical Tone: A

Description: The scales are the key to understanding Libra, who is constantly weighing the possibilities and the choice at hand. Often crippled by indecision, in desperation the Libra will resort to making a choice, any choice, even though it may not be the best option. Ideally Libra's function is to resolve opposing possibilities by seeking a third way. Ruled by Venus, Libra likes things that are aesthetically pleasing, charming and artistic. Libras tend to hide personal flaws that might offend. They are diplomats and like peaceful harmonious surroundings.

### Libra Oil

Use 2 tablespoons of any of the following herbs to 2 ounces oil. Steep one moon cycle or for 12- 24 hrs on low in a slow cooker. if stronger scent is desired, remove herbs and

repeat. Crack in 2 vitamin E capsules if  
preservative is desired.

Calendula, violet, rose, satinwood, burdock, goldenrod, mint , periwinkle,  
primrose, vervain, pennyroyal, aloe, sandalwood

Scorpio:  
October 23--November 21.  
Planet: Mars & Pluto.  
Metal: Iron,Steel, Platonium (Radioactive, Danger).  
Age: Seniority.  
Cross: Fixed.  
Element: Water.  
Stones: Topaz, ruby, jet.  
Scorpio: Your Power Stone is the Aquamarine.  
Numbers: 9.  
Day: Tuesday.  
Season: Autumn  
Flowers and Herbs: Sweet basil, purple heather.  
Tree: Holly, blackthorn.  
Color: Deep reds, shadow black, brown..  
Bird: Eagle, vulture.  
Animal: scorpion, wolf, panther.  
Key Word: Death.  
Musical Tone: G above high C

Description: The search for transformation is what motivated Scorpions. The intense emotions of this sign are toughened by the influence of Mars which gives it an obsessive, sometimes abusive quality. Those born under this sign have a keen sense for what is right and wrong. Scorpions are usually fascinated with the dark, hidden side of things. They make great Witches and Magickians. The sign's greatest strength is commitment, the ability to see things through to the end. Its greatest weakness is the reluctance to change or forgive.

### Scorpio Oil

Use 2 tablespoons of any of the following herbs to 2 ounces oil. Steep one moon cycle or for 12- 24 hrs on low in a slow cooker. if stronger scent is desired, remove herbs and repeat. Crack in 2 vitamin E capsules if preservative is desired.

Chrysanthemum, pine, yucca, rosemary, dogwood, anemone, lesser celandine,  
nettles, wormwood, basil, vanilla leaf, cypress

Sagittarius:  
November 22--December 21.  
Planet: Jupiter.  
Metal: Tin, Brass  
Age: 35-42 (Maturity).  
Cross: Mutable.  
Element: Fire.  
Stones: Sapphire, amethyst, topaz.  
Sagittarius: Your Power Stone is the Golden Topaz.  
Numbers: 3 & 4.  
Day: Thursday.  
Season: Autumn  
Flowers and Herbs: Carnation, sage.  
Tree: Mulberry, vine, chestnut.  
Color: Lilac, mauve, purple, indigo, goldred.  
Bird: Eagle, peacock.  
Animal: Mare, lion.  
Key Word: Wisdom.  
Musical Tone: B

Description: Sagittarius is a deep, complicated sign, with a mixture of instinct and reason always searching for wisdom. The combination of mutability and fire makes this sign unstable; its plans are often dropped before completion. Often possessed by wanderlust, idealism and the search for truth, Sagittarius needs freedom. The sign's greatest strength is optimism and enthusiasm and its weakness is impracticality. However when their faith is strong, Sagittarians get along well with little material success.

#### Sagittarius Oil

Use 2 tablespoons of any of the following herbs to 2 ounces oil. Steep one moon cycle or for 12- 24 hrs on low in a slow cooker. if stronger scent is desired, remove herbs and repeat. Crack in 2 vitamin E capsules if preservative is desired.

Daffodil, narcissus, aster, nutmeg, clove, saffron, pimpernel, cinquefoil, balsam, goats bear, sage

Capricorn:  
December 22--January 19.  
Planet: **Saturn**.  
Metal: Lead, Pewter  
Age: 42-49 yrs  
Cross: Cardinal  
Element: Earth  
Stones: Onyx, jet, garnet, opal.  
Capricorn: Your Power Stones are Malachite, **Black** Onyx, & Ruby.

Numbers: 3 & 8  
Day: Saturday  
Season: Winter  
Flowers and Herbs: Nightshade, rue, snowdrop  
Tree: Pine, cypress, yew, spruce  
Color: Black, grey, violet, red, brown.  
Bird: Owl, falcon  
Animals: Dog, elephant, goat  
Key Word: Achievement  
Musical Tone: D

Description: The Capricorn is the ideal industrialist or merchant, letting no humanitarian concerns interfere with important business or money-making opportunities. Capricorns harbor powerful emotions that as Earth signs they find difficult to express. This sign can be very unimaginative, serious, and cautious when drawn into the world of materialism. Capricorns' greatest traits are their ability to heal and have great visions. Their greatest downfall is being manipulative and deceitful.

#### Capricorn Oil

Use 2 tablespoons of any of the following herbs to 2 ounces oil. Steep one moon cycle or for 12- 24 hrs on low in a slow cooker. if stronger scent is desired, remove herbs and repeat. Crack in 2 vitamin E capsules if preservative is desired.

Frankincense, khus khus, carnation, comfrey, dandelion, Iceland moss, flax seed, thistle, sorrel

Aquarius:  
20 January - 18 February  
Planet: Saturn  
Metal: Uranium (Radiocactive Danger), Aluminium  
Age: 49-56 (Middle Age)  
Cross: Fixed  
Element: Air  
Stones: Zircon, amber, malachite.  
Aquarius: Your Power Stone is the Garnet.  
Numbers: 2 & 3  
Day: Saturday  
Season: Winter  
Flowers and Herbs: Snowdrop, foxglove  
Tree: Pine  
Color: All colors esp electric blue.  
Bird: Cuckoo, albatross, phoenix  
Animal: Dog, otter

Key Word: Fellowship

Musical Tone: E above high C

Description: The search for the Holy Grail defines the essence of Aquarius. This enigmatic sign is ruled by two planets with totally incompatible natures. One desiring order, the other tearing it down. These contradictions in the signs character are what makes it interesting. Aquarians are concerned, sometimes to the point of obsession, with being new, radical and different. They are often eccentric, frequently awkward and always demanding freedom. The Aquarian is best at developing new ideas but needs others to help carry them out.

#### Aquarius Oil

Use 2 tablespoons of any of the following herbs to 2 ounces oil. Steep one moon cycle or for 12- 24 hrs on low in a slow cooker. if stronger scent is desired, remove herbs and repeat. Crack in 2 vitamin E capsules if preservative is desired.

Violets, daffodil, pine, pepperwort, sciatica wort, comfrey, iceland moss, flax seed, poppy, southernwood, valerian, wormwood, fennel, buttercup

#### Pisces:

19 February - 20 March

Planet: Jupiter & Neptune

Metal: Tin

Age: 55-62 (Age of Wisdom)

Cross: Mutable

Element: Water

Stones: Saphire, emerald, amethyst.

Pisces: Your Power Stone is the Amethyst.

Numbers: 3 & 6

Day: Thursday

Season: Winter

Flowers and Herbs: Heliotrope, carnation, opium

Tree: Willow, elm

Color: Purple, violet, amethyst, white, green.

Bird: Swan, stork, sandpiper

Animal: Sheep, ox, seal

Key Word: Privacy.

Musical Tone: A above high C

Description: Pisces is the most unworldly of all the signs. It leans toward religion and mysticism and often withdraws from the world. Emotional and sensitive, Pisceans tend to wear many disguises to mask their vulnerability. Imaginative, artistic and self-sacrificing, Pisces will succeed on the stage or in the church or temple. Pisces' strength lies in its ability to rise above materialism; its weakness lies in handling the real world.

## Pisces Oil

Use 2 tablespoons of any of the following herbs to 2 ounces oil. Steep one moon cycle or for 12- 24 hrs on low in a slow cooker. if stronger scent is desired, remove herbs and repeat. Crack in 2 vitamin E capsules if preservative is desired.

Lilac, lillies, clove, nutmeg, carnation, cinqufoil, balsam, sag, dock, pellitory, birthwort

Sun Sign	Birthdate	Primary Colour	Secondary Colour
AQUARIOUS	JAN.20-FEB.18	BLUE	GREEN
PICES	FEB19-MAR.20	WHITE	GREEN
ARIES	MAR.21-APR.19	WHITE	PINK
TAURUS	APR.20-MAY.20	RED	YELLOW
GEMINI	MAY.21-JUN.21	RED	BLUE
CANCER	JUN.22-JULY22	GREEN	BROWN
LEO	JUL.23-AUG.22	RED	GREEN
VIRGO	AUG.23-SEPT.22	GOLD	BLACK
LIBRA	SEPT.23-OCT.22	BLACK	BLUE
SCORPIO	OCT.23-NOV.21	BROWN	BLACK
SAGITTARIUS	NOV.22-DEC.21	GOLD	RED
CAPRICORN	DEC.22-JAN.19	RED	BROWN

## Zodiac Oil Correspondences

- Aries: Pine, cypress, betony, cowslip, nettles, wormwood, anemone, geranium.
- Taurus: Musk, carnation, honeysuckle, saffron, burdock, goldenrod, primrose, strawberry, vervain, jasmine and clover.
- Gemini: Yellow rose, jasmine, bayberry, mastic resin, sandalwood, caraway seed, marjoram, parsley, gladiolus and orchid.
- Cancer: Aloe, hyacinth, all nocturnal flowers, bayleaves, larkspur, cedar, cinnamon, poppy, daisy, sweet flag, and lotus.
- Leo: Sandalwood, frankincense, camphor, cassia, clove, goldenrod, celandine, eyebright, chamomile and sunflower.
- Virgo: Morning glory, cornflower, citron peel, mace, caraway seed, horehound, lavender, marjoram and narcissus.
- Libra: Calendula, violet, rose, burdock, goldenrod, primrose, vervain, pennyroyal, aloe, sandalwood.
- Scorpio: Chrysanthemum, pine, rosemary, dogwood, nettles, wormwood, basil, vanilla and cypress.
- Sagittarius: Daffodil, narcissus, aster, nutmeg, clove, saffron, pimpernel, cinquefoil, balsam, goat's beard and sage.
- Capricorn: Frankincense, carnation, comfrey, dandelion, Iceland moss, flax seed, thistle,

sorrel.

Aquarius: Violets, pine, pepperwort, comfrey, poppy, valerian, absinth, fennel, buttercup.

Pisces: Lilac, lilies,(including water lilies), clove, nutmeg, carnation, cinquefoil, balsam,  
sage and birthwort.

#### Astrological Hours

Aries: Beginnings, Acting, Confidence and Enthusiasm

Taurus: **Money** Spells, Sex Magic, Renewals

Gemini: Communication

Cancer: **Psychic** Work, Lunar Magic, Emotional Healing

Leo: Leadership, Solar Power, Vitality

Virgo: Purification, Organisation

Libra: Balance, Work, Law and Justice

Scorpio: Power, Sex Magic,

Sagittarius: Honesty, Expansion, Strength

Capricorn: Overcoming Obstacles, Job Success

Aquarius: Healing, Friendship and Social Magic

Pisces: Psychic Work, Endings

{+ASTROLOGICAL+MOON+PHASES+}

#### Moon in Aries:

This is the best time to work magic involving leadership, authority, rebirth, spiritual conversation, or wilpower. Healing rituals for ailments of the face, head, or brain are also done during this period of time.

#### Moon in Taurus:

This is the best time to work magic for love, real estate, material acquisitions and money.

Healing rituals for ailments of the throat, neck and ears also done during this time.

#### Moon in Gemini:

This is the best time to work magic for good communication, change of residence, writing, public relations and travel. healing rituals for ailments of the shoulders and arms, hands, or lungs are also done in this period of time.

#### Moon in Cancer:

This is the best time to work magic for home and domestic life. healing rituals for ailments of the chest or stomach are also done during this time period of time.

#### Moon in Leo:

This is the best time to work magic involving authority, power over others, courage, fertility, or childbirth. Healing rituals for ailments of the upper back, spine, or heart are also done during this period of time.

#### Moon in Virgo:

This is the best time to work magic involving employment, intellectual matters, health and dietary concerns. Healing rituals for ailments of the intestines or nervous system are also done during this period of time.

#### Moon in Libra:

This is the best time to work magic involving artistic work, justice, court cases, partnerships and unions, mental stimulation and karmic spiritual or emotional balance.

Healing rituals for ailments of the lower back or kidneys are also done during this period of time.

Moon in Scorpio:

This is the best time for magic involving sexual matters, power, psychic growth, secrets and fundamental transformations. Healing rituals for ailments of the reproductive organs are also done in this period of time.

Moon in Sagittarius:

This is the best time to work on magic for publications, legal matters, travel, and truth. healing rituals for ailments of the liver, thighs or hips are also done at this time.

Moon in Capricorn:

This is the best time to do magic for organization, ambition, recognition, career and political matters. healing rituals for the knees, bones, teeth, and skin are also done at this time.

Moon in Aquarius:

This is the best time to work magic involving science, freedom, creative expression, problem solving, extrasensory abilities, friendship and breaking bad habits or unhealthy addictions. healing rituals for ailments of the calves, ankles or blood are also done in this period of time.

Moon in Pisces:

This is the best time to work magic involving dreamwork, clairvoyance, telepathy, music, and the creative arts. Healing rituals for ailments of the feet or lymph glands are also done at this time.

{+ZODIAC+HEALING+}

ARIES : The head, skull, brain, top jaw, cheekbones, facial muscles, eyes, carotid arteries.

=+ Acute inflammatory attacks, fevers, neuralgia, migraines, vertigo, nose bleeds.

TAURUS : The neck and nape of the neck, throat, lips, tongue, larynx, tonsils, cheeks, chin, cervical vertebra, jugular vein

=+ Voice loss, sore throat, cervical problems and all the resulting problems of overindulgence

GEMINI : The arms, hands, lungs, windpipe, respiratory system, rib cage, sternum, nervous system.

=+ Chest infections, asthma, allergies, respiratory problems, problems with nerves

CANCER : Stomach, oesophagus, liver, pancreas, breasts, lymph, digestive system, diaphragm, thyroid

=+ Digestive problems, flatulence, stomach ulcers, obesity, liver complaints, contraction of diaphragm due to panic attacks

LEO : The heart and heartbeat, aorta, back, spinal muscles, spinal cord, solar plexus

=+ Hypertension, heart diseases, curvature of the spine, back problems

VIRGO : The spleen, gall bladder, intestine, duodenum, abdomen

=+ Hypochondria, depression, constipation, gallstones, stomach aches, chronic intestinal complaints

LIBRA : The ears, kidneys, urethra, lower back, blood vessels

=+ Kidney trouble and calculus, urinary problems, lumbagem eczema, vertigo and loss of balance  
 SCORPIO : The nose, genitals, pubic area, bladder, urethra, prostate, sexual organs, haemoglobin  
 =+ Colds and chronic sinusitis, hernias, uterine or prostate problems  
 SAGITTARIUS : The hips, pelvis, buttocks, coccyx, sacrum, thighs, hipbone, femur, sciatic nerve, femoral artery  
 =+ Stiffening of hips or pelvis, sciatica, rheumatism  
 CAPRICORN : The hair, skin, nails, knees, kneecaps, bones  
 =+ Joint stiffness or problems, decalcification, kneecap weakness, skin diseases  
 AQUARIUS : The legs, tibia, fibula, ankles, heel, tendons, anklebones, nerves  
 =+ Problem with nerves, hypertension, general weakness of limbs  
 PISCES : The feet, toes, blood, veins, body fluids, synovia, pineal gland  
 =+ Vein or circulation problems, ganglion inflammation, weak feet, strange diseases that are difficult to diagnose.

### Sabbath Correspondences

### Samhain

celtic ~ Summer's End, pronounced "sow" (rhymes with 'now') "en" (Ireland), sow-een (Wales) - "mh" in the middle is a "w" sound - Greater sabbath(High Holiday) - Fire Festival Oct 31-Nov 1(North Hemisphere) - Apr 30-May 1 (South Hemisphere)

### AKA:

The Great sabbath, Samhiunn, Samana, Samhuin, Sam-fuin, Samonios, Hallowe'en, Hallomas, All Hallows Eve, All Saints/All Souls Day(Catholic), Day of the Dead(Mexican), Witches' New Year, Trinoux Samonia, Celtic/ Druid New Year, Shadowfest (Strega), Martinmas or Old Hallowmas (Scottish/Celtic) Lá Samhna (Modern Irish), Festival of the Dead, Feile Moingfinne (Snow Goddess), Hallowtide (Scottish Gaelic Dictionary), Feast of All Souls, Nos Galen-gae-of Night of the Winter Calends (Welsh), La Houney or Hollantide Day, Sauin or Souney ( Manx), oidhche na h-aimiléise-the night of mischief or confusion(Ireland), Oidhche Shamna (Scotland)

### Animals/Mythical beings:

bats, cats, dogs, pooka, goblin,medusa, beansidhe, harpies

### Gemstones:

black stones, jet, obsidian, onyx, carnelian

#### Incense/Oil:

frankincense, basil, yarrow, lilac, camphor, clove, wood rose, wormwood, myrrh, patchouli, apple, heliotrope, mint, nutmeg, sage, ylang-ylang

#### Colors/Candles:

black (ward off negativity), orange (good luck), indigo, homemade apple or mint scented herbal candles to light jack-o-lanterns or for altar candles

#### Tools/Symbols/Decorations:

black altar cloth, Halloween items, jack o' lanterns, oak leaves, acorns, straw, balefire, besom, black cat, black crescent moon, cauldron, divination tools, grain, magic mirror, mask, bare branches, animal bones, hazelwood, pictures of ancestors

#### Goddesses:

The Crone, Hecate(Greek), Ceridwen(Welsh-Scottish), Arianrhod(Welsh), Caillech (Irish-Scottish), Baba Yaga (Russian), Al-Ilat(persian), Bast (Egyptian), Persephone(Greek), Hel(Norse), Kali(Hindu), all Death & Otherworld Goddesses

#### Gods:

Horned Hunter(European), Cernnunos(Greco-Celtic), Osiris(Egyptian), Hades(Greek), Gwynn ap Nudd (British), Anubis(Egyptian), Coyote Brother (Native American), Loki (Norse), Dis (Roman), Arawn (Welsh), Sacrificial/Dying/Aging Gods, Death and Otherworld Gods

#### Essence:

magic, plenty; knowledge, the night, death & rebirth, success, protection; rest, new beginning; ancestors; lifting of the veil, mundane laws in abeyance, return, change

#### Dynamics/Meaning:

death & transformation, Wiccan new year, wisdom of the Crone, end of summer, honoring, thinning of the veil between worlds, death of the year, time outside of time, night of the Wild Hunt, begin new projects, end old projects

#### Purpose:

honoring the dead, especially departed ancestors, knowing we will not be forgotten; clear knowledge of our path; guidance, protection, celebrating reincarnation

#### Rituals/Magicks:

foreseeing future, honoring/consulting ancestors, releasing the old, power, understanding death and rebirth, entering the underworld, divination, dance of the dead, fire calling, past life recall

Customs:

ancestor altar, costumes, divination, carving jack o' lanterns, spirit plate, the Feast of the Dead, feasting, paying debts, fairs, drying winter herbs, masks, bonfires, apple games, tricks, washing clothes

Foods:

apple, pumpkin pie, pomegranate, pumpkin, squash, hazelnuts, corn, cranberry muffins, bread, ale, cider and herbal tea

Herbs:

allspice, broom, comfrey, dandelion, deadly nightshade, mugwort, catnip, dittany of Crete, ferns, flax, fumitory, mandrake, mullein, dragon's blood, sage, straw, thistles, oak(leaf), wormwood (burn to protect from roving spirits)

Element/Gender:

water/male

Threshold:

midnight

top

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Yule

Lesser sabbath - Winter Solstice, circa Dec 21

AKA:

Jul ("wheel", Old Norse), Saturnalia(Rome ~December 17 & 18), Yuletide(Teutonic), Midwinter, Fionn's Day, Alban Arthuan, Christmas (Christian~December 25), Xmas, Festival of Sol, Solar/Secular/Pagan New Year

Animals/Mythical beings:

yule goat (nordic), reindeer stag, squirrels, yule cat, Sacred White Buffalo,  
Kallikantzaroï-ugly chaos monsters(greek), trolls, phoenix, yule elf, yule gnome,  
squirrels, wren/robin

Gemstones:

cat's eye, ruby, diamond, garnet, bloodstone

Incense/Oils:

bayberry, cedar, ginger, cinnamon, pine, rosemary, frankincense, myrrh, nutmeg,  
wintergreen, saffron

Colors/Candles:

gold, silver, red, green, white

Tools/Symbols/Decorations:

bayberry candles, evergreens, holly, mistletoe, poinsettia, mistletoe, lights, gifts, Yule log,  
Yule tree. spinning wheels, wreaths, bells, mother & child images

Goddesses:

Great Mother, Befana (strega), Holda (teutonic), Isis(egyptian), Triple Goddess,  
Mary(christian), Tonazim(mexican), Lucina(roman), St. Lucy (swedish), Bona Dea  
(roman), Mother Earth, Eve(Hebrew), Ops(roman Holy Mother), the Snow Queen,  
Hertha (German), Frey (Norse)

Gods:

Sun Child, Saturn(rome), Cronos (Greek), Horus/Ra(egyptian), Jesus(christian-gnostic),  
Mithras(persian), Balder(Norse), Santa Claus/Odin(teutonic), Holly King, Sol Invicta,  
Janus(God of Beginnings), Marduk (Babylonian) Old Man Winter

Essence:

honor, rebirth, transformation, light out of darkness, creative inspiration, the mysteries,  
new life, regeneration, inner renewal, reflection/introspection

Dynamics/Meaning:

death of the Holly (winter) King; reign of the Oak (summer) King), begin the ordeal of  
the Green Man, death & rebirth of the Sun God; night of greatest lunar imbalance; sun's  
rebirth; shortest day of year

Purpose:

honor the Triple Goddess, welcome the Sun Child

Rituals/Magicks:

personal renewal, world peace, honoring family & friends, Festival of light, meditation

Customs:

lights, gift-exchanging, singing, feasting, resolutions, new fires kindled, strengthening family & friend bonds, generosity, yule log, hanging mistletoe, apple wassailing, burning candles, Yule tree decorating; kissing under mistletoe; needfire at dawn vigil; bell ringing/sleigh-bells; father yule<>

Foods:

nuts, apple, pear, caraway cakes soaked with cider, pork, orange, hibiscus or ginger tea, roasted turkey, nuts, fruitcake, dried fruit, cookies, eggnog, mulled wine

Herbs:

blessed thistle, evergreen, moss, oak, sage, bay, bayberry, cedar, pine, frankincense, ginger, holly, ivy, juniper, mistletoe, myrrh, pinecones, rosemary, chamomile, cinnamon, valarion, yarrow

Element/Gender:

earth

Threshold:

dawn

top

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Imbolc

(im-molc)(em-bowl'g) - Major sabbath (High Holiday) - Fire Festival February 1,2 -  
when the sun reaches 15-degrees Aquarius

AKA:

Imbolg (Celtic), Candlemas (Christian), Brigantia (Caledonii), Oimelc, Festival of Light, Brigid's (Brid, Bride) Day, La Fheill, An Fheille Bride, Candelaria (Mexico), Chinese New Year, Disting-tid (Feb 14th, Teutonic), DisaBlot, Anagantios, Lupercalia/Lupercus (Strega), Groundhog Day, Valentines Day

Animals/Mythical beings:

firebird, dragon, groundhog, deer, burrowing animals, ewes, robin, sheep, lamb, other creatures waking from hibernation

Gemstones:

amethyst, garnet, onyx, turquoise

Incense/Oil:

jasmine, rosemary, frankincense, cinnamon, neroli, musk, olive, sweet pea, basil, myrrh, and wisteria, apricot, carnation

Colors/Candles:

brown, pink, red, orange, white, lavender, pale yellow, silver

Tools/Symbols/Decorations:

white flowers, marigolds, plum blossoms, daffodils, Brigid wheel, Brigid's cross, candles, grain/seed for blessing, red candle in a cauldron full of earth, doll, Bride's Bed; the Bride, broom, milk, birchwood, snowflakes, snow in a crystal container, evergreens, homemade besom of dried broom, orange candle annointed in oil (see above) can be used to symbolize the renewing energy of the Sun's rebirth.

Goddesses:

Virgin Goddess, Venus, Diana, Februa, Maiden, Child Goddess, Aradia, Athena, Inanna, Vesta, Gaia, Brigid, Selene (Greek), Branwen (Manx-Welsh)

Gods:

young Sun Gods, Pan, Cupid/Eros (Greco-Roman), Dumuzi (Sumerian)

Essence:

conception, initiation, insight, inspiration, creativity, mirth, renewal, dedication, breath of life, life-path, wise counsel, plan, prepare

Dynamics/Meaning:

first stirring of Mother Earth, lambing, growth of the Sun God, the middle of winter

Purpose:

honoring the Virgin Goddess, festival of the Maiden/Light

Rituals/Magicks:

cleansing; purification, renewal, creative inspiration, purification, initiation, candle work, house & temple blessings, welcoming Brigid, feast of milk & bread

Customs:  
lighting candles, seeking omens of Spring, storytelling, cleaning house, bonfires, indoor  
planting, stone collecting, candle kept burning dusk till dawn; hearth re-lighting  
Foods:  
dairy, spicy foods, raisins, pumpkin, sesame & sunflower seeds, poppyseed bread/cake,  
honey cake, pancakes, waffles, herbal tea  
Herbs:  
angelica, basil, bay, benzoin, celandine, clover, heather, myrrh, all yellow flowers,  
willow  
Element/Gender: earth/female  
Threshold:  
midnight  
top

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Ostara  
( Oh-star-ah) - Lesser sabbath - Spring/Vernal Equinox, March 20-21st - when the Sun  
enters Ares  
AKA:  
Ostre, Oestre, Eostre, Rites of Spring, Eostra's Day, Lady Day, First Day of Spring,  
Easter, St. Patrick's Day, Alban Eiler, Bacchanalia  
Animals/Mythical beings:  
unicorn, merpeople, pegasus, rabbit/easter bunny, chicks, swallows, snakes  
Gemstones:  
rose quartz, moonstone, amethyst, aquamarine, bloodstone, red jasper  
Incense/Oil:  
african violet, lotus, jasmine, rose, magnolia, sage lavender, narcissus, ginger, broom,  
strawberry  
Colors/Candles:  
gold, light green, grass green, robin's egg blue, lemon yellow, pale pink, anything pastel  
Tools/Symbols/Decorations:  
colored eggs, baskets, green clothes, shamrock, equilateral cross, butterfly, cocoons,  
sprouting plants; violets, lily, spring wildflowers, new clothes, lamb, hare/rabbit  
Goddesses:  
Eostre (Saxon Goddess of Fertility), Ostara (the German Goddess of Fertility)  
(Teutonic)Kore, Maiden, Isis, Astarte(Persia, GrecoRoman), Ishtar(Babylonian),  
Minerva(Roman), Youthful Goddesses. Faerie Queen, Lady of the Lake(Welsh-Cornish),  
the Green Goddess  
Gods:  
Hare, Green Man, Youthful Gods, Warrior Gods, Taliesin, Lord of the Greenwood  
(English), Dagda(Irish), Cernunnos(Greco-Celtic), Pan(Greek), Adonis(Greek)  
Essence:  
strength, birthing, completion, power, love, sexuality, embodiment of spirit, fertility,  
opening, beginning  
Dynamics/Meaning:  
the God comes of age, sexual union of the Lord & Lady, sprouting, greening, balance of

light and dark

Purpose:

plant and animal fertility, sowing

Rituals/Magicks:

spellcrafting, invention, new growth, new projects, seed blessing

Customs:

wearing green, new clothes, celtic bird festival, egg baskets coloring eggs, collecting birds eggs, bird watching, egg hunts, starting new projects, spring planting

Foods:

light foods, fish, maple sugar candies, hot crossed buns, sweet breads, hard boiled eggs, honey cakes, seasonal fruits, milk punch, egg drinks

Herbs:

acorns, celandine, tansy, cinquefoil, crocus, daffodil, dogwood, Irish moss, ginger, honeysuckle, iris, jasmine, rose, hyssop, linden, strawberry, violets

Element/Gender:

air/male(solar)

Threshold:

dawn

top

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Beltane

(beel-teen or bell-tayn) bel is 'shining/brilliant', tene is 'fire'. Hence, Beltane means "brilliant fire, - Major sabbath (High Holiday) - Fire Festival April 30-May 1st

AKA:

Bhealltainn, Bealtaine, Beltaine, Beltinna, Lady Day; Samhradh; La Baal Tinne May Eve, May Day, Walspurgis Night, Rudemas, Walburgal, Giamonios, Shenn do Boaldyn, Galan Mae, Whitsun, Rudemas, Festival of Tana(Strega)

Animals/Mythical beings:

the white cow, goats, giants, rabbits, honey bees, faeries, satyrs, pegasus

Gemstones:

emerald, orange carnelian, sapphire, rose quartz, lazuli, sapphire, yellow agate, bloodstone

Incense/Oil:

passion flower, frankincense, tuberose, vanilla, lilac, rose

Colors/Candles:

red & white (symbolizing God and Goddess), dark green, dark yellow, rainbow spectrum, blue, pastels, all colors

Tools/Symbols/Decorations:

maypole & ribbons, flower crowns, fires, bowers, fields, May baskets, white flowers and ribbons, daisy chain, flower chaplet, white wine in clear crystal glass, chalice, butterchurn, blackthorn & hawthorn branches, seasonal fruit

Goddesses:

May Queen, Flora, Maia, Flower Goddesses, Lady of the Greenwood, Divine Couples, and Goddesses of the Hunt, Aphrodite(Greek) Blodwedd(Welsh), Erzulie(Voodun),

Baubo(Greek)Rhea(Cretean), Prithvi(Hindu)

Gods:

May King, Jack in the Green, Horned God(European), Herne (Greek), Green Man,  
Bel(Celtic), Baal (Phoenician), Gods of the Hunt,

Essence:

compassion, youthful play, exuberance, sensuality, pleasure, action

Dynamics/Meaning:

sacred marriage of the Lord and the Lady, arrival of the Tuatha de Dannan in Ireland

Purpose:

fertility festival, celebrate 1st day of Celtic summer, 1st day of the light half of the year

Rituals/Magicks:

The Great Rite, love, romance & fertility magicks, elf & faery power, offerings to  
elementals, crop blessings, relighting sacred fires, divination, building shrines, fire-  
calling, honoring house guardians, snake dancing, bathing faces in the morning dew of

May to retain their youthful beauty

Customs:

maypole erection, dancing around the maypole, bonfires, jumping fire, mating, picking  
flowers, making flower baskets, frolicking throughout the countryside, archery  
tournaments, sword dances, feasting, drinking and music, moving the herds to high  
pasture

Foods:

dairy, honey, oats, red fruits, herbal salads, red/pink wine punch, large round  
oatmeal/barley cakes, sweets

Herbs:

almond, angelica, damiana, hawthorn, hibiscus, saffron, ash tree, bluebells, cinquefoil,  
daisy, frankincense, hawthorn, ivy, lilac, marsh marigold, meadowsweet, primrose, roses,  
satyrion root, woodruff, yellow cowslip, yarrow

Element/Gender:

air/male

Threshold:

dawn

top

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Litha

Lesser sabbath - Summer Solstice circa June 21

AKA:

Midsummer, Letha, Feill-Sheathain (Scotland), Alban Hefin (Druidic), Alban Heruin,  
Midsummer's Eve, St. John's Eve, Bonfire Night, Gathering Day (Wales), the Feast of  
Epona (ancient Gaul) and Vestalia (ancient Rome).

Animals/Mythical beings:

wren, robin, horses, cattle, satyrs, faeries, firebird, dragon, thunderbird

Gemstones:

lapis lazuli, diamond, tiger's eye, all green gemstones, especially emerald and jade

Incense/Oil:

heliotrope, saffron, orange, frankincense & myrrh, wisteria, cinnamon, mint, rose, lemon,

lavender, sandalwood, pine

Colors/Candles:

blue, green, gold, yellow and red

Tools/Symbols/Decorations:

the sun, oak, birch & fir branches, sun flowers, lilies, red/maize/yellow or gold flower, love amulets, seashells, summer fruits & flowers, feather/flower door wreath, sun wheel, fire, circles of stone, sun dials and swords/blades, bird feathers, Witches' ladder

Goddesses:

Mother Earth, Mother Nature, Venus, Aphrodite, Yemaya, Astarte, Freya, Hathor, Ishtar, all Goddesses of love, passion, beauty and the Sea, and Pregnant, lusty Goddesses, Green Forest Mother; Great One of the Stars, Goddess of the Wells

Gods:

Father Sun/Sky, Oak King, Holly King, Arthur, Gods at peak **power** and strength.

Essence:

humility, fire, partnership, nourishment, relationships, fertilization, nurturing

Dynamics/Meaning:

crowning of the Sun God, death of the Oak King, assumption of the Holly King, end the ordeal of the Green Man

Purpose:

rededication to the Lord and Lady, beginning of the harvest, honoring the Sun God, honoring the pregnant Goddess

Rituals/Magicks:

nature spirit/fey communion, planet healing, divination, love & protection magicks. The battle between Oak King, God of the waxing year & Holly King, God of the waning year (can be a ritual play), or act out scenes from the Bard's (an incarnation of Merlin) "A Midsummer Night's Dream", rededication of faith, rites of inspiration

Customs:

bonfires, processions, all night vigil, singing, feasting, celebrating with others, cutting divining rods, dowsing rods & wands, herb gathering, handfastings, weddings, Druidic gathering of mistletoe in oak groves, needfires, leaping between two fires, mistletoe (without berries, use as a protection amulet), women walking naked through gardens to ensure continued fertility, enjoying the seasonal fruits & vegetables, honor the Mother's fullness, richness and abundance, put garlands of St. John's Wort placed over doors/ windows & a sprig in the car for protection

Foods:

honey, fresh vegetables, lemons, oranges, summer fruits, summer squash, pumpernickel bread, ale, carrot drinks, mead

Herbs:

anise, mugwort, chamomile, rose, wild rose, oak blossoms, lily, cinquefoil, lavender, fennel, elder, mistletoe, hemp, thyme, larkspur, nettle, wisteria, vervain (verbena), St. John's wort, heartsease, rue, fern, wormwood, pine, heather, yarrow, oak & holly trees

Element/Gender:

fire

Threshold:

evening/dawn

top

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### Lughnasadh

(Loo-nas-ah) Major sabbath (High Holiday) - Fire Festival August 1, 2

#### AKA:

Lunasa (meaning August), Lughnasaad, Lughnasa(Celtic), First Harvest, August Eve, Feast of Cardenas, Feast of Bread, Tailtean Games(Irish), Teltain Cornucopia(Strega), Ceresalia(Ancient Roman) Harvest Home, Thingtide(Teutonic), Lammas(Christian). Laa Luanys, Elembious, Festival of Green Corn (Native American)

#### Animals/Mythical beings:

griffins, basilisks, roosters, calves, centaurs, phoenix

#### Gemstones:

aventurine, citrine, peridot, sardonyx, yellow diamonds and citrine

#### Incense/Oil:

wood aloe, rose, rose hips, rosemary, chamomile, eucalyptus, safflower, corn, passionflower, frankincense, sandalwood

#### Colors/Candles:

red, orange, golden yellow, green, light brown, gold, bronze, gray

#### Tools/Symbols/Decorations:

corn, cornucopias, red, yellow flowers, sheaves of grain (wheat, barley, oats), first fruits/vegetables of garden labor, corn dollies, baskets of bread, spear, cauldron, sickle, scythe, threshing tools, sacred loaf of bread, harvested herbs, bonfires, bilberries, God figures made of bread or cookie dough, phallic symbols

#### Goddesses:

the Mother, Dana ( Lugh's wife & queen ), Tailtiu(Welsh-Scottish), Demeter(Greek), Ceres( Roman grain goddess..honored at Ceresalia), the Barley Mother, Seelu(Cherokee), Corn Mother, Isis (Her birthday is celebrated about this time), Luna (Roman Moon Goddess), other agricultural Goddesses, the waxing Goddess

#### Gods:

Lugh(Celtic, one of the Tuatha De Danaan), John Barleycorn, Arianrhod's golden haired son Lleu ( Welsh God of the Sun & Corn where corn includes all grains, not just maize), Dagon (Phoenician Grain God), Tammuz/ Dummuza (Sumerian), Dionysus, plus all sacrificial Gods who willingly shed blood/give their life that their people/lands may prosper, all vegetation Gods & Tanus (Gaulish Thunder God), Taranis, (Romano-Celtic Thunder God), Tina, (Etruscan-Thunder God), the waning God

#### Essence:

fruitfulness, reaping, prosperity, reverence, purification, transformation, change, The Bread of Life, The Chalice of Plenty , The Ever-flowing Cup , the Groaning Board (Table of Plenty)

#### Dynamics/Meaning:

Lugh's wedding to Mother Earth, Birth of Lugh; Death of Lugh, Celtic Grain Festival

#### Purpose:

honoring the parent Deities, first harvest festival, first fruits grains & drink to the Goddess in appreciation of Her bounty, offering loaves of sacred bread in the form of the God (this is where the Gingerbread Man originated!)

Rituals/Magicks:

astrology, prosperity, generosity, continued success, good fortune, abundance, magickal picnic, meditate & visualize yourself completing a project you've started

Customs:

games, the traditional riding of poles/staves, country fairs, breaking bread with friends, making corn dollys, harvesting herbs for charms/rituals, Lughnasadh fire with sacred wood & dried herbs, feasting, competitions, lammas towers (fire-building team competitions), spear tossing, gathering flowers for crowns, fencing/swordplay, games of skill, martial sports, chariot races, hand-fastings, trial marriages, dancing 'round a corn mother (doll)

Foods:

loaves of homemade wheat, oat, & corn bread, barley cakes, corn, potatoes, summer squash, nuts, acorns, wild berries (any type), apples, rice, pears, berry pies, elderberry wine, crab apples, mead, crab, blackberries, meadowsweet tea, grapes, cider, beer

Herbs:

grain, acacia, heather, ginseng, sloe, cornstalks, cyclamen, fenugreek, aloes, frankincense, sunflower, hollyhock, oak leaf, wheat, myrtle

Element/Gender:

fire/female

Threshold:

noon

top

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Mabon

MAY-bon, MAY-bun, MAY-bone, MAH-boon or MAH-bawn, - Lesser sabbath -  
Fall/Autumn Equinox, September 21-23

AKA:

Michaelmas (September 25th, Christian), Second Harvest Festival, Witches' Thanksgiving, Harvest Home (Anglo-Celtic), Feast of Avalon, Wine Harvest, Festival of Dionysus, Cornucopia, Equinozio di Autunno (Strega), Chung Ch'iu (China), Night of the Hunter, Alban Elfed "The Light of the Water" (Caledonii/ Druidic-celebrates Lord of the Mysteries), Winter Finding (Teutonic, from Equinox 'til Winter Night or Nordic New Year, Oct 15th.)

Animals/Mythical beings:

dogs, wolves, stag, blackbird, owl, eagle, birds of prey, salmon & goat, Gnomes, Sphinx, Minotaur, Cyclops, Andamans and Gulons

Gemstones:

yellow agate, carnelian, yellow topaz, sapphire, lapis lazuli & amethyst

Incense/Oil:

pine, sweetgrass, apple blossom, benzoin, myrrh, frankincense, jasmine, sage wood aloes, black pepper, patchouly, cinnamon, clove, oak moss

Colors/Candles:

brown, green, orange, red, deep gold, scarlet, yellow, russet, maroon, all autumn colors, purple, blue violet & indigo

Tools/Symbols/Decorations:

indian corn, red fruits, autumn flowers, red poppies, hazelnuts, garlands, grains especially wheat stalks, and colorful, fallen leaves, acorns, pine & cypress cones, oak sprigs, pomegranate, statue/or figure to represent the Mother Goddess, mabon wreath, vine, grapes, gourd, cornucopia/horns of plenty, burial cairns, apples, marigolds, harvested crops, burial cairns, rattles, the Mysteries, sun wheel, all harvest symbols

Goddesses:

Modron(Welsj), Bona Dea, Land Mother, Aging & Harvest Dieties: the Triple Goddess- Mother aspect, Persephone, Demeter/Ceres, Morgan(Welsh- Cornish), Snake Woman(aboriginal), Epona(Celtic-Gaulish), Pamona(roman), the Muses(greek)

Gods:

Mabon ap Modron(Welsh), Sky Father, Wine Gods, Aging Gods, John Barleycorn , the Wicker-Man,the Corn Man, Thoth(Egyptian), Hermes, Hotei(Japanese), Thor, Dionysus(Roman), Bacchus(Greek) & all wine Deities

Essence:

beauty, joy; fullness of life, harvest of the year's desires, strength; laughter; power; prosperity, equality, balance, appreciation, harvest, protection, wealth, security, self-confidence, reincarnation

Dynamics/Meaning:

death of the God, assumption of the Crone, balance of light and dark; increase of darkness, grape harvest, completion of the harvest

Purpose:

second harvest festival, new wine pressing/making preparation for winter and Samhain, rest after labor, Pagan day of Thanksgiving, honoring the spirit world,celebration of wine

Rituals/Magicks:

Celtic Festival of the Vine, prosperity rituals, introspection, rituals which enact the elderly aspects of both Goddess & God, past life recall

Customs:

offerings to land, preparing for cold weather, bringing in harvest, cutting willow wands( Druidic), eating seasonal fruit, leaving apples upon burial cairns & graves as a token of honor, walk wild places & forests, gather seed pods & dried plants, fermenting grapes to make wine,picking ripe produce, stalk bundling; fishing,. on the closest full moon (Harvest Moon) harvesting corps by moonlight.

Foods:

cornbread, wheat products, bread, grains, berries, nuts, grapes, acorns, seeds, dried fruits, corn, beans, squash, roots (ie onions, carrots, potatoes, etc), hops, sasssafras, apples, pomegranates, carrots, onions, potatoes, roast goose or mutton, wine, ale, & cider

Herbs:

myrrh, thistle, tobacco, oak leaf, hazel, mums, hops, acorns, marigold, rose, sage, milkweed, solomon's seal, aster, fern, honeysuckle, benzoin, myrrh, passionflower, pine & cedar, ivy, hazel, hops, cedar

Element/Gender:

water

Threshold:

evening

## Spell Casting Correspondences

### CORRESPONDENCES FOR SPELLCASTING

- Abundance: 12, green, silver, coins, found money, baby plants, the sun.  
Adaptation: Red, yellow, 7, 10, liquid, anything that can be turned or bent without breaking, clay.  
Anger: 1, 13, white, white flag, dove, items to represent the focus of the anger, breakable or tearable things, fires that can be extinguished.  
Art: tools of art, goddess image, artistically inspiring items, yellow, blue ribbon, 5, 7, 10, 12, lunar herbs and foods.  
Balance: Triangle, hourglass, scales, stilts, balance beam, 2, two of anything, pentacles, Yin and Yang symbol, mirror images.  
Banishing: red, white, silver, black, 6, 8, soap and water, soil, items that can be turned inside out or reversed, counterclockwise.  
Beauty: 3, 21, pastel colors, classic artwork, mirror, make-up, swan.  
Blessing: hand, anointing oil, 2, warm colors, water and other elemental symbols, halo, gold light.  
Choices: pendulum, penny, coins, straws of different lengths, 10, gray, black, white.  
Cleansing - 2, 8, 40, agate, chrysolite, soap and wash cloth, bath or shower, washing machine, sink.  
Communication - pink, 2, amethyst, beryl, carnelian, Hematite, telephone, stationary, pencils, pens, typewriter, computers.  
Conscious mind - warm golden colors, amethyst, coral, books, glasses, desks, 1.  
Courage - red, gold, 8, beryl, Hematite, swords, gloves, iron crosses, purple heart, pens, lions.  
Dedication - 6, 13, purple, anything sticky, dog.  
Discernment - silver, stones, malachite, purple, 7, 5, any substance that can be cleared away (flour, sugar etc.)  
Divination - yellow, 5, all divinatory tools (Tarot cards, crystal ball etc.)  
Doubt - garnet, tourmaline, 10, bright colors, any items representing balance.  
Ecology - 9, 12, green, globe. Picture of earth, soil, natural things, rustic things, dried leaves, musk.  
Employment - tin, 4, 6, 13, first earned dollar bill, position vacant advertisements, green, orange.  
Energy - topaz, red, orange, 8, 40, flags, bread, incoming tides, items that expand and rise.  
Fear - tea, amethyst, sardonyx, red, silver.  
Fertility - 7, 12, east wind (Eurus), storks, rabbits, pregnant goddesses, eggs, cheese, agate, coral, jade, green, yellow, knots  
Forgiveness - moonstone, alexandrite, white, 2, 9, anything to represent the area of discord.  
Friendship - jade, pink, 12, 2, picture of friends, interlocking symbols.  
Foundations - lead, earth color, 1, 3, 12, soil, farms, trees, roots, anchors.  
Ghosts - candles, wind items, ouija boards, personal things of the person being contacted, sheets, agate, lodestone, turquoise,

(to protect from ghosts = jade, jasper, malachite, pepper, beans)

goals - bullseye, dart board, target, arrows, ladders, steps, 4, red, orange, brown, daisy, ant, agate, beryl, jade.

Gossip - 4, 8, 9, carnelian, worms, fire, binding items such as paperclips, staples and clothes pegs.

Grief - jet, 1, 21, balms, feathers, tea, cocoa, chocolate.

Grounding - 1, 6, 12, cellar or low rooms, soil, trees, brown

Habits - representation of the habit, yeast bread dough (which rises to better things), soda left to go flat (represents negative energy), ashes, butterflies, red, green.

Harmony - pale blue, white, 2, 3, gentle music, objects where several items come together to form beauty (floral arrangements, fabric), scales.

Health - 3, turquoise, amber, coral, bandages, ankh, red cross, red, blue, green, orange juice, chicken soup.

Heart break - carnelian, coral, 8, tissues, rose quartz.

Humour - agate, feathers, kittens, otters, gag gifts, toys, bright colors, fool tarot card, clowns.

Identifying (people and objects) - clay balls (uncovering thievery), tea leaves, flour or dust, beer, 5, yellow, dowsing tools.

Imagination - yellow, birds, butterflies, winged creatures, clouds, closet, kites, 3rd eye, inner child.

Inspiration - 7, beer, tea, bright colors, green, yellow, light, open windows, open eye.

Intuition - lamps, coffee, water, all fluids, mushrooms, eggs, key holes, silver, yellow, green, 5.

Jobs - money, job advertisements, status symbols, company logos, 13, meat, gourmet foods, symbols of security.

Joy - agate, balloons, cake, cheese, feathers, honey, sugar, jelly, blue.

Judgement - amethyst. Birds, coffee, mushrooms, gold, blueish purple, 10, magnifying, glass, scales, calculator.

Kindness - supple items, things that soften or smooth, sandpaper, fabric softener, skin lotion, charity organisation logo, flowers, cookies, orange, 9.

Kinship - interlocking web or chain, spider web, trees, roses, coat of arms, broom, knots, bread, jade, pink, 1, 9, 12, warm and cozy items, picnic tables, bbq.

Knowledge - books, glasses, library, school, desk, notepad, light bulb, sharp items, computer, yellow, gold, sunflower, 3, 4, 6, 10

Leadership - medals, crowns, rod of leadership, elevated chair, lions, grasshoppers, amethyst, honey wine, gold, redish purple.

Liberation - birds, wings, broken chains and cords, untied knots, cleansing spices, garlic, amethyst, ashes, 4, 40.

Love - 2, 3, 12, heart, doves, lovebirds, flowers, cupid, mead.

Luck - 1, 4, 7, personal lucky, number, 13, dragonfly, rabbits foot, fish, rainbows, wind, ships, champagne, found items, black cats.

Lust - chocolate, cherries, red

Magic - moonstone, amber, silver, quartz, 7, 13, elder, eggs, athame, wand (etc.), circle, pentagram, purple, woven items, candles, "witch animals" such as cats.

Mental abilities - amethyst, books, glasses, computers, keys, diplomas, 6, 10, yellow, gold.

Money - green, silver, gold, anything that grows and expands, wallet, chequebook, pay stub, piggy bank, wishing wells, alfalfa, allspice, almond, moss agate, moonstone, shells.

Movement - red, yellow, vibrant colors, batteries, electric generators, sneakers, active clothes (tracksuits), cars, bikes, train (etc.), clouds, water, roads, blenders, matches, animals and insects known for swiftness, bees, birds, air, 40.

Nature - animals or plant costumes, masks, pictures, seasonal representations, gardens, woods, places of nature, green, brown, 9, 12.

Negotiation - binoculars, glasses, things that have the ability to smooth or cool, ice, blenders, white, pink, yellow, gold, amethyst, carnelian, open hand, flexible items, 2.

New endeavours - pinky orange, new brooms, keys, chimes, open doors, chicken, cheese, agate, 3, 4, 6.

Nightmares - agate, amber, malachite, pyrite, white, blue, gold, 6.

Oaths - carnelian, agate, amethyst, knots, communal cups, neutral places like the middle of a bridge, 2, X rune.

Obtaining - agate, beryl, jade, Hematite, spiders, targets, brass rings, pointers, anything that helps solidify other items (flour, gelatine), 4, red, orange.

Omens - divination tools, eyes, grey hair, yellow, 5, dirt, birds, feathers, candles, copper, reflective surfaces, bowls, round crystals, moonstone.

Openings - open windows, open books, open doors, starting line in a race, keys, handles, hammer, shovel, archways, can openers, camera, 1, yellow-green, brown.

Organisation - computers, calculator, pen, notepad, clock, broom, filing cabinets, drawers, 2, 3, 10, gold, yellow, fish, amethyst, coral.

Overcoming - steps, ladders, iron, balloons, cleansing herbs, element fire, salt, items that are loosened, untied shoes, 4, 8, 10, red.

Passion - chocolate, eggs, "energy foods", red, orange, onyx, candlelight, 2, fire related items.

Passages - butterfly, chameleon, hoops, fire pits, keys, doors, archways, woven or flowing things, almond, butter, salves, agate, element air, purple, blue.

Peace - bridges, open hands, pale blue, amethyst, 2, white.

Power - electrical outlets, batteries, blender, quartz, topaz, gold, red, orange, 8, your hair, lion, powerful animals.

Prejudice - east wind, anything that softens and smooths, an iron, [skin](#) lotion, carnelian, amethyst, open hand, eyes, ears, 2, 3, blue, white, black.

Prosperity - 4, 12, north wind, fish, dragonfly, anything that thrives in your area, shells.

Protection - coral, malachite, topaz, image of a shield, sprinkled water, fence, white light, dog, circle, 6.

Quests - primary colors, 4, 13, 40, birds, horses, holy grail, chalices, shoes, thread, moonstone, rock crystal, footpaths, east wind

Quick mindedness - yellow, gold, 10, amethyst, rabbit, snap of the finger, coin flips, alarms, light bulbs, sharp items, east wind.

Quiet - white, pink, black, dark blue, stars, snow, ear, finger to lips, bed.

Recovering items - 2, 4, yellow, blue, agate, amethyst, chicken, string, circle, boomerang, magnet, magnifying glass, dowsing rod

Relationships - bridges, cake, cups, jade, knots, dog, woven or connected items, 2, 3, 9, 12, 13, pink, orange, cocoa, paperclips, things that join or unite other items.

Remembering - fish, 5, 8, 10, books, notepad, photo, computers, carnelian, dragons, elephant, tortoise, long living creatures, yellow, gold.

Roles - masks, costumes, chameleon, flexible and fluid or variegated items, 4, 6, 8, 10, curtains, make-up, mirrors.

Safe travel - car, plane, inspection stickers, road map, guidebooks, cameras, coins, moonstone, turquoise, shoes, white.

Separation - % symbol, fire, cut cords, scissors, knives, partitions, things that can be stored or put out of sight, ashes, oil, salves, blue, black.

Sleep - pillows, quiet music, bed, blankets, yawning, topaz, sheep, bears, caves.

Speech - wax lips, silver tongue, cue cards, soup, coffee, ham, quartz, carnelian, gold, red, yellow, 8.

Teachers/teaching - pointers, chalk, white robes, amethyst, agate, magnets, sun, books, keys, gold, green, 4, 8, 10, 12, 21, brown.

Technomagic - item in need of repair, tools, instruction manuals, amethyst.

Tenacity - sticky items, red coals, immovable objects, ants, orange, red, 3.

Thrift - mouse, shopping coupons, pennies, leftovers, bank, change purse, jars, bottles, food wrap, measuring cups, macaroni and cheese, bread, cords, twist ties, yellow, green, 10, anything that stretches.

Transformation - fires, ashes, caterpillar, butterfly, eggs, flower buds, seeds, food processor, moon phases, phoenix, masks, pepper, 8, anything that changes.

Unconscious mind - ink, wax blots, silver, white, moon, water, eyes, 7.

Understanding - ear or open hand, binoculars, glasses, items that improve vision, amethyst, keys, light bulbs, candles, sunlight, 40, 5, orange.

Unions - rings, flower garlands, contracts, cups, triangle, wax seals, tied knots, celebratory decorations, cake, agate, 1, 2.

Versatility - modelling clay, play-dough, rubber band, water, chameleon, cats, winds, 5, 12, wax, anything which changes.

Victory - finishing line, flags, thumbs-up sign, agate, Hematite, ants, rubber tree, 4, blue, red, gold.

Viewpoints - ladders, telescopes, birds, binoculars, glasses, lamps, 5, "which came first, the chicken or the egg".

Virtue - glove, sword, coat of arms, jade, agate, amethyst, rock crystal, 9, 13.

Visions (dreams) - pizza and other unusual combinations of food

stuffs, yellow, eye pads, topaz.  
 Weather - water, drums, fires, bird calls, smoke blown in a certain direction, jasper, knots, elemental colors, weather symbols, creatures of very specific climates, objects associated through folklore with specific weather patterns (like red sun = rain).  
 Web weaving (networks) - spider webs, things that connect, tape, string, paperclips, chain, baskets, phone lines, chain letters, trees.  
 Wisdom - sage, 5, owl, agate, amethyst, purple, old people.  
 Wishes - wells, coins, candles, bottles, rainbows, 4 leaved clovers, 7, dandelion, feathers, first star in the sky.  
 Youthful outlook - falling star, chalk, crayons, toys, garnet, balloons, jelly, cookies, candy, traditional children's food (eg. Fairy floss), white, pale yellow, open windows, swings, slides.  
 Zeal - cheering, pompoms, young playful animals, red, 6, fire element, sausage.

### Miscellaneous Crafts

Caution: All herbal potions will have an effect on you in the mundane. A catnip potion for love will make you sleepy. A mugwort potion for astral travel will stimulate menstrual flow and calm nerves. A St. John's Wort potion for protection will also lift your mood. You should be aware of the medicinal properties of every herb you ingest. And if you have a medical condition, proceed with caution. When in doubt about the effects of an herb, ask [your health](#) practitioner. Also remember more is not necessarily better. People think that just because herbs are sold over the counter that there is no limit to what they can consume. Not so.

Herbalists kick around a lot of terms, so let's define a few of them:  
 Potion -- Well, witchy herbalists kick this one around. ;-) It's an herbal tea prepared during the appropriate lunar phase and made with herbal ingredients possessing the correct magickal properties. Potions concocted for love magic are called philtres.

Infusion -- a strong tea. Many recipes will call for a full oz. of herb to one pint of water. Some think that's too much. I think Cunningham called for one teaspoon dried herb for every cup of water. I just throw in the amount that feels right. This is simply the process of soaking the herb in water. Heat water until just boiling, pour it over the herb, cover the cup, let sit undisturbed for 15-30 minutes. Drink it. Wash with it. Pour it in your bath or anoint yourself with it.

Solar infusions -- put fresh or dried herbs in a jar with cool water. Place in the sun for 1-2 days. Solar infusions seem to have more plant spirit.

It's good to [work](#) with the astrological signs here if possible -- an appropriate sun sign or other aspect.

Lunar infusions -- same as solar infusions, but placed under the moonlight. Choose the best moon signs and phases here.

Decoction -- a decoction is made like an infusion, but here it is OK to boil the herb. Usually decoctions are made from roots or other herbs with

constituents that are not easily extracted. Roots, seeds, and stems make good decoctions. Begin with cold water, and add the toughest roots, etc., first. Bring to a boil and simmer for about 30 minutes covered. Then let cool completely. If adding leaves or dried herbs to a decoction, you can take the decoction off the stove and steep your less hardy herbs as you would an infusion. Be sure to cover throughout the process so your volatile oils don't boil away. Strain. Some recommend one oz. of herb to one pint water. Others use one part herb to 20 parts water.

Tincture -- if long term storage is required, you will probably want to make a tincture. A tincture contains alcohol. Into a mason jar with lid, place 4 oz. of herb and 8 oz. of alcohol. (I use brandy). Seal the jar and keep it out of sunlight for two weeks. Begin this process on the new moon and finish on the full moon. Be sure to swish the herbs around in the jar daily. Strain and store in dark bottles.

Wash -- a weak tea or infusion that is used externally. A mild wash -- 1/4 oz. herb to one pint boiling water -- can be used to cleanse magickal tools, crystals, or other magickal uses.

Aspurger -- a weak tea (wash) put in a watering can or spray bottle used for spraying an area or thing. Many witches like to use the more natural tree limb with leaves still attached. Dip it in the wash and shake it through the area. Especially good for cleansing spells or exorcism when working with rooms, houses, or large areas.

Ointments/Balms -- I include balms in these definitions because the oils used in balms are heated to a liquid state during preparation. Simply melt lard/vegetable shortening/or any fatty substance to a liquid form over low heat. Pour in herbs and let them simmer for about nine minutes. Strain out the herbs and store in an airtight jar. One cup fatty substance to three tablespoons powdered herb. For external use.

Perfumes -- are made by blending essential oils together to create a fragrance. Choose oils to match your magickal intention, then add them to 1/4 cup rubbing alcohol, 1/4 cup witch hazel tincture, and 1/2 cup water. Shake well, then dab on pulse points. Aromatic herbs work best here.

Oils --many of the essential oils you find in herbal shops have been distilled with steam. You can make oils at home by crushing herbs and placing them in a jar. Cover them with warmed oil (virgin olive, safflower, and almond are all good). Steep for 48 hours in sunlight. Strain and repeat, adding fresh herbs. You might do this several times until the oil smells good and strong like the herb. Store in dark bottles. I use oils to anoint candles and other magickal tools, myself, just about everything. I love them.

Flower essences -- these work on energetic and psychic levels. Pick the flower and place them in fresh spring water -- just let them float on the top of the water. Place flowers and/or gems in your crystal bowl full of water in full sunlight for several hours. This process will extract the life essence and energy matrix from the materials. This is known as your Mother Essence. Add brandy as a preservative. From this essence will come your

stock bottles.

The recipe:

two drops of the Mother Essence in one ounce pure water with a teaspoon of brandy. This is your stock bottle. From these stock bottles will come your dosage bottles. Simply combine 2 drops from your stock bottles into one ounce pure water and a teaspoon brandy in a dropper bottle. You can take your dose directly from the dosage bottle or drop the elixir into a glass of water. Works like homeopathic medicines.

Gem elixirs -- made like flower essences, but using crystals and gems instead of flowers.

Fluid Condensers -- you need two handfuls of herb, cold water to cover them, a cauldron or cooking pot, and gin or vodka. Place herbs and water in a pot with a tight fitting lid. Boil for 20 minutes. Cool for 13 minutes, then strain out herbs. Bring to a boil again and evaporate one-half of the liquid. Take from the heat and cover. When cool, add an equal amount of gin or vodka. Three drops of your own blood from your thumb will personalize the condenser and add energy. To use the condenser, put it in a cauldron or pot and simmer to release the herbal magic. Actually, those aromatherapy candle/ simmering potpourri holders work very well here. Place the liquid in the top bowl and light a tea light beneath it. Let it evaporate and release its magickal properties into the air. This liquid can be used as holy water -- sprinkle on parchment in petition spells, pour into the earth as a libation, sprinkle tools or working area, etc. You can also make one for each of the four elements and simmer them on your altar during workings. These are a few methods for making magickal potions. The thing that lifts these potions from the mundane, medicinal level to a magickal level is your enchantment of them and magickal timing. Enchant your herbs at the appropriate moon phases and signs (or other planetary aspects) before preparation by running your fingers through the herb while visualizing your need. You may want to simply enchant the finished potion. Gerina Dunwich uses a chant that I really like:

Herbal potion, cauldron brew,  
Now be charged with magic true.  
With intent I speak this charm,  
All be blessed and none be harmed.  
Ever minding the rule of three,  
As I will, so mote it be.  
Or how about:

Brew of flowers, Witches' tea,  
Filled with magic powers be.

A chant you create yourself will have more power and pertain to the spell you are casting. Remember to visualize and focus your intent into the potion and herbs.

So how do you know which sort of potion to make? Obviously infusions are

easiest. They can be made quickly and don't require a lot of prep time. If I want my magic to affect my environment, I might make a magickal perfume.

These work well in harmony spells, or to attract a mate, or for glamoury spells. I like oils for anointing myself and my tools (including poppets).

Flower essences (which are easily bought in health food stores) assist me with inner work. I love them! I sometimes use the mugwort flower essence before reading tarot cards. I would need to make a decoction if I wanted a dandelion root potion for a psychic boost. The potions that use brandy, gin, or vodka are for long term storage. So if I wanted to make a mugwort tincture with all the fresh mugwort from my garden, I would make a tincture.

(Tinctures are also excellent for healing potions).

Speaking of healing potions, here's another chant to use while making (courtesy of Dunwich):

Witches' potion, I enchant thee  
By intent and thrice told verse.  
Be a tool of magic for me  
Work thy spell to heal and nurse.  
Witches' potion, be now blessed  
By power of the universe.  
In the cauldron effervesce,  
Maladies and pain disperse.  
Harming none I know decree  
This charm is done. So mote it be!

Repeat this three times as you visualize your intent while the potion boils or brews.

As with poppets, if I'm adding more than one herb, I like to add them in multiples of three. For instance, for a divination potion, I might choose mugwort, yarrow, and dandelion root. I would make a decoction of my dandelion root, take off the burner, then steep (infuse) mugwort and yarrow in the decoction.

For prosperity, I might make an infusion of herbs I know are safe to drink, or I might make a wash to sprinkle my work area and wallet with the inedible mandrake or may apple or periwinkle. The possibilities are endless, really. What you choose is just a matter of what works best for you.

Experiment and see Miscellaneous [Recipes](#)

Asperger

Mint  
Rosemary  
Marjoram

Use sprigs of these fresh herbs. Tie the stem-ends together with white thread or string and use to sprinkle brews on yourself, on others or throughout your house. Visualize while utilizing the asperger. Also use for sprinkling salt water around the home to dispel negativity. Aspergers are used in Wiccan and magical ceremonies. Make a fresh asperger for each use

#### Asperger #2

Vervain  
Periwinkle  
Sage  
Mint  
Ash  
Basil

Use sprigs of the fresh plant materials. Tie to a handle of virgin hazelwood (from a tree that has not yet borne fruit) and use for sprinkling as in the above.

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#### Balefire (a magical fire)

Cypress  
Laurel  
Oak

Make a fire of the above woods and branches while visualizing its flames purifying and empowering all those near it. Use for any occasion when meeting with others for magical or ritual rites. It is purificatory and power-enhancing in its effects.

#### Frankincense Protective Necklet

Several ounces of Frankincense "tears" (small, rounded lumps)

Empower the frankincense tears with protective energies. Thread a short, thin needle with yellow cotton thread. Heat the needle in a gas flame, in hot water or in a candle flame. (If using a candle flame, quickly wipe off the lampblack-if any- that forms on the needle). Push the hot needle through the center of a frankincense tear and move it down onto the thread. Repeat the heating and threading process until you've created a necklet of

frankincense "beads" that you can slip over your head. Knot the ends well and wear for protection or during magical rituals.

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### Mexican Healing Rub

1 handful Yellow Daisies

1 handful Violets

1 handful Poppies

1 handful Rosemary

Mix together these fresh plant materials. Empower. Place in a large ceramic bowl. Wet the herbs thoroughly with vodka or some other nonodorous alcohol. If you don't wish to use alcohol, substitute apple cider vinegar. Rub the ill person's body with the wetted herbs, visualizing them absorbing the disease. When finished, bury the herbs and wash your hands.

### Money Pentacles

4 tbsp. ground Cloves

4 tbsp. ground Cinnamon

4 tbsp. ground Nutmeg

4 tbsp. ground Ginger

a few drops Cinnamon oil

a few drops Clove oil

a few drops Nutmeg oil

2 tbsp. ground Gum Tragacanth (or Gum Arabic)

4 tbsp. Water

Combine the spices. Add the oils to them and mix well. Empower. Add the gum tragacanth to the water and mix thoroughly. Let it sit until it has absorbed the water. Add the ground, empowered spices to the gum/water mix and blend well with your fingers. This should produce a stiff, dough like mix. If the mix is too mushy, add a bit more of the ground spices. With your hands, form into flat, one inch circular shapes. Using a sharp knife, trace a pentagram (five pointed star) onto each flat circle. Let sit in a warm place out of the Sun to dry. When dried to a rock hard consistency, carry in the pocket or purse to attract money. Or, place on the altar between two green, flaming candles that have been anointed with patchouly or cinnamon oil. If you wish, make a larger pentacle of the spices and ring with green candles to speed money your way. After four weeks bury the pentacle in the Earth with thanks and use a new one.

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### Astral Travel Pillow

3 parts Mugwort  
2 parts Vetivert  
1 part Sandalwood  
1 part Rose petals  
1 Vanilla bean, crushed  
1 pinch ground Orris root

Make into a small pillow. Sleep on it to promote astral travel during sleep.

### Dream Pillow

2 parts Rose petals  
2 parts Lemon Balm  
1 part Costmary  
1 part Mint  
1 part Clove

Sew up into a small pillow and sleep on it to have vivid dreams.

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### Magic Pillows

Use each herb individually, or mix for several purposes. Make these pillows small, about five inches square. Set them on top of your regular pillows.

Anise: halts nightmares  
Bay: pleasant dreams  
Chamomile: restful sleep  
Eucalyptus: healing  
Hops: sleep, healing  
Mugwort: dreams, psychic dreams  
Peppermint: if used fresh, it induces sleep; replace daily  
Thyme: happiness (eases depression)  
Verbena: aphrodisiac  
Yarrow: dreams of loved ones

what you like.

### Purification Blend

1/2 cup Apple Cider Vinegar  
1 handful fresh Eucalyptus leaves  
1 handful fresh Rue leaves  
3 pinches Salt  
1 quart Water

Add the herbs to the vinegar and let sit overnight. Strain through cheesecloth and add to the water with the salt. Use the mix to wash objects to be purified, such as jewelry, amulets or magical tools. Or add a half cup amount to your bath. This is actually a very weak, diluted tincture.

#### Arthritis Salve

##### Ingredients:

1 1/2 oz fresh Mint Leaf  
1 1/2 oz crushed fresh Eucalyptus Leaf  
1/4 oz crushed dried Bay Leaf  
1/2 oz crushed or powdered dried Golden Seal Root  
1/2 lb. Vegetable Shortening (in the "old days" lard was used) (if the fresh herbs cannot be found, substitution with dried herbs is OK)

##### Mixing Directions:

Mix all herbs together. Melt the Vegetable Shortening in a pot on low flame, adding a little at a time to speed the melting process. When all the Shortening has been melted, turn off the fire, and slowly stir in the mixed herbs. When all is mixed well, pour the liquid salve into a jar. DO NOT USE PLASTIC!!! USE GLASS ONLY!!! (plastic will draw out the essence of the herbs...) Cap the jar and refrigerate until the shortening has become a solid again, and is cold. Will keep for about a week.

##### Directions of Use:

Gather a small amount onto hand and massage onto skin of afflicted joint. Let set for at least one hour. Repeat as necessary.

There are a number of herbal preparations that do not fall into any of the other categories, or for which I have only a few **recipes**, not enough to make a whole category. This is the place for all of these odds and ends.

#### Herbal Sleep Pillows

These are small pillows filled with herbal mixtures to help you fall asleep, or to help you to have pleasant or prophetic dreams.

##### Basic Sleep Pillow

Make a small pillow following the directions given in the sachet section. Stuff the pillow with two parts dried hops flowers, one part chamomile flowers, and one part lavender flowers. Place atop your regular pillow when going to bed.

#### Aspergers

These are used for sprinkling consecrated water to purify an area of negative vibrations and energies.

##### Herbal Asperger

For this you will need fresh herbs. These should be available in the produce section of your supermarket if you don't have them in your garden. You will need one or two sprigs about six inches long each of the following herbs: Rosemary, Sage, Mint. Bind their

stems together at the top with white thread to make a bundle. Dip into the consecrated water and sprinkle it throughout the area to be purified.

### Ointments

These are recipes for several ointments, a flying ointment that won't kill you, a great ointment for skin problems for your familiar or yourself, a couple of herbal ointments for healing and several other miscellaneous ones. None of these ointments are meant to substitute for seeking the care of a Doctor or Vet for serious injury or illness. Also, it is possible to be allergic to some of the ingredients so test the ointment on a small patch of skin before you use it for the first time.

#### Yellow Dock Ointment

This ointment is great for annoying skin problems your pet may pick up such as ringworm on cats or mange type diseases in dogs. It will work on you too, for any sort of itchy or rashy things. To make this recipe, you need flowers of sulfur, available at the pharmacy, a small jar of vaseline, a bottle of apple cider vinegar and the roots. You will need to gather about 6 or 8 yellow dock roots. They are long yellow tap roots, and difficult to dig up. Look for plants growing in moist ground, it's a bit easier to dig them there. Dice up your roots and place them into a small saucepan. Pour in enough apple cider vinegar to just cover them and simmer over low to medium heat until the roots are soft. Put the roots through the blender or a sieve to mash them thoroughly. Scrape the vaseline out of the jar into a bowl and add the mashed roots. Add 1 teaspoon of the flowers of sulfur. Stir to mix completely. You can put the blend back into the vaseline jar. To use just apply to the affected area twice a day for about a week, or less if it goes away sooner.

#### Violet Ointment

For this you will need two bars of cocoa butter, violet leaves and a bit of lanolin. Melt the cocoa butter in the top of a double boiler. Add as many violet leaves as you can mash down into the cocoa butter and cook till the leaves wilt. Add as many more leaves as you can mash into the cocoa butter and wilt again. Do not boil, but simmer over the hot water for about 15 minutes. Remove from heat and add two teaspoons of lanolin. Stir, then pour through a sieve into a glass jar. If the ointment is too hard, remelt in a water bath and stir in a bit more lanolin. This ointment is good for any minor scrapes and cuts you might get.

It helps them heal faster and keeps them from getting infected.

#### Flying Ointment

This ointment will not make you fly. Witches never could fly. I hope that doesn't disillusion you too much, but they were getting high, not flying. The old Flying Ointments had all sorts of poisonous plant alkaloids in them and if they didn't kill you, they certainly got you loaded. The goal was not to fly, it was to astral project. The flying thing came in because ignorant peasants couldn't understand the concept of astral projection. This ointment contains herbs that are known for aiding astral projection. It is made exactly like the violet ointment above except the following herbs are substituted for the violet leaves. Dittany of Crete, Cinquefoil, Mugwort, and Parsley in equal parts. Chop up the fresh herbs and simmer in the cocoa butter as above. Add the lanolin and strain into a jar. As above, if the ointment hardens too much remelt in a water bath and add

more lanolin to give it a creamy texture. Rub the ointment on to help you to astrally project.

#### Calendula Ointment

For this ointment you will need about a cup of calendula flowers, also called pot marigold. You will also need a jar of vaseline, a double boiler and a strainer. Scoop the vaseline out of the jar into the top of the double boiler. Put water in the bottom and place on a medium heat to melt the vaseline. When the vaseline is liquid, add the flowers and simmer for about 30 minutes, but don't boil. Allow to cool a bit then strain the mixture to remove the spent flowers and pour the vaseline back into the jar. This ointment is good for skin irritations, small cuts and scrapes and the like.

#### Basic Herbal Ointment

This is a basic ointment that you can make with any herb you want to use for a magical purpose. Just choose the herb you want by consulting the correspondences and add it as directed. You'll need 1 ounce of lanolin or cocoa butter and 1/2 oz of beeswax, 3-4 ounces of apricot kernel oil, 1 ounce of strong herb infusion of your choice, and 5 drops of essential oil of your choice. You can match the infusion and essential oil or use different herbs. Melt the lanolin or cocoa butter and the beeswax in the top of a double boiler. When completely melted begin adding the oil, pouring a very stream into the pan while stirring constantly until all the oil is added. Turn off the heat and slowly add the herb infusion stirring constantly until the cream has cooled. Add the essential oil and stir in completely. Spoon or pour the cream into an opaque white jar or clear jar covered with paper. You may add 6-8 drops of tincture of benzoin to the mixture when you add the essential oil as a preservative if desired.

#### Magical Soaps

A couple of simple recipes for soap to use for ritual cleansing and purification. These are based upon purchased castile soap which you can get at health food stores. I learned this method from one of Scott Cunningham's books, "The Complete Book of Incense, Oils and Brews". You will need one bar for each recipe. Either put the soap through the food processor on grate or grate it by hand. Put the grated soap in a bowl. To the grated soap you will add a bit, between 1/4 and 1/2 cup of hot water to soften the soap. Allow the soap and water to sit for a few minutes and then try working it like dough with your hands. If it is still too hard add a bit more water and let it sit a bit longer. Now add the essential oils to give it scent and the powers of the herbs. You will need to add a fair lot of oil to overcome the existing smell of the soap. Try about 1/2 teaspoon and add more if need be. Mix thoroughly and then mold with your hands into rough rounds. Wrap each round with cheesecloth and tie up tightly. Suspend in a warm dry room for several days to dry.

#### Purification Soaps

1. Use a 50/50 blend of Lemon and Lemon Verbena oils.
2. Use Lavender oil straight.
3. Use Peppermint oil straight.
4. Use Tincture of Benzoin, about 1 T.

#### Psychic Power Soap

Use Honeysuckle, Rose, and Lemongrass. Aids development of psychic powers.

### Bath Salts and Herbal Bath Mixtures

Blends of herbs in cheesecloth bags you can use like giant tea bags to produce beautifying and purifying baths, and bath salts for purification and a number of other magical purposes.

#### Purification Bath

Use dried herbs for this herbal blend. Place the herbs in a square of cheese cloth 3-4 layers thick and about 7 inches square. Place into center of square 1 T Rosemary, 1 T Sage, 1 T Mint. Bring the edges of the cheesecloth together into a bundle and tie with a piece of string. (see diagram below) To use, place under faucet as bath fills and allow to steep a bit to release the herbs essences into the water before you get in. Immerse yourself completely in the water at least once.

#### Citrus Purification Bath

Use the same method as above with 1 T Orange Peel, 1 T Lemon Peel, 4 drops Orange Oil, and 1 T Lemon Verbena.

#### Exorcism Bath

Use the same method as above with 2 T Basil, 1 t Rue, and 1 t Yarrow.

#### Protection Bath

Use the same method as above with 2 T Rosemary, 2 Bay leaves, 1 T Angelica.

#### Psychic Power Bath

Use the same method as above with 2 T Lemongrass, 1 T Marigold Flowers, and 1 T Mugwort.

#### Exorcism Bath Salts

Blend 1 C Epsom Salts, and 1/2 C Rock Salt. To this base add the following essential oils in the proportion indicated Frankincense 2 parts, Rosemary 3 parts, Rose 3 parts. The amount of oil will depend upon your nose, keep adding until you like the scent.

#### Healing Bath Salts

Use the same method as the previous recipe to make the base. Add Eucalyptus 3 parts, Pine 1 part, and Wintergreen 1 part. Use food color to dye the bath salts blue or purple.

#### Love and Romance Bath Salts

Use the same method as the previous recipes to make the base. Add Rose 3 parts, Basil 1 part, Lavender 1 part. Use food color to dye the bath salts pink.

#### Purification Bath Oil

Combine 1/2 cup avocado oil, 1 cup apricot kernel oil, 1/2 ounce each Orange and Lemon oils in a bottle. Shake to blend before each use. Use 1-2 tablespoons per bath. Smells clean and citrusy.

### Magical Inks

Inks you can blend yourself to use with a dip pen to write out amulets or your Book of Shadows. Actually, it's hardly worth doing when there are such wonderful prepared inks

available at the art supply store, but for those who insist.... For the herbal ones you use the herb indicated steeped in 1 oz of hot water to dissolve the pigment. You will need to add about 1/4 to 1/2 t of Gum Arabic or Gum Tragacanth in order to make the liquid thick enough to write with.

#### Red Inks

Use Dragon's Blood resin prepared as described above, or beet juice straight or with the gum added, but with no water.

#### Purple Inks

Use fresh juice from blackberries, poke berries or grape juice concentrate.

#### Dark Brown Ink

Use black walnut hulls, the green outer casing of the nut, boiled in a small amount of water.

#### Yellow Inks

Use saffron or tumeric boiled in a small amount of water.

#### Black Ink

This can be produced using lampblack, the black powder you get from holding a spoon over a burning candle, mixed with water. This is easier said than done however, the lampblack is very lightweight and floats on water. You must add a drop of water at a time to the lampblack and mix it thoroughly. Why not just buy some ink? You can put a quartz crystal into the bottle and consecrate it for magical use.

### Sweet Smelling Sachets

These are several recipes for nice smelling pomanders and small sachets you can use to scent your dainties or ritual robes.

#### Citrus Pomander Ball

I'm sure you've seen these before, oranges studded with cloves. All you need is an orange, tangerine, or a lemon; about two cups of whole cloves, and a skewer. Remove the little hard button on the stem end of the fruit and any stickers that the store put on. Using the skewer, poke rows of holes through the skin of the fruit and insert the stem end of a clove into each one. They can be done in patterns or in rows. Place the cloves about 1/4 inch to 1/8 inch apart and cover the entire surface of the fruit. Then you dry them for about two weeks in a warm, dry place. Check them every few days to watch for signs of molding, if they start you will need to find a dryer place to put them. I dry mine a bit faster in my oven, turned to about 100o. Those who have gas ovens won't even have to turn them on, the pilot light is enough. When the fruit is completely browned and dry they are ready to use.

#### Apple Cinnamon Sachets

For this recipe you will need a small jar of prepared applesauce and about 3 cups of powdered cinnamon. Buy the cinnamon in bulk or this is too expensive to do. Put the cinnamon into a bowl and add the applesauce in stages, mixing as you go until you have enough applesauce to moisten all the cinnamon and produce a dough. This dough can be rolled and cut out with cookie cutters if you are careful not to make it too thin, about 1/4 inch thick is right. If it is too thin, the 'cookies' will be too brittle. You can also roll balls

of it and if you like, flatten them into patties. Once dried, these cinnamon 'cookies' keep for years and smell great.

## [Wiccan Seasons And Holidays](#)

### [Samhain](#)

Samhain: Pronounced SOW-in, SAH-vin, or SAM-hayne. Shadowfest (Strega), Martinmas (Celtic/Scottish) Samhain means "End of Summer". Its historical origin is The Feast of the Dead in Celtic lands. Samhain, popularly known as Halloween, is the Witches' New Year. It is said to be the time when the veil between the worlds is very thin, when souls that are leaving this physical plane can pass out and souls that are reincarnating can pass in.

Darkness increases and the Goddess reigns as the Crone, part of the three-in-one that also includes the Maiden and Mother.

Samhain - End of Summer

Samhain: Pronounced SOW-in, SAH-vin, or SAM-hayne. Shadowfest (Strega), Martinmas (Celtic/Scottish)

October 31 Northern Hemisphere / May 1 Southern Hemisphere

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It is said to be the time when the veil between the worlds is very thin, when souls that are leaving this physical plane can pass out and souls that are reincarnating can pass in. Darkness increases and the Goddess reigns as the Crone, part of the three-in-one that also includes the Maiden and Mother.

The God, the Dark Lord, passes into the underworld to become the seed of his own rebirth (which will occur again at Yule). Many Pagans prepare a Feast for the Dead on Samhain night, where they leave offerings of food and drink for the spirits. The popular children's custom of trick-or-treat stems from an Old English practice in which **children** went door to door begging "soul cakes" to feed the wandering spirits.

Divination is heightened this night. This is the time of year for getting rid of weaknesses. A common Ritual practice calls for each Wiccan to write down his/her weaknesses on a piece of paper or parchment and toss it into the Cauldron fire. Jack-o-lanterns, gourds, cider, fall foliage can be used as altar decorations.

The Simple Facts Samhain: Shadowfest (Strega), Martinmas (Celtic/Scottish) Samhain, popularly known as Halloween, is the Witches' New Year. This is the last of the three

harvest Sabbats marking the end of the growing seasons. Celtic custom decreed that all crops must be gathered by sundown on April 31st. It is a time when the veil between the living and the dead is at its thinnest. Deceased ancestors and other friendly spirits are invited to join in sabbath festivities and be reunited with loved ones. In Ireland it is still custom to leave candles in the windows and plates of food for the visiting spirits. Keep a fire lit or a candle burning all night to honour and welcome the dead. If clothes are left outside overnight, they will take on bewitching powers for all who wear them. Darkness increases and the Goddess reigns as the Crone, part of the three-in-one that also includes the Maiden and Mother. The God, the Dark Lord, passes into the underworld to become the seed of his own rebirth (which will occur again at Yule). Many Pagans prepare a Feast for the Dead on Samhain night, where they leave offerings of food and drink for the spirits. Divination is heightened this night. Jack-o-lanterns, gourds, cider, fall foliage can be used as altar decorations.

Samhain (pronounced SOW-in, SAH-vin, or SAM-hayne) is one of the Greater Wiccan Sabbats and is generally celebrated on October 31st, although some Traditions prefer the date of November 1st. The various names for this sabbath are Samhain (Celtic), Shadowfest (Strega), Martinmas or Old Halloween (Scottish/Celtic), as well as Hallowe'en, Halloween, All Hallows Eve, Halloween, Day of the Dead, Feast of Spirits, Third Harvest, Samonios, All Saint's Eve, Celtic New Year, Samhuinn, Celtic Winter, Samana, Festival of Pamona, Vigil of Saman, Vigil of Todos, and Santos. Though this Holiday is celebrated on October 31st, All Hallows Eve falls on November 7th, and Martinmas on November 11th. (Images to the left and below are by Anthony Meadows and from Llewellyn's 1998 and 1999 Witches' Calendars. Click on either image to go directly to Llewellyn's Web Site.) The symbolism of this sabbath is that of The Third (and final) Harvest, it marks the end of Summer, the beginning of Winter. It is a time marked by death when the Dead are honored - a time to celebrate and "study" the Dark Mysteries. "Samhain" means "End of Summer". Its historical origin is The Feast of the Dead in Celtic lands. It is believed that on this night, the veil Between the Worlds is at its thinnest point, making this an excellent time to communicate with the Other Side. Symbols for representing this sabbath may include Jack-O-Lanterns, Balefires, Masks, The Besom (Magickal Broom), The Cauldron, and the Waning Moon. Altar decorations might include small jack-o-lanterns, foods from the harvest, and photographs of your loved ones who have departed from this world. Appropriate Deities for Samhain include ALL Crone Goddesses, and the Dying God or the "Dead" God. Samhain Goddesses include Hecate, Hel, Inanna, Macha, Mari, Psyche, Ishtar, Lilith, The Morrighu/Morrigan, Rhiannon, and Cerridwen. Key actions to keep in mind during this time in the Wheel of the Year include return, change, reflection, endings and beginnings, and honoring the Dead. Other meanings behind this sabbath celebration include the Wisdom of the Crone, the Death of the God, and the Celebration of Reincarnation. Samhain is considered by many Pagans, Wiccans, and Witches (especially those of Celtic heritage) to be the date of the Witches' New Year, representing one full turn of the Wheel of the Year. This is the time of year for getting rid of weaknesses. A common Ritual practice calls for each Wiccan to write down his/her weaknesses on a piece of paper or parchment and toss it into the Cauldron fire. Other activities might include Divination, Past-Life Recall, Spirit Contact, Meditation, Astral Projection ("Flying"), and the drying of Winter herbs. It is considered "taboo" by some to travel after dark, or to eat grapes or berries. Spellwork for

protection and neutralizing harm are particularly warranted at this time of year, because Samhain is considered to be a good time to boost your confidence and security. Many Witches use their own personal Besom, or Magickal Broom as a part of their rituals. Some Besoms are structurally different in shape from the flat ones sold today, being round on the end and having a smaller sweeping surface. They can, however, be fashioned flat or however you personally desire. These Magickal Brooms are commonly used for cleansing and purifying Sacred Space, but can be used for many other things... such as using one in place of a Wand, Athame, or finger to project your personal energy when casting your Circle.

Here is a simple way to create your own, quoted from one of Edain McCoy's wonderful books:

"Making a Besom" If you would like a Besom of your own, they are fairly easy to find in craft stores, country markets, or folk art fairs. You can also invest your energies into making one, a good idea if you wish to use it in place of a Wand or other ritual tool. To make a Besom you will need a four-foot dowel one inch in diameter, a ball of twine, scissors, and straw or other long strands of pliable herbs. Take the straw, or another herb you have chosen for the bristles, and allow them to soak overnight in warm, lightly salted water. The water softens the straws to make them pliable, and the salt soaks out former energies. When you are ready to make your Besom, remove the straws from the water and allow them to dry a bit, but not so much that they lose the suppleness you will need to turn them into your Besom. Find a work area where you can lay out the length of your dowel, and begin lining the straws alongside the dowel. Starting about three inches from the bottom, lay the straws, moving backward, along the length of the dowel. Begin binding these to the dowel with the twine. You will need to tie them very securely. You can add as many layers of straw as you wish, depending on how full you would like your Besom to be. When the straw is secured, bend the top straws down over the twine ties. When they are all gently pulled over, tie off the straws again a few inches below the original tie. Leave the Besom overnight to allow the straw to dry. The dowel part of the Besom can be stained, painted, or decorated with Pagan symbols, your Craft name, or any other embellishments you choose. Dedicate your finished Besom in your Circle as you would any other ritual tool. (The above "Making a Besom" is quoted directly from Edain McCoy's book "The Sabbats: A New Approach to Living the Old Ways", page 36, Llewellyn Publications, 1994.)

The most common colors associated with Samhain are Orange and Black. However, Red, Brown, and Golden Yellow are also appropriate colors for this sabbath. Altar candles should be black, orange, white, silver and/or gold. Stones to use during the Samhain Celebration are Obsidian, Onyx, and Carnelian. Animals associated with Samhain include bats, cats, and dogs. Mythical beasts associated with Samhain are the following: Phooka, Goblin, Medusa, Beansidhe, Fylgiar, Peryton, Erlikonig, and Harpies. Plants and herbs associated with Samhain are Mugwort, Allspice, Sage, Gourds, Catnip, and Apple Trees. The traditional Pagan foods of Samhain include beets, turnips, squash, apples, corn, nuts, gingerbread, cider, pomegranates, mulled wines and pumpkin dishes. These

are all appropriate as well as meat (especially pork) dishes (if you're not a vegetarian - if so, tofu seems ritually correct). Some Wiccans leave a plate of food outside the home for the souls of the dead. Placement of a candle in a window and burying apples in the hard-packed Earth is believed to guide them on their journey to the lands of Eternal Summer. According to Margie McArthur, in her book "WiccaCraft for Families", the following dates are celebrated by many for the entire week preceding October 31st, called "All-Hallows Week": October 24th - Festival Prelude and Night of Seers - decorate and remember those who have seen the future. October 25th - Night of Heroes and Martyrs - honoring members of families who died in war and peace, those who have died for their faith. October 26th - Night of Artists - for remembering those who speak of the Old Ways through the arts. October 27th - Night of Nurturers - those who keep the home fires burning, caring for those in need of care. October 28th - Night of Remembrance of Family Pets, recalled and cherished. October 29th - Night of Remembrance of Forgotten Ancestors, heritage, and origins. October 30th - Night of the Recent Dead - trip to cemetery. October 31st - Family Fire Festival

#### Halloween Pumpkin Muffins

by Gerina Dunwich 4 cups Flour 3 cups Sugar 1-3/4 teaspoons Baking Soda 1 teaspoon Salt 1/2 teaspoon Baking [Powder](#) 1 tablespoon Ground Cloves 1 tablespoon Cinnamon 1 tablespoon Nutmeg 1/2 tablespoon Ginger 1-1/2 cups Raisins 1/2 cup Walnuts (chopped) 4 Eggs 2-1/2 cups Mashed Cooked Pumpkin 1 cup Vegetable Oil 1 cup Water In a large mixing bowl, combine the first eleven ingredients, and then make a "well" in the middle of the mixture. In a separate bowl, beat the eggs lightly and then add the pumpkin, vegetable oil, and water. Mix together well. Add the egg mixture to the dry ingredients and stir just until moistened. (Do not overstim!) Spoon into paper-lined muffin pans, filling about two-thirds full. Bake for 20 minutes in a preheated 375-degree oven and then immediately remove the muffins from the pans to prevent them from scorching and drying out. (This recipe yields about 3 1/2 dozen muffins.) (The above "Halloween Pumpkin Muffins" recipe is from "The Wicca Spellbook: A Witch's Collection of Wiccan Spells, Potions and Recipes" by Gerina Dunwich, page 171, Citadel Press, Carol Publishing Group Edition, 1995.)

#### Cauldron Cookies

Recipe by Gerina Dunwich 3/4 cup softened butter 2 cups brown sugar 2 eggs 1 tablespoon lemon juice 2 teaspoons grated lemon rind 2 cups flour 1 cup finely chopped pecans Cream the butter in a large cast-iron cauldron (or mixing bowl). Gradually add the brown sugar, beating well. Add the eggs, lemon juice, and rind, and then beat by hand or with an electric mixer until the mixture is well blended. The next step is to stir in the flour and pecans. Cover the cauldron with a lid, aluminum foil, or plastic wrap, and refrigerate overnight. When ready, shape the dough into one-inch balls and place them about three inches apart on greased cookie sheets. Bake in a 375-degree preheated oven for approximately eight minutes. Remove from the oven and place on wire racks until completely cool. This recipe yields about 36 cookies which can be served at any of the eight Sabbats, as well as at Esbats and all other Witchy get-togethers. (The above "Cauldron Cookies" recipe is from "The Wicca Spellbook: A Witch's Collection of

Wiccan Spells, Potions and Recipes" by Gerina Dunwich, page 167, Citadel Press, Carol Publishing Group Edition, 1995.)

### Granny McCoy's Pumpkin Pie

by Edain McCoy This recipe makes two nine-inch pies. 3 cups Cooked Pumpkin (canned is fine) 1-1/4 cups Evaporated Milk 2-1/2 cups Granulated Sugar 1/2 heaping teaspoon Ground Nutmeg 1/2 scant teaspoon Salt 1/4 rounded teaspoon Allspice 1/2 rounded teaspoon Cinnamon 4 well-beaten Eggs Preheat oven to 375 degrees Fahrenheit. Mix all ingredients thoroughly and pour into two deep, unbaked pie shells. Bake for about 50 minutes, or until a knife comes out of the center clean. (The above "Granny McCoy's Pumpkin Pie" recipe is quoted directly from Edain McCoy's book "The Sabbats: A New Approach to Living the Old Ways", page 32, Llewellyn Publications, 1994.)

### Colcannon

by Edain McCoy Potatoes, harvested from August to October, were a part of the feast in Ireland where they were made into a Samhain [dish](#) known as colcannon. Colcannon is a mashed potato, cabbage, and onion dish still served in Ireland on All Saint's Day. It was an old Irish tradition to hide in it a ring for a bride, a button for a bachelor, a thimble for a spinster, and a coin for wealth, or any other item which local custom decreed in keeping with the idea of the New Year as a time for divination. If you make colcannon with these little objects inside, please exercise caution against choking. (Serves eight) 4 cups Mashed Potatoes 2-1/2 cups Cabbage, cooked and chopped fine 1/2 cup Butter (avoid corn oil margarines as they will not add the needed body and flavor) 1/2 cup Evaporated Milk or Cream 3/4 cup Onion, chopped very fine and sauteed 1/4 teaspoon Salt 1/8 teaspoon White Pepper Saute onions (traditionalists saute in lard or grease, but butter is acceptable). Boil the potatoes and mash them (do not use artificial potato flakes). In a large pan place all of the ingredients except the cabbage and cook over low heat while blending them together. Turn the heat to medium and add the chopped cabbage. The mixture will take on a pale green cast. Keep stirring occasionally until the mixture is warm enough to eat. Lastly drop in the thimble, button, ring, and coin. Stir well and serve. (The above "Colcannon" recipe is quoted directly from Edain McCoy's book "The Sabbats: A New Approach to Living the Old Ways", page 38, Llewellyn Publications, 1994.)

Samhain Oil - Put in soap or anoint candles 3 drops cedarwood 3 drops clove 3 drops frankincense 3 drops patchouli 3 drops rosemary

Add a piece of dried marigold and three dried pumpkin seeds with obsidian, amber, and ruby crystals. This is a light and dark oil that captures all the mystery and ambience of this special night of meditation.

### Samhain Ritual Potpourri

by Gerina Dunwich 45 drops patchouli oil 1 cup oak moss 2 cups dried apple blossoms 2 cups dried heather flowers 1 cup dried and chopped apple peel 1 cup dried pumpkin seeds 1/2 cup dried and chopped mandrake root Mix the patchouli oil with the oak moss, and then add the remaining ingredients. Stir the potpourri well and store in a tightly covered

ceramic or glass container. (The above "Samhain Ritual Potpourri" recipe is from "The Wicca Spellbook: A Witch's Collection of Wiccan Spells, Potions and Recipes" by Gerina Dunwich, page 164, Citadel Press, Carol Publishing Group Edition, 1995.) Oil

For sabbath: See OILS

#### Hecate Incense

by Gerina Dunwich 1/2 teaspoon Dried Bay Leaves 1/2 teaspoon Dried Mint Leaves 1/2 teaspoon dried Thyme pinch of Myrrh Resin pinch of Frankincense Resin 13 drops Cypress Oil 3 drops Camphor Oil Using a mortar and pestle, crush the Bay, Mint, and Thyme until almost powdered. Stir in the Frankincense and Myrrh resins. Add the Cypress and camphor Oils, and mix well. Store in a tightly capped jar and let the mixture age for at least two weeks before using. Burn on a hot charcoal block during your ritual. (The above "Hecate Incense" recipe is from "WiccaCraft: The Modern Witch's Book of Herbs, Magic, and Dreams" by Gerina Dunwich, Citadel Press, Carol Publishing Group Edition, 1995.)

And finally, here are several nice devotional incantations and poems with proper credit given to each author... Enjoy and May Ye Blessed Be!

#### "Samhain Dream"

by Myria/Brighid October 1999 It is Samhain ...The Night of Shadows. The Circle is cast around the fire, And through the darkness, we glance, For the veils are thin, in this sacred night! Ancient voices around us, Whispering old and forgotten songs, While we dance the Spiral Dance, To meet Her. And there She comes, The Lady of the Gate! Power and compassion evolving us, As a dark but comforting wave. Beautiful Queen of the Dark Night! With Her mantle of raven's feathers, And eyes deep with wisdom. Cerridwenn! She opens Her arms, in a welcoming embrace, We feel around us the flow of love, Of Her Eternal Grace. And then we hear Her voice, Melodious and grave, That speaks from inside our soul, As an echo in a cave. Blessed Daughters of My Heart, I hear your prayers from afar. And that is why I came tonight! Do not despair when the times are hard! Do not abandon the Path you found! For time has come for My return, And you, Loved Ones, shall open the way, Singing my name as the ancient bards. I am always with you, do never doubt that! I am the Old and the Young One! I am the Keeper of the Gate! I am the Master of Time! I am the Dark Goddess of Death! I am the Bright Goddess of Dawn! I am The One! I am Cerridwenn!

#### "Hallowmas"

by Rhiannon Cotter At Hallowmas, the veil between the worlds of life and death, conscious and unconscious, grows thin as we celebrate, in darkness, the end of the old year and the coming of the new. Hallowmas is a time of weeding and pruning ourselves under the auspices of our ancestors and guides and of remembering those parts of us lost during the past year. Hallowmas is a time to honor those who have come before us for their knowledge and help on the spirit plane, especially those sacrificed during the Burning Times. But beware, sexual union on Hallowmas can result in the reincarnations.

"An Autumn Chant"

by Karen Bergquist I will dance The dance of dying days And sleeping life. I will dance  
In cold, dead leaves A bending, whirling human flame. I will dance As the Horned God  
rides Across the skies. I will dance To the music of His hounds Running, baying in  
chorus. I will dance With the ghosts of those Gone before. I will dance Between the sleep  
of life And the dream of death. I will dance On Samhain's dusky eye, I will dance.

"Invocation of the Old One"

by Noel-Anne Brennan Ancient Mother Warrior Lady of the Red Desert, Lady of the  
Great North, Mistress of Moonlight, And ice, Mistress of Earth And the changing sky,  
Come to us now. Come to us, Old one, You whose name Is in all things, Come to us now  
And bless us And feel our love.

"Croning Blessing"

by Noel-Anne Brennan We call to you now, Ancient One, From the times before the  
Beginning, from the place before time, Eternal. We call to you, Dark Moon, Mighty One,  
By all your names Spoken and unspoken. Rhea, Mother of Time, Macha, Lady of Power,  
Baba Yaga of the forests, Kali, Dark Mother, Hecate of the Crossroads, Queen of magic.  
Mighty Goddesses and Crones, Bless us And bless the Crones Of our circle, First among  
sisters. Bless them, bless them, bless them, Mighty Ones. We thank you.

A Sample Ritual:

**This Ritual shall be performed during the evening hours, sometime after Sunset. Sweep area, starting in the North and moving deosil, with your magickal broom to cleanse the Circle area and "sweep away" any lingering negative energies. Set up the Quarter candles (North-Green, East-Yellow, South-Red, West-Blue) and/or other items symbolizing the elements at the Four Quarters. Set up your altar as desired, and face it to the North, covering it with the orange-and-black altar cloth. Place all of the items listed below in their proper places upon it. For this ceremony, decorate the altar with photographs, obituaries and other mementos of loved ones who have passed on (Family, Friends and Pets), and whatever else feels right. In addition to your usual tools and props, upon the altar should be: Orange and/or Black Altar Cloth Photographs, Obituaries and other Mementos from Loved Ones (Family, Friends and Pets) who have passed on... Three Candles in Holders for the Triple Goddess (1 White, 1 Red, and 1 Black - placed on the Left side of the Altar) Three Candles in Holders for the Triple God (1 Yellow, 1 Green, and 1 Black - placed on the Right side of the Altar) Cauldron with a Black Candle inside An Apple and a Boline (or other Sharp Knife to cut it with) Food and Drink of your choice for sharing**

**the Feast with the Departed Ones... Incense, Autumnal Blend using any combination of the following, or simply use one alone: Mint, Nutmeg, Sage, Apple, and Heliotrope When all is set up, take a shower or bath for purification and don your ritual robe or other ritual attire. Be sure to wear your magickal jewelry. Sit quietly and meditate for a little while - to ground and center before beginning the Ritual. When you feel ready to begin, play some quiet peaceful music for the ritual.**

**Cast the Circle... Sit quietly meditating within the cast Circle for a little while... When you feel ready, begin by turning to the three candles on the left side of the altar, saying: "I light three candles for the Triple Goddess... ..the Great Lady of Three Aspects." Light the White Candle, saying: "Glorious Maiden, Goddess of youth and new beginnings, dawn, and the planted seed... Light the Red Candle, saying: "Great Mother, Goddess of magic and plenty, love and knowledge." Light the Black Candle, saying: "Dark Crone, wise Goddess of the night, death and rebirth. I welcome the Goddess in all Her forms." Turn to the three candles on the right side of the altar, saying: "I light three candles for the Triple God... ..Great Lord of many faces. Light the Yellow Candle, saying: "Bright Sun King, God of success and plenty..." Light the Green Candle, saying: "Horned God of the Woodlands, God of fertility and growth..." Light the Black Candle, saying: "Dark Lord of the Underworld, God of protection and rest... I welcome the God in all His forms." With the Wand in your power hand, tap the Cauldron five times. Raise your arms over the altar and say: "Dark Goddess, Lord of Death, I ask Your blessings. Lift the Veil for me so that I may greet my Loved Ones who have passed on, Friends, family and pets who have gone ahead into your realms. Let only those who wish me well enter this Circle." Touch the plate (or basket) of food with the Wand, saying: "This is the night of the Feast of the Dead, the night of the wheel-turning year that brings us to the Thin Veil. The gates between the worlds stand open this night. I honor my Loved Ones whose voices come to me on the whispering wind. The Veil is lifted this night so that all may once more rejoice together in fellowship. All those who wish me well, welcome to my Circle As we eat, may we remember the eternal presence of the Gods, and may we remember that what we call death is but a fleeting existence in the cycle of birth, death and rebirth." Place the plate (or basket) of food on the Pentacle. Light the black candle in the Cauldron, say: "I ask all who have gathered here to join me in this feast. This is a time of remembrance of all those gone into the realm of the Dark Mother and the Dark Lord. May I always have good health, prosperity and happiness." Eat a little of the food and drink some of the fruit juice. Anything left after the ritual must be placed outside or buried. Sit silently now and think of family, friends, and pets who have departed this Earth. Pick up and look at the photographs. Savor this time with them. When you feel that you are finished, say: "The Thin Veil has been lifted. My Loved Ones have come to the Feast of the Dead. I thank them for their presences and words of comfort." Pick up the apple and say these words: "Beautiful Maiden, you are the dispenser of the seed of life, Life that awaits, hidden in the Sacred Cauldron. Fruitful Mother, your ripeness of power nurtures the seed Bringing it into existence and helping it grow. Dark Mother, your Magic Cauldron is the well of death and rebirth, An experience each of us undergoes again and again. Let there be no fear in me, for I know your gentleness. Here is the secret symbol of life in death and death in life, the hidden, mystical symbol of the Triple**

Goddess." Cut the apple crosswise to reveal the hidden pentagram in the core. Incline your head toward the altar and say: "My deepest thanks to the Triple Ladies, and to the Triple Lords. May I always walk in peace beside you." Eat part of the apple. Place the remainder outside ( after you have completed your ritual) as an offering to the birds and animals. Turn back to the Goddess candles and say: "The Wheel of the Year has turned, the harvest has come again. I have sown many thought-seeds since last Samhain. Let the good be harvested; Let those that would hinder or harm me be cast aside. The Triple Goddess has covered me with Her gentle hands, guided my steps, heard my desires. For this I give Her honor and love." Turn to the God candles and say: "The Wheel of the Year has turned, the harvest has come again. Once more I stand before the Thin Veil, before the gates that divide the worlds. The Triple God has protected me with His sword, guided my steps, heard my desires. For this I give Him honor and love." Now tap the Pentacle gently with your Wand, saying: "Give me clear knowledge of the path I am to follow. Hear my desires, O Great Ones! Guide me and protect me. Lead me to greater knowledge and fulfillment." Sit in silence while you ask what you need of the Gods. Also listen for spirit guidance that may come from those in the Summerland. When you feel you are finished, say: ""All love and honor to the Great Goddess and the Horned God! Blessed Be!" When you have finished, the time has now come to Release the Circle. Now is the time for meditation and any spellworkings you may need or desire to end your sabbath celebration... Appropriate Spellwork to consider for this turn in the Wheel of the Year is any for protection and neutralizing harm - these are particularly warranted at this time of year, because Samhain is considered to be a good time to boost your confidence and security. If no spellwork is to be done at this time, then proceed with the Cakes and Ale Ceremony, followed by Releasing the Magic Circle.

Please note this ritual is based on the Northern Hemisphere correspondences of elements and their colors, and directions and so on.

## Yule

Yule: the Winter Solstice, Yuletide (Teutonic), Alban Arthan (Caledonii) This sabbath represents the rebirth of light. Here, on the longest night of the year, the Goddess gives birth to the Sun God and hope for new light is reborn. Yule is a time of awakening to new goals and leaving old regrets behind. Yule coincides closely with the Christian Christmas celebration. Christmas was once a movable feast celebrated many different times during the year. The choice of December 25 was made by the Pope Julius I in the fourth century AD because this coincided with the pagan rituals of Winter Solstice, or Return of the Sun. The intent was to replace the pagan celebration with the Christian one.

Yule - Winter Solstice

Yule: the Winter Solstice, Yuletide (Teutonic), Alban Arthan (Caledonii)

December 20 - 23 Northern Hemisphere / June 20 - 23 Southern Hemisphere

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The Christian tradition of a Christmas tree has its origins in the Pagan Yule celebration. Pagan families would bring a live tree into the home so the wood spirits would have a place to keep warm during the cold winter months. Bells were hung in the limbs so you could tell when a spirit was present.

Food and treats were hung on the branches for the spirits to eat and a five-pointed star, the pentagram, symbol of the five elements, was placed atop the tree.

The colors of the season, red and green, also are of Pagan origin, as is the custom of exchanging gifts.

A solar festival, The reindeer stag is also a reminder of the Horned God. You will find that many traditional Christmas decorations have some type of Pagan ancestry or significance that can be added to your Yule holiday. Yule is celebrated by fire and the use of a Yule log. Many enjoy the practice of lighting the Yule Log. If you choose to burn one, select a proper log of oak or pine (never Elder). Carve or chalk upon it a figure of the Sun (a rayed disc) or the Horned God (a horned circle). Set it alight in the fireplace at dusk, on Yule. This is a graphic representation of the rebirth of the God within the sacred fire of the Mother Goddess. As the log burns, visualize the Sun shining within it and think of the coming warmer days. Traditionally, a portion of the Yule Log is saved to be used in lighting next year's log. This piece is kept throughout the year to protect the home.

The Winter Solstice has been celebrated for millennia by cultures and religions all over the world. Many modern pagan religions are descended in spirit from the ancient pre-Christian religions of Europe and the British Isles, and honor the divine as manifest in nature, the turning of the seasons, and the powerfully cyclical nature of life.

Most pagan religions are polytheistic, honoring both male and female deities, which are seen by some as two aspects of one non-gendered god, by others as two separate by complementing beings, and by others as entire pantheons of gods and goddesses.

It is common for the male god(s) to be represented in the sun, the stars, in summer grain, and in the wild animals and places of the earth. The stag is a powerful representation of the male god, who is often called "the horned god."

The Goddess is most often represented in the earth as a planet, the moon, the oceans, and in the domestic animals and the cultivated areas of the earth.

In many pagan traditions the Winter Solstice symbolizes the rebirth of the sun god from his mother, the earth goddess.

The Winter Solstice is only one of eight seasonal holidays celebrated by modern pagans.

One example of a Winter Solstice reading:

This is the night of the Solstice, the longest night of the year. Now darkness triumphs, yet gives way and changes into light. The breath of Nature is suspended: all waits while within the Cauldron, the Dark King is transformed into the infant light. We watch for the coming of Dawn, when the great Mother again gives birth to the Divine child Sun, who is bringer of hope and the promise of summer. This is the stillness behind motion, when time itself stops; the center, which is also the circumference of all. We are awake in the Night. We turn the Wheel to bring the Light. We call the sun from the womb of night.

### Yule Salad

Recipe by Althaea

1/2 bag fresh cranberries

3 lg stalks celery

3-4 large carrots

1 large orange

1 can crushed pineapples

1 cup chopped pecans (or walnuts, your preference)

1 large (or 2 small) box raspberry, or raspberry-cranberry Jello

1/2 cup sugar

1/4 cup water

Open can of pineapples and drain, saving the juice. Put aside. Mix the saved juice from the pineapples and 1 cup of cold water together.

Prepare Jello according to directions, but where the directions call for 2 cups cold water, use the 1 cup cold water/pineapple juice mixture. Before you add the cold mixture to the hot, add the sugar to the hot Jello mixture, and dissolve, then add cold water/pineapple juice mixture, combine well and refrigerate. Be sure to put into a large salad or mixing bowl.

Shred the carrots finely - put aside.

Finely chop celery with a knife or food processor. (I only like the flavor of celery, not the texture, so I use the blender to chop it up very fine)

Chop or crush walnuts

Grate orange peel with fine grater (a cheese grater will do).

Peel orange and clean as much of the pith (the white stuff) away as possible, and section by hand.

In a blender put the cranberries, one handful at a time into the water and chop finely. Add the orange sections and chop more coarsely (using the pulse button on your blender). Add to the Jello mixture. Add all other ingredients to the Jello mixture and mix well.

Refrigerate over night.

Topping for salad:

You may top with whipped cream or Cool Whip, but I love this topping the best, it is a nice accent to the sweetness of the salad.

1 cup sour cream

1 cup real mayonnaise

Blend well and place by the tablespoonful on top of the gelled salad. Enjoy!! Happy Yule!

Joanna L. Davis (aka Althaea)

### Wassail

Recipe by Althaea

1 gallon apple cider

1 fifth Captain Morgan's Spiced Rum

2 sticks cinnamon

1/2 teaspoon whole cloves

1 large cardamom pod, cracked (optional, hard to find sometimes)

1 medium peice of ginger root

A piece of cheese cloth or a coffee filter

Tie all dry ingredients up in the cheese cloth or coffee filter. Put the rum and apple cider in a large pot and bring to a slow boil. Add the dry pouch and simmer for an hour. Serve hot. Enjoy!

Joanna L. Davis (aka Althaea)

### Pagan Wassail

For the Wassail's Baked Apples:

1 dozen cooking apples

1 cup brown sugar

3 tablespoons cinnamon

butter or margarine

3/4 cup boiling water

2 tablespoons sugar

Core apples and place in an 8 X 8 inch baking pan. Mix sugar and cinnamon, fill apples with mixture, dot tops with butter. Add boiling water and sugar to pan and bake at 375 degrees Fahrenheit for 40 to 60 minutes.

For the Wassail:

1 cup water

4 cups sugar

1 tablespoon nutmeg, grated (for luck)

1/2 teaspoon mace

2 teaspoons ginger (to prevent arguments)  
6 whole cloves (to influence people in high places, and for luck)  
1 stick cinnamon (same as cloves)  
6 whole allspice  
1 dozen eggs, separated  
4 bottles sherry  
2 cups brandy

Combine first eight ingredients in a saucepan and boil for 5 minutes. Beat egg whites until stiff. In a separate bowl, beat egg yolks. Fold whites into yolks. Strain spice mixture into egg mixture and stir. Combine sherry and brandy and bring almost to a boil.

Gradually add liquor to spice and egg mixture, stirring rapidly as you do so. Before serving, add baked apples to foaming liquid. Serve in a large cauldron.

(The above recipe for "Pagan Wassail" is directly quoted from Laurie Cabot's book: "Celebrate the Earth: A Year of Holidays in the Pagan Tradition", pages 71-72, a Delta book, published by Dell Publishing, 1994.)

### [Imbolg](#)

Imbolic (Celtic): Oimelc, Festival of **Bride** (pronounced 'Breed'), Festival of Bridgit, Candlemas, Imbolgc Brigantia (Caledonii), Lupercus (Strega) Candlemas is the Christianized name for the holiday, of course. The older Pagan names were Imbolc and Oimelc. 'Imbolc' means, literally, 'in the **belly**' (of the Mother). For in the womb of Mother Earth, hidden from our mundane sight but sensed by a keener vision, there are stirrings. The seed that was planted in her womb at the solstice is quickening and the new year grows.

At the time of Candlemas, the newborn Sun God is seen as a small child nursing from his Mother.

Imbolc - Candlemas

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February 2 Northern Hemisphere / August 1 Southern Hemisphere

Candlemas is the Christianized name for the holiday, of course. The older Pagan names were Imbolc and Oimelc. 'Imbolc' means, literally, 'in the **belly**' (of the Mother). For in the womb of Mother Earth, hidden from our mundane sight but sensed by a keener vision, there are stirrings. The seed that was planted in her womb at the solstice is quickening and the new year grows.

At the time of Candlemas, the newborn Sun God is seen as a small child nursing from his Mother.

The holiday is also called 'Brigit's Day', in honor of the great Irish Goddess Brigit. She was considered a goddess of fire, patroness of smithcraft, poetry and healing. The Roman Catholic Church could not very easily call the Great Goddess of Ireland a demon, so they canonized her instead. Henceforth, she would be 'Saint' Brigit, patron SAINT of smithcraft, poetry, and healing. They 'explained' this by telling the Irish peasants that Brigit was 'really' an early Christian missionary sent to the Emerald Isle.

Today, this holiday is chiefly connected to weather lore. Even our American folk-calendar keeps the tradition of 'Groundhog's Day', a day to predict the coming weather, telling us that if the Groundhog sees his shadow, there will be 'six more weeks' of bad weather. This custom is ancient. An old British rhyme tells us that 'If Candlemas Day be bright and clear, there'll be two winters in the year.'

Actually, all of the cross-quarter days can be used as 'inverse' weather predictors, whereas the quarter-days are used as 'direct' weather predictors. Imbolic involves celebrations of banishing the winter and welcoming the spring. At this phase of the cycle, winter is swept away and new beginnings are nurtured. Some Wiccan groups favor this time of year for initiations into the Craft.

It is traditional at Candlemas to light every lamp in the house for a few minutes in honor of the Sun's rebirth.

The Following is from Kate West

At Imbolc the **spark** of light born at Yule becomes a flame to warm people and the land. Now we see the first signs of spring. The trees are in bud and some flowers (snowdrops for example) begin to blossom. The word 'Imbolc' means 'in the belly', whilst 'Oimelc' means 'ewe's milk'. Both refer to the fact that many ewes are pregnant at this time and in a mild year the first lambs will be born about now. Imbolc is the quickening of the year, the time when the Earth is made pregnant with the promise of summer fruitfulness and the harvest to come.

At Imbolc the Goddess casts aside the robes of Wise One and returns as Maiden, dressed in white. In some groups a Maiden will be chosen and will wear a crown of lights and a white robe or cloak for the ritual. It is worth noting that up until relatively recently, the term 'maiden' was used to denote a female who had not yet given birth to child, so that even an obviously pregnant married woman could be a maiden and take this role in ritual. The God, who was reborn at Yule, is now seen as a young man, full of vigour, and his pursuit of the Maiden starts at this sabbath.

Imbolc is the time when the last of Yule's festive evergreens are removed. In some places it is still traditional to hold on to the (undecorated) Christmas fir until Imbolc, when it is taken and burned on the Imbolc fires. These days few of us can afford to keep the tree in place, especially as our modern forced and treated trees find it hard to keep their needles until January, let alone a whole month later. However, there is a practical alternative. As part of your Imbolc celebrations, take all the Yule and Christmas cards you have been

given and recycle them, either making them into gift tags for the following year or cutting out the pictures to give to a local playgroup.

In ancient Rome this was a festival of Pan and the priests of Pan, called the Luperci, would run through the streets dressed in goatskin cloth whipping the people, especially women, to make them fertile for the coming year.

In many parts of the British Isles you will find wells dedicated to Bride or to the Christian St Bridget. Originally these would have been associated with the Goddess. If you are lucky enough to live near one of these, or able to visit one, look for a nearby tree with scraps of fabric tied to its branches. This will be a 'wishing tree'. Many people, whether Witches, Pagans or otherwise, visit these places to make an offering to the Goddess in the hope of having a wish granted. Such offerings are usually a strip of cloth, but it is not unusual to see necklaces of plaited grasses, small posies of flowers and even a child's shoe tied to a wishing tree. If you do visit such a site and wish to leave an offering, try to make it something which will soon return to the earth - a small circlet of grass plaited whilst thinking about your wish, or a hair from your own head, offered as a form of sacrifice. Look in your local press for notices of well-dressing celebrations, as many of these still take place at this time of year.

### AN IMBOLC RITUAL

This festival is the first rite of spring. The dark of winter is behind us and now the Goddess takes on the robes of the Maiden and the God is seen as a young man.

Find some time and a place where you will be undisturbed. Take a black or dark red candle to represent the Goddess as Wise One and a white one to represent her as Maiden. As with all your rituals, call upon the elements of Air, Fire, Water and Earth as well as the Goddess and the God to be with you.

Light the dark candle and say, 'This light is the light of the Crone, the Wise One who has ruled over the winter months, the resting time'. Spend a few moments thinking of all that has passed since your celebration of Samhain, especially of what you have learned in this time.

Next say, 'Now it is time for the Crone to turn away and become once more the Maiden, Lady of Spring and of promise'. Light the white candle and extinguish the dark one.

Now spend a little time thinking about what you would like to begin in this new season.

Thank the elements and the Goddess and the God for their presence during your rites.

An alternative to this ritual would be to take some ice, a large piece if possible, and, taking it in your strong hand (your right if right handed, your left if left handed), hold it over a bowl and say, 'This represents the Crone, Lady of Winter, of the time when the land is still and resting. But as winter's thaw begins, so the Lady casts off her robes of

stillness and becomes once more the Maiden. Full of movement, like the cool waters of spring, she flows once more to bring life and hope to all the land'.

Once the ice has fully melted, keep the resulting water to put on your favourite plant, either indoors or in the garden. Please wait until the water has reached a reasonable temperature before you do this, otherwise you will freeze the poor thing's roots!

Once again, this ritual should begin by asking the support of the elements, the Goddess and the God, and they should be thanked at the end.

### OTHER WAYS OF MAKING IMBOLC

\* As this is a time of new life and growth, it is appropriate to plant bulbs or flowers or to sow seeds. However, you will need to use your judgement and some local knowledge to decide whether to actually do so at Imbolc or whether to wait a week (or several) until the last frosts have passed. Of course seeds can often be started indoors and planted out a month or so later.

A word of caution here - if you are unlucky and your seedlings or plants fail, try not to read anything 'significant' into this. Unless and until you are an experienced and seasoned gardener, or unless you naturally have 'green fingers' you are quite likely to have a less than impressive success rate the first few times.

If you don't have access to a garden, you can always choose an indoor plant to nurture. Many of the herbs that Witches use in their Magic, as well as their kitchen, will grow quite happily on a window sill. Rosemary and lavender are perhaps the two most useful, as well as having a pleasant scent all year round.

\* If you are lucky enough to live near a suitable tree, choose one to be 'your own'. This is the tree that you will watch to mark the seasons. Observe its cycles of growth and fruitfulness, the way it reacts to the seasons. By doing this you will have a natural link to the Wheel of the Year. It is better to choose a tree which does shed its leaves in winter rather than an evergreen, as the cycles of the latter can be very difficult to see. There are many trees which have particular significance to Witches; oak, ash, hawthorn, elder, willow, rowan and many others. If your tree is in your own garden or in an accessible place, then you will be able to visit it and even meditate under it whenever you please. You may even find that this is the tree which gives you the wood for your wand.

### The Simple Facts:

Candlemas: Imbolic (Celtic), Imbolgc Brigantia (Caledonii), Lupercus (Strega)  
Candlemas involves celebrations of banishing the winter and welcoming the spring. Light a candle in each room of the house or turn on all the lights for a moment or two to welcome back the Sun. Imbolc is a celebration of the end of winter and the return of the light.

At the time of Candlemas, the newborn Sun God is seen as a small child nursing from his

Mother.

At this phase of the cycle, winter is swept away and new beginnings are nurtured. Some Wiccan groups favor this time of year for initiations into the Craft. It is traditional at Candlemas to light every lamp in the house for a few minutes in honor of the Sun's rebirth.

The Goddess becomes the "Maiden" again as the wheel turns toward Spring. It is a celebration of the coming Spring and the new life it represents

Imbolc (pronounced "IM-bulk", "IM mol'g" or "EM-bowl/k") is one of the Greater Wiccan Sabbats and is usually celebrated on February 2nd. In the Celtic tradition it is celebrated on February 1st or the first Full Moon in Aquarius. Other names Imbolc are known by include Imbolg, Imbolic (Celtic), Imbolgc Brigantia (Caledonii Tradition, or the Druids), Candlelaria (Mexican Craft), Disting (Teutonic Tradition - celebrated on February 14th) Candlemas (some Pagan Traditions and/or individuals prefer this name), the Feast of Candlemas and St. Bridget's Day (Christian), Oimelc, Brigid's Day, Lupercus (Strega), the Feast of Lights, the Feast of the Virgin, the Snowdrop Festival, or the Festival of Lights. The name "Imbolc" or "Oimelc", which is derived from Gaelic, means "ewe's milk" after the lactating sheep that are feeding their first born lambs of the new season at this time of year. (Images to the left and below are by Anthony Meadows and from 1998 and 1999 Witches' Calendars. Click on either image to go directly to Llewellyn's Web Site.)

This sabbath is a time of cleansing and newborn lambs, a good time for the Blessing of seeds. It is a festival of the Maiden in preparation for growth and renewal. Imbolc is a time to honor the Virgin Goddesses, along with the first signs of returning life in a frozen Winterland. In many places, the crocus flower is one of the first to show itself popping up through the snow, and so it is also a symbol of this sabbath. Candlemas is a Festival of Light and is therefore celebrated by the use of many candles.

Symbolically, many Pagans choose to represent Imbolc by the use of Candle Wheels, Grain Dollies, and Sun Wheels - these may be used in ritual or simply as decoration. Candle Wheels are generally round decorated "crowns" made of straw or some type of natural woven substance which is ringed with either eight or thirteen red, pink or white candles and decorated with colored ribbons. In many Imbolc rituals, it is traditional for the High Priestess or the Maiden to wear this "crown" during the ritual at some point.

Grain Dollies can be made many different ways, and need not take on human shape unless you desire. They are made of wheat or sheaves of other grains such as straw, corn or barley. The sheaves are formed into some semblance of a "dolly" by folding, tucking and tying here and there. They can then be "dressed" in white cotton or satin and lace to represent the bride. You may even choose to create a "bed" (from a basket usually) for your grain dolly, commonly called a "Bride's Bed". There are many Pagan books available on how to create Candle Wheels, Grain Dollies, and Sun Wheels. Please refer to them for further instructions on making these decorations. Imbolc is also represented by burrowing animals, and the bride. Some other altar decorations may include a besom (Witch's broom) to symbolize the sweeping out of the old, a sprig of evergreen, or a small Goddess statue representing Her in the Maiden aspect.

Imbolc can be symbolically represented by a dish of snow, evergreens and/or candles. Ritually, you may choose to light and hold candles (symbol of light) within the Circle.

You may also want to place a wheel symbol upon the Altar. It is traditional upon Imbolc, at sunset or just after ritual, to light every lamp in the house --- if only for a few moments. Or, light candles in each room in honor of the Sun's rebirth. Alternately, light a kerosene lamp with a red chimney and place in a prominent part of the home or in a window. If snow lies on the ground, walk in it for a moment, recalling the warmth of Summer. With your projective hand, trace an image of the Sun on the snow. Other Pagan activities may include the gathering of stones and the searching for signs of Spring. It is considered taboo to cut or pick plants at this time.

Appropriate Deities for Imbolc include all Virgin/Maiden Goddesses, all Fire/Flame Gods and Goddesses, and Gods and Goddesses represented as Children. Some Imbolc Deities to mention by name include Brigid, Aradia, Anu, Arianrhod, Athena, Branwen, Inanna, Selene, Gaia, Februa, Februus, Pax, Cupid, Eros, and Diancecht. Key actions to keep in mind during this time in the Wheel of the Year include planning and preparing for the times to come. Spellwork for fertility and protection are appropriate, as well as those to help one define and focus on spiritual and physical desires for the future. Imbolc is a good time to get your life in order - whether physically, mentally, spiritually, emotionally, or all of the above. Make plans, organize, clean out drawers and closets to help create a refreshing sense of bringing in the new and clearing out the old. Preparing yourself and your home now will help to allow you to take full advantage of the wonder and freedom that Springtime will bring.

The most common colors associated with Imbolc are white, yellow, and pink. However, light blue, light green, red and brown are also appropriate colors for this sabbath. Altar candles should be white, red, pink and/or brown. Stones to use during the Imbolc celebration are turquoise, amethyst, garnet and onyx. Animals associated with Imbolc include robins, sheep, lambs, deer, and burrowing animals like badgers and groundhogs.

Mythical beasts associated with Imbolc are the phoenix, dragons and other types of firebirds. Plants and herbs associated with Imbolc are evergreens and willow trees, rosemary, angelica, basil, bay, benzoin, heather, myrrh, clover, dill, and all yellow flowers. For Imbolc incense, you could make a blend from any of the following scents or simply choose one: basil, myrrh, frankincense, wisteria, jasmine, camphor, cinnamon, and lotus.

Foods appropriate to eat on this day include those that represent growth, such as seeds (pumpkin, sesame, sunflower) as well as poppy seed breads, muffins, and cakes. Also quite befitting are foods from the dairy, since Imbolc marks the festival of calving. Sour cream dishes are fine. Appropriate meat dishes should contain poultry, pork, or lamb.

Spicy and full-bodied foods in honor of the Sun are equally attuned. Curries and all dishes made with peppers, onions, leeks, shallots, garlic or chives are appropriate. Spiced wines, herbal teas, honey, and dishes containing raisins --- all foods symbolic of the Sun - -- are also traditional.

May you all enjoy the Blessings of the Imbolc sabbath and all that is represented at this time of year.

The following "Renewal" is written by a  
cherished friend of mine...

## "Renewal"

by Mayfair Lightwind

Each year, we celebrate February 2nd around the world. We call it Brigid, Candlemas, Imbolc, St. Brigid's Day, and yes, of course, Groundhog's Day. Why do we celebrate on February 2nd? Is it like President's Day - providing a nice day for state and federal workers to stay at home? Not really... Brigid has been celebrated for many thousands of years. It is the day on which we recognize and honor the awakening of the maiden aspect of the Goddess.

Some of us celebrate the holiday as Brigid, in honor of Brigid who was a Celtic Goddess of poetry, healing, fire and smith craft. In years past, the people of the British Isles would build a nice fire in their hearth, light torches and candles, and celebrate Brigid. What were they celebrating? The Maiden aspect of the Goddess awakes or returns from the underworld. At Winter Solstice she was impregnated with Spring. She sleeps until Brigid and returns, bringing Spring and renewal for the earth with her. The other names for this holiday are just different names for the same celebration.

Some may ask what this really has to do with us? We see that some of the animal kingdom hibernates through the dark time of the year. We tend to follow the same cycle. During the dark time of the year we retreat within ourselves. We focus internally. We stay inside our homes in the warmth and think about what is upcoming for us. We may not even recognize it. We may not even think about it consciously, but subconsciously we are very much aware of it. We are very much a part of the spiral of birth, death, and rebirth throughout the year. We are interconnected with the earth and all that is on it. You have likely heard the old expression "Spring Fever" many times before. This is simply our anticipation of Spring's return, when we can go out and live a full life upon the earth once more.

Often if we look at our ancestors and the history, we can find the answers to many of our questions. I hope that everyone has a beautiful Brigid and remember... Spring is just around the corner.

And now here is a nice little excerpt for Candlemas  
from The Witches' Almanac

### Candlemas Custom

At nightfall on Candlemas Eve (February 1) an ancient tradition is observed by witches. Every candle in the covenstead glows with living fire to encourage the swift return of the sun and the spring season. The holiday has a deeper significance too, for it is the prelude to an interval of purification. This is the time of year to eliminate from one's life all that encumbers --- from old clothes to worn-out dreams. Just as candles illuminate the darkness, a witch seeks to penetrate the hidden recesses of the mind and heart in order to greet the coming season with a clear horizon in view.

Alchemists described the climactic day of an experiment, when baser metals were to be

transmuted into gold, as "a day of projection". Candlemas marks for us a period of projection, from February 2 to March 21, during which a personal transformation takes place.

Mundane matters such as settling debts, returning borrowed items, and catching up on correspondence are attended to during early February. A systematic clearing out of drawers, cabinets and closets eliminates unnecessary articles which accumulate over a year's time. Appraise all your possessions to determine what should be discarded or passed on. This stage of Candlemas Custom subtly increases the power of decision and prepares us to examine the quality of our individual lives.

(The above Candlemas Custom is quoted direct from The Witches' Almanac, page 36, Spring 1993 to Spring 1994 edition, prepared and edited by Elizabeth Pepper and John Wilcock, Published by Pentacle Press, 1993.)

Next I will list several recipes appropriate  
for the Imbolc turn in the Wheel of the Year.  
I have gathered these from various places, noted on each...

#### Basic Dessert Crepes

Dessert crepes are delectable, light and tender, and despite their bad press as a fussy food, they are simple to prepare. If you can make ordinary breakfast pancakes, you can make crepes. But they do need to be prepared in a heavy iron pan. Special crepe pans differ from skillets only in that the sides are lower and more slanty; if you don't have a special crepe pan, any small, heavy skillet will do.

7/8 cup Flour  
1 tablespoon Sugar  
3 Eggs  
2 tablespoons Melted Butter  
2 tablespoons Cognac  
1 teaspoon Vanilla  
1/8 teaspoon Salt  
About 1 1/2 cups Milk

Sift dry ingredients and add eggs one at a time, mixing well, until there are no lumps; a mixer at low speed does this well. Add melted butter and flavorings. Gradually stir in milk and mix until batter is consistency of light cream. Let batter rest 1 or 2 hours. Heat a heavy 6-inch pan well and butter it. Pour in about 1 1/2 tablespoons batter and tip the pan so that it covers the entire bottom. Pour any excess batter back into the bowl. Cook crepe until it shakes loose from bottom of pan. Turn with fingers or spatula and brown lightly on reverse side. (Crepes may be kept for several days in the refrigerator or for a month in the freezer.)

You may simply squeeze fresh orange juice over the crepe, add a sprinkle of sugar and roll it up. Or for a more elaborate treat:

Crepes Suzette

Cream 1 cup butter with 1 cup confectioner's sugar. Add the grated rind of 3 oranges, the juice of 1 1/2 oranges, and 5 tablespoons Grand Mariner or other brandy. Melt over low heat in a skillet or chafing dish. Fold crepes in quarters and add a few at a time to the pan.

Heat very slowly, spooning the sauce over them until well saturated. Remove to a heatproof platter and keep warm until all are done. Pour the sauce in the pan over the crepes, add 1/4 cup warm brandy, ignite and serve.

(The above Basic Dessert Crepes and Crepes Suzette are quoted directly from The Witches' Almanac, page 38, Spring 1995 to Spring 1996 edition, prepared and edited by Elizabeth Pepper and John Wilcock, Published by Pentacle Press, 1995.)

### Imbolc Incense

by Scott Cunningham  
3 parts Frankincense  
2 parts Dragon's Blood  
1/2 part Red Sandalwood  
1 part Cinnamon  
a few drops Red Wine

To this mixture add a pinch of the first flower (dry it first) that is available in your area at the time of Imbolc (February 1st). Burn during Wiccan ceremonies on Imbolc, or simply to attune with the symbolic rebirth of the Sun --- the fading of winter and the promise of Spring.

(The above recipe for Imbolc Incense is directly quoted from Scott Cunningham's book: The Complete Book of Incense, Oils & Brews, page 72, Llewellyn Publications, 1992.)  
Oil For sabbath: See OILS

### Candlemas Ritual Potpourri

by Gerina Dunwich

A small cauldron filled with homemade potpourri can be used as a fragrant altar decoration, burned (outdoors) as an offering to the old gods during or after a sabbath celebration, or wrapped in decorative paper and ribbons and given to a Wiccan sister or brother as a sabbath gift.

45 drops Myrrh Oil  
1 cup Oak Moss  
2 cups Dried Heather Flowers  
2 cups Dried Wisteria  
1 cup Dried Yellow Tulip Petals  
1/2 cup Dried Basil  
1/2 cup Dried and Chopped Bay Leaves

Mix the myrrh oil with the oak moss, and then add the remaining ingredients. Stir the potpourri well and then store in a tightly covered ceramic or glass container.

(The above recipe for Candlemas Ritual Potpourri is directly quoted from Gerina Dunwich's book:  
The Wicca Spellbook: A Witch's Collection of Wiccan Spells, Potions and Recipes",  
page 161,  
A Citadel Press Book, Carol Publishing Group, 1994/1995.)

Imbolc Oil - Put in soap or anoint candles  
5 drops frankincense  
5 drops rosemary  
3 drops cinnamon  
2 drops sandalwood

Add a piece of rowan and a small hematite, garnet, and clear quartz crystal. A spicy, sunny scent for awakening the earth.

#### Candlemas Crescent Cakes

by Gerina Dunwich  
1 1/4 cups Flour  
3/4 cup Sugar  
1 cup Finely Ground Almonds  
3 drops Almond Extract  
1/2 cup Butter or Margarine, softened  
1 tablespoon Honey  
1 Egg Yolk

In a large mixing bowl, combine the first four ingredients. Add the butter, honey and egg yolk and mix together well. Cover with aluminum foil or plastic wrap, and then chill for 1 1/2 to 2 hours in the refrigerator.

When ready, pinch off pieces of the dough (about the size of plums) and shape them into crescents.

Place the crescents on a well-greased cookie sheet and bake in a 325-degree preheated oven for approximately 20 minutes. (This recipe yields about one dozen Candlemas Crescent Cakes.)

(The above recipe for Candlemas Crescent Cakes is directly quoted from Gerina Dunwich's book:  
The Wicca Spellbook: A Witch's Collection of Wiccan Spells, Potions and Recipes, page 166,  
A Citadel Press Book, Carol Publishing Group, 1994/1995.)

Imbolc Salsa

by Scott Cunningham  
2 very large, very ripe Tomatoes  
1 small Onion  
1 to 2 canned Seranno Chilies  
1 tablespoon Cilantro (fresh Coriander leaves), finely chopped  
Salt and Pepper to taste  
A dash Sugar

Peel and finely chop the tomatoes. Finely chop the onion. Remove seeds from chili pepper(s) and finely chop. (WARNING: Two will make this quite hot.) Place the first four ingredients into a bowl, season to taste, and let sit, refrigerated, for several hours. Serve cold with tortilla chips. (Serve with chili [vegetarian or con carne], beans and rice.)

(The above Imbolc Salsa recipe by Scott Cunningham is quoted directly from  
Llewellyn's 1993 Magical Almanac, pages 90-91,  
Llewellyn Worldwide Publications, 1992.)

And finally, here are some words of advice, a rhyme, along with a few nice devotional  
incantations/poems  
with proper credit given to each author...  
Enjoy and May You Blessed Be!

### Candlemas

by Rhiannon Cotter

Candlemas is a celebration of beginnings, initiations, saintings, and circle starting. Deep in the cold of Winter, thoughts of life begin to stir. Reflection has chosen the seeds of new works to be accomplished in the coming year. The Goddess reigns supreme as that internal reflection begins the transition to external actions. Now is the time when wants and needs are expressed. But beware, wishes expressed on Candlemas have a way of coming to past. Be sure you wish for what you truly want.

This is a nice little rhyme that ties Candlemas/Imbolc to Groundhog's Day...

"If Candlemas Day be fair and bright,  
Winter will have another flight;  
If on Candlemas Day be shower and rain,  
Winter is gone, and will not come again."

Alternately...

"If the sun shines bright on Candlemas Day,  
The half of the winter's not yet away."

\*\*Author+Unknown\*\*

## Bright Poet Queen

by Cerderaff

Spirit of Earth, Spirit of Air, Water and Flame come to us as we share.  
Bright Poet Queen, we seek your advice - Brigid return from the kingdom of ice.  
The Imbolc flame burn higher and higher - Brigid our mother, the goddess of fire.  
We drink the milk and light every light - Brigid please come to our home on this night!

## Invocation to Brid, Celtic Triple Goddess

by Dettie Em Freefoot

Brid, I call you.  
Oh, Bright One! I call you.  
Goddess of Fire, Healing, and Inspiration, Hear my cry.  
Help me stand strong like the Rowan, that I may become your Brigand and rise up  
against the darkness.  
Oh, Bright Arrow! Guide my judgment, protect me in my wanderings.  
I will remember always --- Brigantia.

## Celtic Goddesses of Old

by J. Arachne

Brigid smiles upon the land "The Bright One" She is called The Sun and Fire are of Her,  
This Goddess from days of old.  
A Banshee's cry is heard at night, telling who might die, Branwen graces us with love,  
and Rhiannon grants us joy. And Cerridwen the wise old sow, grants fertility.  
Each Goddess of the Ancient Path, both Maiden and the Crone, grant wishes, love, and  
laughter still, the Ones from days of old.

## The Imbolc Love Necklace Spell

by Silver RavenWolf

Ancient mystery, magic night  
Cut pink rosebuds by fireside bright.  
Thread of white, a needle sharp  
Candle red to stay the dark.  
Place all upon the altar stone  
Consecrate from witches bones.  
Cast a circle from outstretched hand  
Call the quarters, make it grand.

Elements are good, and angels too  
Universal love can be their cue.  
Banish winter, out, out, out  
Raise your staff, turn thrice about.  
Throw Yule greens in the fire,  
Dance to bring in Spring's desire.  
Dress the dolly, corn she be  
The harvest **bride** from last year's seed.  
String the rose buds, one by one  
Circle and tie when you are done.  
Empower it now, hold it high  
Ask the Gods to bring love nigh.  
Raise your energy, bright and strong  
Hum a tune of loving song.  
Release your power, quickly please  
Ground and center, feel at ease.  
Dismiss your quarters, circle down  
Open the space with a rapping sound.  
In the morning, when the sun doth rise  
Place the dolly under new day skies.  
Leave her there, without the gown  
To summon prosperity all year round.  
When Autumn chill doth **kiss** your cheek  
Return the doll to the ground or creek.  
Save the necklace, keep it close  
Give it to whom you love the most.  
Kiss them once upon the lips  
Tell them it's an Imbolc gift.

A sample ritual:

This Ritual should be performed at dawn or midmorning, or it can be done at dusk.  
Sweep area, starting in the North and moving deosil, with your magickal broom to cleanse the Circle area and "sweep away" any lingering negative energies. Set up the Quarter candles (North-Green, East-Yellow, South-Red, West-Blue) and/or other items symbolizing the elements at the Four Quarters. Set up your altar as desired, and face it to the North, covering it with a white, red or brown altar cloth. For this ceremony, decorate the altar with white flowers (silk are acceptable), many white candles (as many as you can comfortably fit on your altar - up to 13) or a Candle Wheel, and anything else that feels right. You will also need a Grain Dolly/Corn Dolly dressed as a bride, a Bride's Bed, a Priapic Wand and some acorns or other nuts. Place the Cauldron in the center, with a White candle to the left side of the Cauldron and a Green candle to the right.

Along with your usual ritual tools and items, have upon the altar:  
White, Red or Brown Altar Cloth

Many White Candles (up to 13, in holders) and/or a Candle Wheel

Grain Dolly/Corn Dolly - dressed as a Bride (to represent Brigid)

A Bride's Bed (a Basket will suffice)

Priapic Wand (acorn-tipped) and some Acorns (or other nuts)

White Flowers (in a Vase, silk are acceptable)

Cauldron - with a White Candle placed to the Left side (in holder)  
and a Green Candle to the Right side (in holder)

Imbolc Incense - blends of Frankincense, Myrrh, Jasmine, Camphor, Cinnamon or Lotus  
When all is set up, take a shower or bath for purification and don your Ritual Robe or other Ritual attire. Be sure to wear your Magickal jewelry, if you have any. Sit quietly and meditate for a little while - to ground and center. When you feel ready to begin, play some quiet peaceful music for the Ritual.

Cast the Circle... In addition to the God and Goddess candles, light the Candle Wheel. Keep all the other candles out until the appropriate time. Also have the Grain Dolly lying in the Bride's Bed (basket) with the Priapic Wand and the acorns nearby. Sit quietly meditating within the cast Circle for a little while... When you feel ready, begin your ceremony with these words:

"Blessed be this season of Imbolc,  
Blessed be the Goddess, waiting Bride of the returning Sun God.  
Mother Earth stirs from Her long slumber.  
The fields and forests hear Her whisper to awaken.  
The creatures of Her realms answer Her summons.  
Everything waits in anticipation for Spring."  
Tap the altar gently, three times with your Wand, and say:  
"This is the Festival of the Maiden  
Who gives to all the breath of life.  
This is a time of waxing light and receding darkness.  
This is the season of purification, a renewing of life.  
This is the time of the quickening.  
At this time and in this place between the worlds,  
I come into the presence of the Lord and the Lady  
that I may gain wise and truthful counsel."

Now comes a time of silent meditation while you ask the God and Goddess for  
inspiration and guidance for the future...

When you feel ready, tap the altar again gently with the Wand, three times and say:  
"O Ancient Ones,

I know my life's path is within Your keeping.  
 Only with Your help and guidance can I hope to avoid any pitfalls  
 and reach my destination safely."

Light the White Candle on the left side of the Cauldron and say these words:  
 "I salute the glorious Maiden Goddess,  
 Preparer of new life out of darkness.  
 This is Her Season of the Wheel of the Year  
 when She spreads Her blessings over the land."

Light the Green Candle on the right side of the Cauldron and say these words:  
 "Behold, the Lord of the Forests  
 caresses the dreaming Earth.  
 As there is a renewal within the plants and animals,  
 so shall there be renewal in my life also."

Take up your athame and touch the tip of it to the heart of the Grain Dolly, and say:  
 "Groom of Heaven and Earth,  
 come now to claim your waiting Bride."

Kneel before the altar, and using the Candle Wheel, light all of the many White Candles  
 that are around you. This symbolizes the young Goddess turning the Wheel of the Year  
 back to Spring. Then say:  
 "From this union comes the Light of the World.  
 Be fruitful, oh Bride,  
 and turn our Earth gently again to Spring."

Toss the acorns into the Bed with the Bride. (The nuts are a fertility symbol and are  
 meant to seal the words you have just spoken.) Then gently lay the Priapic Wand across  
 the Grain Dolly, forming an "X", and as you do, saying:  
 "Blessed be the Sun God, coming back to us this day."

Lift the Candle Wheel and carry it clockwise around the Circle with you at least three  
 times, to symbolize the coming of the Light.

Sit and quietly reflect or meditate on the meaning of this sabbath to you. When you feel  
 ready, continue by placing the beverage-filled Chalice upon the Pentacle for a few  
 moments, then lift it high, saying:  
 "O Great Triple Goddess  
 and Great Horned God,  
 Make my life fertile with insight,  
 good health, prosperity, and magickal power.  
 Honor to Thee, O Ancient Ones!  
 Merry meet and merry part and Merry meet again.  
 So Mote It Be!"

Drink from the Chalice, pour a Libation to the Lord and the Lady and save some to be put  
 outside for the little people. When you are finished, proceed with the Cakes and Ale  
 Ceremony. followed by Releasing the Circle in your usual manner.

Please note this ritual is based on the Northern Hemisphere correspondences of elements  
 and their colors, and directions and so on.

## Ostara

Ostara: Oestre, Easter, the Spring Equinox, Vernal (Spring) Equinox, Alban Eiler (Caledonii). Traditionally March 21st  
The Spring Equinox is the point of equilibrium - and it celebrates the arrival of Spring, when light and darkness are in balance but the light is growing stronger. The forces of male and female are also in balance.  
Ostara - Spring Equinox

Ostara: Oestre, Easter, the Spring Equinox, Vernal (Spring) Equinox, Alban Eiler (Caledonii).

March 20 - 23 Northern Hemisphere / September 20 - 23 Southern Hemisphere

Traditionally March 21st

The Spring Equinox is the point of equilibrium - and it celebrates the arrival of Spring, when light and darkness are in balance but the light is growing stronger. The forces of male and female are also in balance.

The Easter Bunny also is of Pagan origin, as are baskets of flowers.

A traditional Vernal Equinox pastime: go to a field and randomly collect wildflowers (thank the flowers for their sacrifice before picking them). Or, buy some from a florist, taking one or two of those that appeal to you. Then bring them home and divine their Magickal meanings by the use of books, your own intuition, a pendulum or by other means. The flowers you've chosen reveal your inner thoughts and emotions.

Cultivating herb gardens is also a fine Ostara project . This is the time to free yourself from anything in the past that is holding you back.

The Following is from Kate West

It is no coincidence that the name for this sabbath sounds similar to the word 'Easter'. Eostre, or Ostara, is an Anglo-Saxon Dawn Goddess whose symbols are the egg and the hare. She, in turn, is the European version of the Goddess Ishtar or Astarte, whose worship dates back thousands of years and is certainly pre-Christian. Eostre also lives on in our medical language in the words 'oestrous' (the sexual impulse in female animals) and 'oestrogen' (a female hormone). Today, Ostara is celebrated as a spring festival. Although the Goddess put on the robes of Maiden at Imbolg, here she is seen as truly embodying the spirit of spring. By this time we can see all around us the awakened land, the leaves on the trees, the flowers and the first shoots of corn.

Oestara is also the Spring Equinox, a time of balance when day and night are equal. As with the other Equinox and the Solstices, the date of this festival may move slightly from

year to year, but many will choose to celebrate it on 21 March. In keeping with the balance of the Equinox, Oestara is a time when we seek balance within ourselves. It is a time for throwing out the old and taking on the new. We rid ourselves of those things which are no longer necessary - old habits, thoughts and feelings - and take on new ideas and thoughts. This does not mean that you use this festival as a time for berating yourself about your 'bad' points, but rather that you should seek to find a balance through which you can accept yourself for what you are.

There is some debate as to whether Oestara or Imbolg was the traditional time of spring cleaning, but certainly the casting out of the old would seem to be in sympathy with the spirit of this festival and the increased daylight at this time encourages a good clean out around the home.

### AN OESTARA RITUAL

The main points of this sabbath are those of balance and of spring.

This ritual is best performed outdoors. In advance you will need to collect a small handful of old leaves and write on each something that you would like to be rid of. Also take a small number of seeds or seedlings (if these seedlings come from the seeds you planted at Imbolg, so much the better), one for each new thing that you wish to attain.

Silently ask the elements, the Goddess and the God to be with you, then when you are ready, dig a hole large enough to give **space** to the seedlings you wish to grow and place the dead leaves into it. Say, 'Lord and Lady of this time of balance, these are the things I wish to be rid of. As these leaves wither and rot, may I let go of those things that might hold me back'.

Next place one or two seedlings on top of the leaves. Say, 'Lord and Lady, these are the things which I wish to attain in the coming season. Let them grow strong and true from the remains of the old'.

As before, thank the elements, the Goddess and the God.

Remember that for ritual to work, you should give more thought to your preparations than the time you actually spend performing the ritual. In this case, that preparation includes carefully choosing the things you wish to leave behind and the things you wish to take on. On a more practical level, it will also include selecting plants appropriate to your area and climate outside, as well as a suitable place to plant them. If you cannot perform your ritual outside, then you can either scale down everything and work with a single plant pot or you can dedicate your leaves and plant indoors and go out to plant them at a later date.

### OTHER WAYS OF MARKING OESTARA

\* Celebrate the arrival of spring with flowers. Bring them into your own home and, in keeping with the theme of balance, give them to others. You do not have to spend a lot of money - one or two blooms given for no other reason than 'spring is here' can often bring a smile to even the most gloomy face.

\* Do a bit of 'personal housekeeping'. We live in an age where guilt is more often encouraged than pride, where we are encouraged to dwell upon our 'negative' points and habits. This is not the way of the Witch. As Witches we must learn to be as honest about our plus points as society would like us to be about our minuses.

Advertising, probably the most pervasive kind of propaganda, encourages us to think of ourselves as 'less than perfect' unless we look and dress like the people in the adverts and possess all the things that the advertisers would like us to spend money on. It is worth bearing in mind that if we truly needed these products then there would be no need to put them into commercials!

However, to return to the 'personal housekeeping', write a list of 20 of your plus points, things you are good at, and 20 minus points, things you would like to improve. Try not to be influenced by stereotypes - many female Witches include 'outspoken' on their list of negatives, while males will describe the same quality as positive! If you absolutely must include your physical attributes on the minus list, then make sure that these are things which you can sensibly expect to change, but don't fall into the advertisers' trap. From the perspective of the Witch it is far more important that you should come to terms with the person that you are, rather than worry about the way people see you.

One of the first tasks of the Witch is to understand and accept themselves, with all their good and bad points, because it is only when you understand yourself that you will be in a position to understand others, and therein lies a good portion of Witches' Magic.

Start to learn about some of the plants and herbs which have been traditionally used as remedies. A basic knowledge of herbs is part of the heritage of the Witch.

#### The Simple Facts

Ostara: Vernal (Spring) Equinox, Alban Eiler (Caledonii)

The Spring Equinox is the point of equilibrium - the balance is suspended just before spring bursts forth from winter.

Half fill a bowl with water and place a selection of flowers into it for display in a prominent position in your home.

The night and day are of equal length at the equinox, and Ostara is a festival of balance and fertility.

It is a celebration of birth and new life.

A day when death has no power over the living.

This was the time of the official return of the young Goddess after her Winter hibernation. It is believed that the Goddess and young God consummated their love.

From this the Goddess became pregnant with the God to be reborn at Yule.

The God and Goddess are young children at play and holiday festivals use brightly colored eggs to represent the child within.

The Easter Bunny also is of Pagan origin, as are baskets of flowers.

Traditionally, Ostara is a time for collecting wildflowers, walking in nature's beauty and cultivating herb gardens.

This is the time to free yourself from anything in the past that is holding you back.

Ostara (pronounced "O-STAR-ah") is one of the Lesser Wiccan Sabbats and is celebrated on the Spring Equinox, most often March 21st, but varies somewhat from the 20th to the 23rd. The variance, as with all Solar festivals, is due to the differences between the actual astronomical event and our calendar, so be sure to check the calendar each year.

Other names this sabbath is also called by are the Vernal Equinox or the Spring Equinox, Oestara, Eostre's Day, Rite of Eostre, Equinozio della Primavera (Aridian Strega), Alban Eiber (Caledonii Tradition or the Druids), Bacchanalia, Festival of the Trees, and Lady Day. Christians celebrate their holiday - Easter - near this same time and it is based on basically the same principles as ours in the Old Religion. Easter is actually determined in a very Pagan manner... it is always the first Sunday after the first Full Moon after the

Spring Equinox. (Images to the left and below are by Anthony Meadows and from Llewellyn's 1998 and 1999 Witches' Calendars. Click on either image to go directly to Llewellyn's Web Site.)

This sabbath is a time to celebrate the arrival of Spring, when light and darkness are in balance but the light is growing stronger. The forces of masculine energy and feminine energy are also in balance and this day marks paves the way for the coming lushness of

Summer. Ostara is a time for the celebration of fertility and balance, a time when all elements within and without us are brought into harmony. A time of new life and rebirth, as well as the end of Winter.

Symbols used to represent Ostara include the egg (for fertility and reproduction) and the hare (for rebirth and resurrection), the New Moon, butterflies and cocoons. Symbolically, many Pagans choose to represent Ostara by the planting of seeds, potted plants, ringing bells, lighting new fires at sunrise, either in the fireplace (if the weather us still cold enough), in the the cauldron, or light a balefire (if outdoors). I always give myself a gift of a newly potted plant or take a seed and plant it within my cast Circle. Ritually, a fire may be lit in the cauldron during (not before) the rite itself. You may want to decorate your altar with a colorful bouquet of Spring wildflowers. Other traditional activities include working on magickal gardens and practicing all forms of herbal **work** --- magickal, artistic, medicinal, culinary, and cosmetic.

Here is a traditional Vernal Equinox pastime according to Scott Cunningham: go to a field and randomly collect wildflowers. Thank the flowers for their sacrifice before picking them and it is also best to leave an offering to the plant and/or the Earth for taking the flowers, such as some milk and honey, a small crystal or even a coin. Or, buy some from a florist, taking one or two of those that appeal to you. Then bring them home and divine their magickal meanings by the use of books, your own intuition, a pendulum

or by other means. The flowers you've chosen reveal your inner thoughts and emotions. A particular suggestion from Scott Cunningham that I really enjoy each year is to do the following... at this time in the turn of the Wheel of the Year, when all things are green and renewed life is all around us, it is a very good idea to plan a walk (or a ride) through gardens, a park, woodlands, forest and other green places. This is not simply for **exercise**, and you should be on no other mission. It isn't even just an appreciation of Nature. You should make your walk celebratory, a ritual for Nature itself. Other Pagan activities may include the planting of your herb and/or vegetable garden.

Another very popular Ostara activity is decorating and coloring or dying hard-boiled eggs - or other eggs such as wooden or paper mache (I call them "Ostara Eggs"), and drawing Pagan and magickal symbols on the colored eggs. You could then choose to either keep the eggs, bury them in the Earth or cast them into a fire as offerings to the Goddess - the choice is yours. If I use hard-boiled eggs, I usually bury them in the Earth when the ritual is over, but - alternately - here is my personal choice... I usually make my eggs from the paper mache ones (the cost factor comes in to play here, they are a LOT cheaper than the wooden ones, but the wooden ones are much smoother). I buy them at the local craft store (such as Hobby Lobby). These eggs can be reused next year and you can even add new ones to the old, if you like. The first thing I do is paint them each a different color - whatever shade strikes me - whether it be dull, bright, pastel, or primary. Then I use gold and silver paint pens to draw Pagan designs and magickal symbols all over them. You may opt to use other color combinations. It is entirely up to your personal choice. I have one egg that is totally covered with interconnected triangles (Triple Goddess), a couple with pentagrams and God and Goddess symbols, some with words written in Theban script, etc. Just let your imagination take you there - it's a lot of fun!

Appropriate Deities for Ostara include all Youthful and Virile Gods and Goddesses, Sun Gods, Mother Goddesses, Love Goddesses, Moon Gods and Goddesses, and all Fertility Deities. Some Ostara Deities to mention by name here include Persephone, Blodeuwedd, Eostre, Aphrodite, Athena, Cybele, Gaia, Hera, Isis, Ishtar, Minerva, Venus, Robin of the Woods, the Green Man, Cernunnos, Lord of the Greenwood, The Dagda, Attis, The Great Horned God, Mithras, Odin, Thoth, Osiris, and Pan.

Key actions to keep in mind during this time in the Wheel of the Year include openings and new beginnings. Spellwork for improving communication and group interaction are recommended, as well as fertility and abundance. Ostara is a good time to start putting those plans and preparations you made at Imbolc into action. Start working towards physically manifesting your plans now. The most common colors associated with Ostara are lemon yellow, pale green and pale pink. However, also appropriate colors include grass green, all pastels, Robin's egg blue, violet, and white. Stones to use during the Ostara celebration include aquamarine, rose quartz, and moonstone. Animals associated with Ostara are rabbits and snakes. Mythical beasts associated with Ostara include unicorns, merpeople, and pegasus. Plants and herbs associated with Ostara are crocus flowers, daffodils, jasmine, Irish moss, snowdrops, and ginger. For Ostara incense, you could make a blend from any of the following scents or simply choose one... jasmine, frankincense, myrrh, dragon's blood, cinnamon, nutmeg, aloe wood, benzoin, musk, African violet, sage, strawberry, lotus, violet flowers, orange peel, or rose petals.

Foods in tune with this day (linking your meals with the seasons is a fine way of attuning with Nature) include eggs, egg salad, hard-boiled eggs, honey cakes, first fruits of the

season, fish, cakes, biscuits, cheeses, honey and ham. You may also include foods made of seeds, such as sunflower, pumpkin and sesame seeds, as well as pine nuts. Sprouts are equally appropriate, as are leafy, green vegetables. From Scott Cunningham: flower dishes such as stuffed nasturtiums or carnation cupcakes also find their place here. (Find a book of flower cooking or simply make spice cupcakes. Ice with pink frosting and place a fresh carnation petal on each cupcake. Stuff nasturtium blossoms with a mixture made of cream cheese, chopped nuts, chives and watercress.) Appropriate Ostara meat dishes should contain fish or ham.

May the Lord and Lady bless you all with fertility, abundance, success, and all things new!

The following "Natural Oestara Eggs" is written by a deliciously artistic, treasured Witchfriend of mine...

### Natural Oestara Eggs

by Ariadne

Natural egg-dyeing is like recycling. It takes a li'l bit longer to do, but gives you that Oh-Im-soooooo-WC (witchly correct) feeling.

Cover your plant material (see list below) with about 3 inches of water, bring to a boil, and simmer until the color looks good. You'll probably have to let the eggs sit in the dye overnight, so if you're planning more than one color per egg, start this a few days before Oestara. Experimenting is half the fun, but here are some hints to get you started:

Yellows- daffodil petals, saffron, turmeric, onion skins

Blues- blueberries, red cabbage leaves & vinegar

Greens- broccoli, coltsfoot

Pinks- cochineal, madder root

Browns - walnut shells, tea, coffee

Wanna get fancy? Gather some small leaves, ferns, flowers and grasses. Dip them in water (to help them stick) and press them onto your eggs. Wrap each egg in a piece of cut up pantyhose and secure it with a twist tie before dyeing. When you remove the flower or leaf, it's design will appear (either in white or in your first dye-color). Rub your finished eggs with a tiny bit of vegetable oil on a soft cloth to shine them.

Too hard?? No hosiery??? Okay, try using crayons to draw spirals and pentagrams on the eggs before dyeing them.

Now, plan a fertility ritual for your garden. Bury an Oestara egg in the east corner of your garden, or one egg for each direction, or dig an entire circle for them (depends on how much you hate egg-salad).

Next I will list several recipes appropriate for the Ostara turn in the Wheel of the Year. I have gathered these from various places, noted on each...

### Ostara Incense

Recipe by Scott Cunningham

2 parts Frankincense

1 part Benzoin

1 part Dragon's Blood

1/2 part Nutmeg

1/2 part Violet flowers (or a few drops Violet oil)

1/2 part Orange peel

1/2 part Rose petals

Burn during Wiccan rituals on Ostara (the Spring Equinox, which varies from March 20th to the 24th each year), or to welcome the spring and refresh your life.

(The above recipe for "Ostara Incense" is directly quoted from Scott Cunningham's book: "The Complete Book of Incense, Oils & Brews", page 83, Llewellyn Publications, 1992.)

Oil For sabbath: See OILS

### Spring Equinox Ritual Potpourri

Recipe by Gerina Dunwich

A small cauldron filled with homemade potpourri can be used as a fragrant altar decoration, burned (outdoors) as an offering to the old gods during or after a sabbath celebration, or wrapped in decorative paper and ribbons and given to a Wiccan sister or brother as a sabbath gift.

45 drops rose oil

1 cup oak moss

2 cups dried dogwood blossoms

2 cups dried honeysuckle blossoms

1/2 cup dried violets

1/2 cup dried daffodils

1/2 cup dried rosebuds

1/2 cup dried crocus or iris

Mix the rose oil with the oak moss, and then add the remaining ingredients. Stir the potpourri well and then store in a tightly covered ceramic or glass container.

(The above recipe for "Spring Equinox Ritual Potpourri" is directly quoted from Gerina Dunwich's book: "The Wicca Spellbook: A Witch's Collection of Wiccan Spells, Potions and Recipes", pages 161-162, A Citadel Press Book, Carol Publishing Group, 1994/1995.)

Ostara Oil - Put in soap or annoint candles

5 drops lavender

5 drops jasmine

5 drops patchouli

5 drops rose

Add a lavender bud and small lapis lazuli, rose, and clear quartz crystals. This has the gently smell of spring beginning to blossom. Very lovely!

### Country-Witch Egnog

Recipe by Gerina Dunwich

1 cup apple cider

3 cups milk

2 eggs, beaten

1/2 cup whipping cream

1/2 cup sugar

1/2 teaspoon cinnamon

1/4 teaspoon ground nutmeg

2 tablespoons brandy

Combine all of the ingredients in a large cauldron or pot and cook over medium heat for 13 minutes. Pour the hot eggnog into mugs and top each serving with fresh whipped cream (if desired).

Country-Witch Egnog is the perfect drink to serve your Wiccan friends and family members at Yuletide (Winter Solstice) and Ostara (Spring Equinox) sabbats. (This recipe yield two quarts.)

(The above recipe for "Country-Witch Egnog Recipe" is directly quoted from Gerina Dunwich's book: "The Wicca Spellbook: A Witch's Collection of Wiccan Spells, Potions and Recipes", page 168, A Citadel Press Book, Carol Publishing Group, 1994/1995.)

And finally, here are some wise words, along with a few nice devotional incantations and poems with proper credit given to each author...

Enjoy and May Ye Blessed Be!

### Spring Equinox

by Rhiannon Cotter

The Spring Equinox represents the turning from Winter to Spring during which youth returns, beauty comes forth, and life rises from the depths of the Earth. The Goddess as Maiden is reborn surrounded by the symbols of fertility. Animals and plants return from hibernation. On Spring Equinox, balance is the theme. Yet this balance moves both inner

and outer worlds toward love, light, living and outward manifestations of destinies dreamed. Now is the time of planting, nurturing and growth.

### Ostara

by Aurora

Winter's barrenness has subsided,  
From the death of Winter  
Springs new life!  
Spring is coming to the land.  
The days grow longer,  
Warm breezes begin to stir,  
All around us we see signs  
The land has become fertile again.  
The Earth is caressed by  
The loving touch of the Mother.  
Where her hand passes:  
Atoms twine together to create growth.  
Buds burst open,  
Leaves and vines unfurl.  
She creates a vision of green beauty.  
Beauty so breath-taking after  
The dark solitude of Winter.  
It is this vision that we celebrate  
On her day of Ostara  
The world recreating itself  
Returning from the death of Winter,  
Into the new life of Spring  
Through the love of the Goddess.  
Aurora  
PO Box 68953  
Schaumburg, IL 60168

### Equinox Chant

by Ginger Strivelli

The day is balanced.  
The night is balanced.  
All is balanced this day.  
Let balance be our way.  
The God energy is balanced.  
The Goddess energy is balanced.

All is balanced this day.  
Balance in all we do, think, and say.  
The Sun is balanced.  
The Moon is balanced.  
All is balanced this day.  
Balance is the divine way.  
The light is balanced.  
The dark is balanced.  
All is balanced this day.  
From balance, may we never stray.  
Ginger Strivelli  
644 Long Shoals Rd #12  
Arden, NC 28704

#### Esbat Invocation

by Zena of Lady's Grove  
Mother of all  
Goddess above  
Look down on Your children  
With goodness and love.  
Grant to us strength  
To heal and to grow.  
Share Your fertility  
With us here below.  
Show us Your power  
To sprout things from seed;  
Help us all here  
In our time of need.  
We worship Your symbol, the Moon,  
And pray to our Mother  
To grant us this boon.  
Be with us, Goddess,  
Your children below,  
And give us the knowledge  
That we need to grow.  
Blessed Be!  
Zena of Lady's Grove  
1800 E. Covina #282  
Mesa, A Spring Invocation to Persephone

by Elizabeth Barrette  
Come, Persephone,  
With your paint-pots and brushes:

Stipple the fields with flowers,  
Dot the branches with bright blossoms,  
Streak the Spring sky with pale pastels.  
You are the one who paints the eyes on the pansies,  
And the lines on the lilies so the bees can find their food,  
And the blushes on the rosebuds.  
Without you,  
The bearded iris would have no smile  
And the black-eyed susan would be blind.  
Come, Persephone:  
The world has rested too long  
Under Winter's snowy cloak.  
Come bring your brushes and bright colors  
And dress us in the shades of Spring again.  
We invoke you, gracious maiden of freedom and beauty:  
Join us now.  
Elizabeth Barrette  
PO Box 533  
Urbana, IL 61801  
(217) 359-0498  
ysabet@prairienet.org

#### Invocation to Blodeuwedd

by Moonflower May  
Apple Blossoms strewn,  
along a wooded trail  
Goddess of love walks,  
Blodeuwedd;  
Great Mother of the night.  
The owl flies,  
into the air.  
Familiar of the Lily Maid,  
in Her evening guise.  
Dancing in the moonlight,  
in the garden of the Goddess.  
Blodeuwedd;  
Maiden of the Mysteries,  
waltzing through the night.  
By Her side,  
allowed to walk;  
like the cat who's Her companion  
on many evening roves.  
Blodeuwedd;

Goddess of the Moon,  
Enchant me with your beauty  
under the silver Moon.  
Moonflower May  
Moonbeam Manor  
Massachusetts

Robin o' the Woods  
by Lokius  
Robin o' the Woods  
Come dance with us  
Before this night has passed.  
Come play with your children  
Laughing and singing  
Barefoot in the grass.  
Bless our family  
With a step and a song  
As we gather together this night.  
Oh, Robin of the woods  
Come dance with us  
Under the full moon light.  
Lokius  
B. Terkleston  
12750 W. 170  
Linwood, KS 66052

#### A Sample Ritual:

This Ritual shall be performed either in the morning, at Dawn, or during the day sometime, or during the early evening hours, just after Sunset. Sweep area, starting in the North and moving deosil, with your magickal broom to cleanse the Circle area and "sweep away" any lingering negative energies. Set up the Quarter candles (North-Green, East-**Yellow**, South-Red, West-Blue) and/or other items symbolizing the elements at the Four Quarters. Set up your altar as desired, and face it to the North, covering it with a white, light green, lemon yellow or a pale pink altar cloth. For this ceremony, decorate the altar with Springtime flowers of any color (silk are acceptable), along with a Spring basket filled with brightly-colored Pagan Ostara Eggs. Along with your usual ritual tools and items, have upon the altar:

**White**, Light Green, Lemon Yellow or a Pale Pink Altar Cloth

Spring Basket filled with Brightly-colored Pagan Ostara Eggs

Spring Flowers (for decoration)

A New Plant or a Seed or Seedling to be planted within your cast Circle -  
you will also need some soil and a pot (as a Spring gift to yourself)  
Pen and Paper (for writing out your desires for the coming year)

Cauldron for Burning the "Seed" Papers in (light each one from the Fire candle)

A Bell

Ostara Incense - Spring Blend, or Jasmine, Rose, Sage, or Strawberry Sticks

When all is set up, take a shower or bath for purification and don your Ritual Robe or other Ritual attire. Be sure to wear your Magickal jewelry, if you have any. Sit quietly and meditate for a little while - to ground and center. When you feel ready to begin, play some quiet peaceful music for the Ritual.

Cast the Circle... begin the Ostara sabbath Ceremony by sitting quietly for a few moments, then say these words aloud in dedication:

"Winter's bareness has subsided,  
from the death of Winter springs new life!  
Spring is coming to the land.  
The days grow longer, warm breezes begin to stir...  
All around me I see signs---  
The growing things are beginning anew.  
It is a resurrection of the dance of life---  
The dance of the stems and stalks  
As they push forth from the Earth.  
It is the season of creation.  
Growth has turned outward.  
The land has become fertile again.  
The Earth is caressed by the loving touch of the Mother.  
Where Her hand passes:  
Atoms twine together to create growth.  
Buds burst open, leaves and vines unfurl.  
She creates a vision of green beauty.  
Beauty so breath-taking after the dark solitude of Winter.  
It is this vision that we celebrate on Her day of Ostara.  
The world recreating itself---  
Returning from the death of Winter,  
Into the new life of Spring  
Through the love of the Lord and the Lady."

Sit quietly again and reflect on the meaning of the Spring Season for a few moments.  
When you are ready, pick up your wand and hold it in your power hand, face the North

and with your arms outstretched and say:

"The time of change is upon us again -  
the Equinox comes, the Wheel turns...

The Wheel of the Year turns on and on,  
bringing us all to and from each Season,  
and from and to another...

What will be is. What was will be.

All time is here and now in this Sacred Space.

I now pause to watch the Wheel turn,  
and cast this Circle on this blessed day/eve.

to celebrate this season of balance known as Ostara, the Vernal Equinox -  
the time of new birth and new beginnings.

In this moment between time,

I come to praise the bountiful young Goddess.  
and Her son-lover, the Great Horned God of renewal.  
for Their blessings of fertility, warmth and life renewed.

I wish to give thanks and feel myself as a part of  
the relentlessly turning Wheel of Life, Death, and Rebirth."  
Pause and reflect for a few moments, then continue, saying:

"O Great God of Strength, New Beginnings, and Fertility,  
who has been known as Cernunnos, Herne, Pan,  
the Great Horned God, and the Lord of the Forests -  
Grant me strength, power, and understanding,  
throughout this season and always.

O Great Goddess of Love, New Beginnings, and Fertility,  
who has been known as Blodeuwedd, Eostre, Astarte, Aphrodite,  
and the Maiden Lady of the Moon -  
Teach me the secrets of the Mysteries  
and the ways of magic."

Still holding the wand in your power hand, pause and reflect again for a few moments,  
then say these words:

"Behold, the Lord and Lady of life and the giver of life.

Without Her Lord, the Goddess is barren.

Without His Lady, the God has no life.

Each is needful of the other for completion and power,  
as Sun to Earth, the spear to the cauldron,  
spirit to flesh, human to human."

Rap the side of the cauldron lightly with the wand, say:

"O Great Goddess, be with me now.

in your aspect of the Maiden,

the fair one who brings joy and new life."

Ring the bell once and say:

"O Great God of renewal, be with me now.

in your aspect of the Lord of the Forests,

the Horned God who brings warmth and love."

Rap the cauldron once more with the wand and say:

"May the strength of the old enter into the new.  
Great Lord and Lady, make all things strong  
and giving of new life. Blessed be."

Pick up the burning incense and carry it once more around the Circle deosil. Set it back  
down and say these words:

"Awake! All creatures in the realm of Earth, awake!  
Greet the Maiden and Her Lover,  
who herald the coming of Spring."

At this time, symbolically present yourself with your new Springtime gift - the potted  
plant (or plant the actual seed or seedling in the soil and then present it to yourself). Say  
these words:

"As this tiny plant/seed/seedling begins its life anew,  
so do I now begin to manifest  
my new desires for the coming year."

Pick up your athame and touch its tip to the paper, and say:

"Now I cast behind me  
the darkness of Winter and the past.  
I look only to that which lies ahead.  
This is the time for me to plant seeds in the  
physical, mental, as well as spiritual realms."

Now write down your desires for the coming year on the slips of paper. Write only one  
desire on each piece of paper. Fold the papers and hold them up over the altar in offering  
to the Old Gods. Say these words:

"This is a joyous time, a time for planting.  
With joy and trust, I place these requests  
in the hands of the Goddess and Her Lord."

Light the papers afire in the flame of the Fire candle and drop them one by one into the  
cauldron to manifest as the Gods see fit. As you do so, say:

"These thought-seeds I do willingly place  
into the hands of the Lady and Her Lord,  
that these desires and dreams may  
manifest and become reality.  
By the free will of All, and  
with harm to none,  
as I will, so shall it be done."

When you are finished, proceed with the Cakes and Ale Ceremony, followed by  
Releasing the Circle in  
your usual manner.

This Completes the Ostara sabbath Ritual

Please note this ritual is based on the Northern Hemisphere correspondences of elements  
and their colors, and directions and so on.

## Beltane

Beltane is one of the Greater Wiccan Sabbats and is usually celebrated on May 1st, but can be on the night of April 30th, depending on your tradition. Beltane is the time of the sacred marriage which honors the fertility of the Earth; it represents the divine union of the Lord and Lady. This sabbath is primarily a fertility festival with Nature enchantments and offerings to wildlings and Elementals. The powers of elves and fairies are growing and will reach their height at Summer Solstice. A time of great Magic, it is good for all divinations and for establishing a woodland or garden shrine. The house guardians should be honored at this time.

Beltane is the second most important sabbath in the Witches' calendar after Samhain  
Beltane Mayday

April 30 (Mayday is celebrated on the first of May) Northern Hemisphere / October 31  
(Mayday is celebrated on the first day of November) Southern Hemisphere.

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Beltane is the second most important sabbath in the Witches' calendar after Samhain. Again, it is an intercalary day when the veil between the worlds of the living and the dead is thin. But whereas Samhain is a time for greeting and celebrating those who have gone before, Beltane is a time when more mischievous spirits may take advantage. For this reason the results of divinations performed at Beltane should always be approached cautiously, for the Gods also enjoy a sense of humour! Similarly, be very careful of working Magic at this time, for the phrase 'Be careful what you wish for' is even more appropriate around Beltane. Many a Witch has found a wish being granted very literally and has received what they asked for as opposed to what they wanted.

This is the festival of the fire God Bel. Bel has been worshipped under many names in all parts of the world for thousands of years; Bel, Beli, Balar, Balor, Belenus, Baal, and Belial. Traditionally, Beltane would be the night on which the old hearth fires were extinguished and the new were kindled from the Bel fire. These fires were placed on the top of hills and produced a chain of beacons which ran across the land. Cattle would be driven between the fires and people would leap over them to ensure fertility for the coming season. In Britain, the tradition of hilltop fires has seen something of a revival

lately, although not necessarily associated with Beltane. Fire beacons were lit at the passing of Princess Diana and to mark the Millennium celebrations.

Now the Goddess takes on her robes of Mother, the God descends to reign beside his Queen and the marriage of the Goddess and the god is celebrated. It is said that throughout the spring the God has pursued his [mate](#) until at Beltane she allows him to catch her! You can see remnants of this tale in the choosing of a May Queen to rule over May Day. Traditionally, she would then select her consort for the day, although this part of the festivities is often neglected now.

Because of the marriage of the Goddess and the God, this sabbath is also a major fertility festival. In times past, the Maypole would be central to the Beltane celebrations - a tall pole surmounted by a circlet of flowers which would descend as the ribbons were wound tight by the dancers. This symbol of sexual union would be hard to mistake. Those who had not yet found a [partner](#) would seek one at the Beltane rites, wearing green to announce their intentions. They would then spend the night in the woods consummating their new-found love. This is in part the reason why it is considered unlucky to bring the flower of the May tree into the house at this time - after all, if you spent your night in the woods gathering flowers, you had obviously been unlucky in your search for a mate! No wonder, then, that the Puritans abolished the holiday in an attempt to stop the celebrating of Beltane!

Beltane is a common time for Witches to Handfast. A handfasting is the Wiccan form of wedding. Unlike its Christian counterpart, both parties approach the ceremony as equals (neither is 'given away'), they write their own vows and make their promises directly to each other, not through an intermediary, although a Priestess and/or Priest may assist them in the ceremony. Many of the phrases and traditions used for weddings of all denominations have their roots in this older form of union. 'Tying the knot' and 'getting hitched' are references to the part of a Handfasting where the couple's hands are literally tied together with a gold and silver cord whilst they make their promises. 'Jumping the broom' (a phrase less well known today than 30 years ago) refers to the point at which the couple join hands and leap over the broomstick (which itself is a symbol of the union of male and female) to signify their leap from one life (that of being single) to another (that of being married). Handfasting need not be for life; there are in fact three periods of time for which your vows may stand: a year and a day, a life-time and for all time. Obviously both parties must be in agreement as to the term of their joining.

Central to the celebrations of Beltane is the Great Rite. Most often celebrated symbolically, this is the ritual form of the union between the Goddess and the God. The Goddess is represented by the Chalice or Cup full of wine and the God is represented by the Athame (the Witches' knife). In full ritual with a Coven, or partnership, the Goddess is invoked into the High Priestess and the God is invoked into the High Priest. The High Priest will hold the chalice high in front of the group, telling them to behold the symbol of the Goddess. He will then kneel in front of the High Priestess, who will hold the Athame and likewise tell them to behold the symbol of the God. Then she will lower the blade of the Athame into the wine, whilst both will speak of the joining of Goddess and

God from which all life flows. The Great Rite actual is generally reserved for ritual between partners or for certain kinds of initiation, where it may in fact be performed in token rather than in full.

At first it appears from this that you cannot celebrate the Great Rite alone, but this is not so. The words of the invocation make it clear that the Chalice and Athame themselves represent the Goddess and the God, so that their union can be celebrated by any Witch, whether in company or when working Solitary.

The following form of the Great Rite is one suitable for a Witch working on their own. It has been shortened and slightly simplified from the more formal Great Rite as conducted by a Coven. However, as with all ritual and Magic, if your intent is true, then your simple rite will be just as powerful as a more complex form.

### A BELTANE RITUAL

The main themes of this sabbath are the fire festival of Bel and its associated fertility rites. The Goddess takes on her role of Mother, the God descends to rule beside his Queen and so the celebration of this union of fertility takes place through the Great Rite.

By far the most obvious way of celebrating Beltane in a traditional way is to perform the Great Rite. For this you will need a Chalice of wine and an Athame. As in preceding rituals, you will need to find a time and a place where you will be undisturbed.

Ask for the support of the elements and then visualise the Goddess in her robes of Mother, warm and caring, strong and full of grace, and ask her to be present at your rite. Visualise the God as a young man full of strength and energy and ask him also to be with you.

Take your Chalice and hold it in both hands in front of you at eye level. Focus on the image of the Goddess and say, 'Behold the Chalice, symbol of the Goddess, the Great Mother who brings fruitfulness and knowledge to all'.

Put the Chalice down and take your Athame. Hold this in both hands in front of you, blade pointing upwards, also at eye level, and, focusing on the image of the God, say, 'Behold the Athame, symbol of the God, the All Father who brings energy and strength to all'.

Then change the position of your Athame so that you are holding it blade downwards in your right, or strong, hand, take the Chalice in the other hand and, lowering the blade into the wine, say, 'Joined in union together, they bring life to all'.

Kiss the handle of your Athame, say, 'Blessed Be', and then put it down.

Next take a sip of your wine whilst meditating on the roles of the Goddess and the God at this time of year.

After you have finished, remember to thank the elements and the Goddess and the God. Any remaining wine can be drunk as part of your feasting or, if you prefer, you may take it outside and pour it on the ground as a libation.

### OTHER WAYS OF MARKING BELTANE

- \* If you are fortunate, you may well find a May Day celebration taking place near you, perhaps Maypole dancing, Morris dancing or a May fair, in which case it is worth attending, for however watered down our old traditions might be, they still contain the seeds of the old ways. Beltane was always a time when the whole community would join together to celebrate the onset of summer and being with others reminds us of the continuity of our beliefs.
- \* Flowers, berries and foliage form a major part of the decorations for every sabbath. At this time of year it is traditional for the young to wear chaplets (circular crowns) of flowers. You may not feel inclined to go out wearing one, but it evokes the sentiments of the season to make one as an indoor decoration. As you do not have to fit it to your head, it can be of any size, and if you don't feel confident enough to start from scratch, most florists sell circles woven from wood or cane for a reasonable cost and you can re-use these at every sabbath if you wish. Decorate your chaplet with white for the departing Maiden, red for the ascending Mother and a good strong bright green for the God as a youth.
- \* This is an excellent time to look at the legends surrounding the Gods and Goddesses known for their sense of humour; Baubo, Sheila na Gig and especially the 'trickster' Gods Loki, Pan and Puck.
- \* Alternatively, you could spend some time looking at color correspondences and the uses to which color can be put. Colour correspondences are perhaps the most common way to enhance Magical working and this is an excellent time to observe and study them as they are appearing in nature around now.

This is a time of self-discovery, love, union and developing your potential for personal growth.

### The Simple Facts:

Beltane: Mayday, Bealtinne (Caledonii), Festival of Tana (Strega), Walburga (Teutonic)

A celebration of the approach of summer, when the breezes are scented and the evenings getting warm, and the divine union of Lord and Lady!

Celebrations include weaving a web of life around the Maypole and leaping the Beltane fire for luck.

Lilacs and hawthorn should be brought inside on this day, along with flowers of all kinds to represent the fertility of the earth.

A festival of love, lust and fertility.

This sabbath celebrates life above all else.

It is a festival of fertility to bring on the bountiful crops planted at the beginning of Spring.

Pagans at this time used to ride broomsticks and jump into the air to show the crops how high to grow (hence the myth of Witches flying on broomsticks).

The Maypole was also used during this celebration to symbolise the union of the God and Goddess with the weaving of ribbons together in mock sexual union.

The Goddess enters the "Mother" phase at this time.

Wiccan handfastings are common at this festival.

This is a time of self-discovery, love, union and developing your potential for personal growth.

The sabbath of perfect unity!

Beltaine is the time of new life! It is a time when baby animals are born. New plants grow shoots. Flowers bloom. Trees rebirth their leaves.

It is a time when all things male and female unite to become one.

Many like to celebrate Beltaine by decorating their homes and themselves with fresh flower garlands, or by stringing up greenery around their homes and places of work.

Sending flowers to loved ones, planting new gardens, cleaning out the cupboards and general spring cleaning are all traditional Beltaine gestures.

A lot of witches celebrate fertility at this time, focusing on the cauldron for their main spell ideas, the cauldron representing all that is feminine. Others prefer the older traditions of dancing around the May Pole, a far more masculine symbol of fertility.

Favourite Beltaine past times include plaiting and weaving, and in general, anything where you join two substances to make a third.

For the simple feast, which is a blessing of abundance, traditional foods were based on dairy, such as custard and icecream, but anything representing the sweetness of life would be appropriate!

A good Beltaine chant is "United are we in Perfect Harmony".

Celebrate love and life!

Beltane (most commonly pronounced "BELL-tayn", but also can be "BEEL-teen", "BEEL-tawn-uh", or "B'YAL-tinn") is one of the Greater Wiccan Sabbats and is usually celebrated on May 1st, but can be on the night of April 30th, depending on your tradition or - if you are solitary - simply your personal choice. In the Celtic tradition it is celebrated on May 1st or the first Full Moon in Taurus. The Scottish tradition of PectiWita celebrate their sabbath on May 15th. (Images to the left and below are by Anthony Meadows and from Llewellyn's 1998 and 1999 Witches' Calendars. Click on either image to go directly to Llewellyn's Web Site.)

Other names used for this sabbath are Bealtaine (Irish Wiccan), Whitsun or Old Bhealltainn (Scottish PectiWita), Bealtinne (Caledonii or the Druids), Samhradh and La Baal Tinne (Faery Wicca), Roodmas, Rudemas (Mexican Craft), Walburga (Teutonic), Walpurgisnacht (German), Walpurgis Eve, Celtic Summer, Giamonios, Tana's Day - La Giornata di Tana (Aridian Strega), Floralia, The Great Rite, May Day, and May Eve. It is also known as Cetshamain in Ireland, and is one of the few specifically Irish festivals. (Images to the left and below are by Anthony Meadows and from Llewellyn's 1998 and 1999 Witches' Calendars. Click on either image to go directly to Llewellyn's Web Site.)

This sabbath is primarily a fertility festival, with Nature enchantments and offerings to wildlings and Elementals. The return of full-blown fertility is now very evident. The powers of elves and fairies are growing and will reach their height at Summer Solstice.

Celebrants sometimes jump over broomsticks or dance around May Poles, both as symbols of fertility. Bonfire leaping and horn blowing are other forms of traditional celebration. Weaving and plaiting are traditional arts at this time of year, for the joining together of two substances to form a third is in keeping with the spirit of Beltane. This sabbath represents the Union of the God and Goddess, the Sacred Marriage, all new life, and fertility for all living things.

Most Wiccans consider this sabbath to be the start of the Light Half of the Year - the Summer - as opposed to the Dark Half of the Year - Winter - which begins on Samhain. Most Wiccans view this as the half of the year which is ruled by the Goddess, while the dark half is ruled by the God. As I stated above - this is a fertility sabbath - and traditionally is considered to be the time that the God and Goddess are wed. It is also considered to be the time that He impregnates Her as they are "sexually connected" on this day. This is represented symbolically by the wrapping of the May Pole. In the olden days, the May Pole was made from a communal pine tree which had been decorated at Yule, with most of its branches removed at this time. A few of the uppermost branches could remain if desired. Traditionally, the ribbons attached around the top of the May Pole are red and white... this is to represent either one of these: the red as the Sun God and the white as the Virgin Goddess, or the white for the Maiden and the red for the Mother. The participants dance around the May Pole carrying the ribbons - the males holding the red and the females holding the white. As they dance, they weave and intertwine the ribbons to form a symbolic birth canal wrapped around the phallic pole, representing the union of the Goddess and God. Many Wiccans choose this time to perform their own Handfastings or Weddings. Another great choice would be the next sabbath at the Summer Solstice.

Symbolically, many Pagans choose to represent Beltane with fresh flowers all around and the cauldron which is filled with flowers. All of the following flowers are symbolic of Beltane: roses, bluebells, marigolds, daisies, primroses and lilac. Mirrors are also appropriate. Altar decorations may also include a small May pole and/or a phallic-shaped candle (to represent fertility), and a daisy chain. Plaiting and weaving straw, creating things with wicker, making baskets and fabrics are traditional arts for this turn in the Wheel of the Year. Other symbols used to represent Beltane are the May Pole (the traditional full-size one is about 10 feet tall), May baskets, crossroads, eggs, butterchurns, and chalices.

Traditional activities include the already mentioned wrapping of the May Pole, the Great Rite, jumping the balefire, blowing horns, and gathering flowers. Solitary Practitioners might consider the weaving together of ribbons as an alternative to creating and dancing around the May Pole. It is considered taboo to give away fire or food on this day.

Appropriate Deities for Beltane include all Virgin-Mother Goddesses, all Young Father Gods, all Gods and Goddesses of the Hunt, of Love, and of Fertility. Some Beltane Goddesses to mention by name here include Aphrodite, Arianrhod, Artemis, Astarte, Venus, Diana, Ariel, Var, Skadi, Shiela-na-gig, Cybele, Xochiquetzal, Freya, and Rhiannon. Beltane Gods include Apollo, Bacchus, Bel/Belanos, Cernunnos, Pan, Herne, Faunus, Cupid/Eros, Odin, Orion, Frey, Robin Goodfellow, Puck, and The Great Horned God.

One key action to keep in mind during this time in the Wheel of the Year is to take action on the activities and projects you had planned and started on Ostara. Spellwork to consider include those for fertility, love, spiritual communion/closeness with deity, safety, prosperity, and conservation. This being a time of great magic, is a good time for

divinations of all types, and for establishing a woodland or garden shrine. The household guardians should be honored at this time.

The most common colors associated with Beltane are white and dark green, but also appropriate are all the colors of the rainbow spectrum itself. Stones to use during the Beltane celebration include sapphires, bloodstones, emeralds, orange carnelians, and rose quartz.. Animals associated with Beltane are goats, rabbits, and honey bees. Mythical beasts associated with Beltane include faeries, pegesus, satyrs, and giants.

Plants and herbs associated with Beltane are primrose, yellow cowslip, hawthorn, roses, birch trees, rosemary, and lilac. Also included are almond, angelica, ash trees, bluebells, cinquefoil, daisies, frankincense, ivy, marigolds, satyrion root, and woodruff. For Beltane incense, you could make a blend from any of the following scents or simply choose one... frankincense, lilac, passion flower, rose, or vanilla.

Foods in tune with this day (linking your meals with the seasons is a fine way of attuning with Nature) traditionally come from the dairy, and dishes such as marigold custard (see Scott Cunningham's recipe below) and vanilla ice cream are fine. Sweets of all kinds, honey, and oats are fine fare for Beltane. Additional foods to include are all red fruits such cherries and strawberries, green herbal salads, and red or pink wine punch. Oatmeal or barley cakes, sometimes known as "Beltane Cakes", are also appropriate.

May the Lord and Lady bless you all with abundance and success!

Next I will list several recipes appropriate for the Beltane turn in the Wheel of the Year. I have gathered these from various places, noted on each...

### Beltane Bread

Recipe by Ann Moura (Aoumiel)

Preheat oven to 375 degrees, and combine:

4 cups sifted flour

1/2 cup ground almonds

2 cups sugar

1 tube almond paste

1/2 teaspoon baking powder

1 teaspoon cinnamon

5 eggs

When dough is worked to medium soft, shape into flattened balls and place on ungreased cookie sheet. Bake until golden brown, about 20 minutes. Cool, ice with white Solar Cross. You could try this as a single loaf. I also like to make an almond biscuit with biscuit mix, almond extract, sugar, cinnamon, and eggs, but in smaller proportions. (A lot of my cooking is unmeasured, which doesn't help for making recipes.)

(The above recipe for "Beltane Bread" is directly quoted from Ann Moura (Aoumiel)'s book "Green Witchcraft: Folk Magic, Fairy Lore & Herb Craft", page 218, Llewellyn Publications, 1996.)

### Short-Cut Meade (Pan-Celtic)

Recipe by Edain McCoy

This rich ale known as meade is a very old Celtic creation which was used for sacred rituals. It was thought to be a gift of the deities and was used to honor them, especially at Beltane. Many recipes exist, and most are **jealously** guarded. This short-cut method ignores the lengthy fermentation process.

1/2 gallon water  
1-1/2 cups raw honey  
1/4 cup lemon juice  
1/8 teaspoon nutmeg  
1/8 teaspoon allspice, rounded  
1/2 cup Everclear (R)

Slowly heat all ingredients together --- except the alcohol --- in a large stock pot. As the honey melts, an oily crust will form on the top of the meade. You can leave it there, for some feel this adds to the full-bodied texture of the meade, while others will tell you to skim it off. Do not allow the meade to come to a roiling boil. When it is well blended, remove from the heat, stirring occasionally until it settles. When it has cooled, add the Everclear (R) and serve.

(The above recipe for "Short-Cut Meade (Pan-Celtic)" is directly quoted from Edain McCoy's book "Celtic Myth & Magic: Harnessing the Power of the Gods and Goddesses", page 390, Llewellyn Publications, 1995)

### Beltaine **Cream** Pie

Recipe by Edain McCoy

Prepare and pre-bake a pie shell and have it ready in the pie **dish**. The pie filling will be warmed but not baked.

1 cup whole milk  
1 cup rich cream  
1/2 cup or one stick of butter (don't use margarine)

3 tablespoons cornstarch  
1-1/2 cups sugar  
1/14 teaspoon vanilla  
ground nutmeg

Melt the butter in a wide cooking pan. (The mixture heats more evenly in this than in a taller more narrow pan Traditionalists will use a heavy cast iron pan.)

In a separate bowl slowly add the milk to the cornstarch making sure it is fully dissolved and absorbed before adding more milk. When the cornstarch is fully blended add this and all the other ingredients, except the vanilla, to the cooking pan.

Stir constantly over medium heat until the mixture becomes thick like a pudding. Remove from heat and stir in the vanilla.

Pour the mixture into the waiting pie shell and sprinkle with nutmeg. the pie may be eaten while it is still warm as long as it has cooled just enough to set. Or the pie may be chilled and eaten later.

(The above recipe for "Beltaine Cream Pie" is directly quoted from Edain McCoy's book "Wicca: An Irish Pagan Tradition", page 187, Llewellyn Publications, 1993/1994)

### Beltane Marigold Custard

Recipe by Scott Cunningham  
2 cups milk  
1 cup unsprayed marigold petals  
1/4 tsp. salt  
3 Tbsp. sugar  
1 to 2-inch piece vanilla bean  
3 egg yolks, slightly beaten  
1/8 tsp. allspice  
1/8 tsp. nutmeg  
1/2 tsp. rose water  
whipped cream

Using a clean mortar and pestle reserved for cooking purposes, pound marigold petals.

Or, crush with a spoon. Mix the salt, sugar and spices together. Scald milk with the marigolds and the vanilla bean. Remove the vanilla bean and add the slightly beaten yolks and dry ingredients. Cook on low heat. When the mixture coats the spoon, add rose water and cool.

Top with whipped cream, garnish with fresh marigold petals.

{The above recipe for "Beltane Marigold Custard" is quoted directly from Scott Cunningham's book "Wicca: A Guide For The Solitary Practitioner", page 153, Llewellyn Publications, 1988/1990.)

### Wiccan Handfasting Cake

Recipe by Gerina Dunwich  
1 cup butter  
1 cup sugar  
1/2 cup honey  
5 eggs

2 cups flour  
2 tablespoons grated lemon rind  
2-1/2 teaspoons lemon juice  
1 teaspoon rose water  
pinch of basil  
6 fresh rose geranium leaves

In a large mixing bowl, cream the butter and sugar until fluffy and light. Add the honey and mix well. Add the eggs, one at a time, beating well after each addition. Gradually add the flour and blend thoroughly with a large wooden spoon after each addition. Stir in the lemon rind, lemon juice, rose water and a pinch of basil --- the herb of love. Line the bottom of a greased nine-by-five-by-three-inch loaf pan with the rose geranium leaves and then pour in the batter. Bake the cake in a preheated 350 degree oven for one hour and fifteen minutes. Remove from oven when done and let stand on a rack for twenty minutes before unmolding. Spread icing or sprinkle sugar on top of the Handfasting Cake just before serving.

{The above recipe for "Wiccan Handfasting Cake" is quoted directly from Gerina Dunwich's book "Wicca Craft: The Modern Witch's Book of Herbs, Magic, and Dreams", page 147, A Citadel Press Book, Carol Publishing Group, 1991/1995)

Beltane Oil - Put in soap or annoint candles  
5 drops frankincense  
3 drops rose  
3 drops sandalwood  
2 drops neroli  
2 drops jasmine

Add a piece of sweet woodruff and rosebud with rose quartz and garnet crystals. A very sensual, sexy, summer smell!

#### Beltane Ritual Potpourri

Recipe by Gerina Dunwich  
45 drops frankincense oil  
1 cup oak moss  
1 cup dried bluebells  
1 cup dried lilac  
1 cup dried marigold  
1 cup dried meadowsweet  
1 cup dried rosebuds and petals  
1 cup dried yellow cowslips

Mix the frankincense oil with the oak moss and then add the remaining ingredients. Stir the potpourri well and store in a tightly covered ceramic or glass container.

(The above recipe for "Beltane Ritual Potpourri" is quoted directly from Gerina Dunwich's book "The Wicca Spellbook: A Witch's Collection of Wiccan Spells, Potions and Recipes", page 162, A Citadel Press Book, Carol Publishing Group, 1994/1995)

Oil For sabbath: See OILS

Beltane Incense

Recipe by Scott Cunningham

3 parts Frankincense

2 parts Sandal wood

1 part Woodruff

1 part Rose petals

a few drops Jasmine oil

a few drops Neroli oil

Burn during Wiccan rituals on Beltane (April 30th) or on May Day for fortune and favors and to attune with the changing of the seasons.

(The above recipe for "Beltane Incense" is quoted directly from Scott Cunningham's book "The Complete Book of Incenses, Oils & Brews", page 60, Llewellyn Publications, 1989/1992.)

And now here is a verse, and some song lyrics, along with a bit of information on herbs and flowers and their influences on faeries... The first one (below) is an (edited) old folk song from Cornwall, Great Britain. The original lyrics' sentiments in this song were somewhat Christianized, so I have edited it to a more Pagan flavor. The song reflects the Beltane themes of courtship, fresh flowering, honey ale, dairy foods, and making merry.

Beltane by Rhiannon Cotter

Each Beltane, to dance around the maypole---the symbol of fertility in man, the symbol of life on Earth---is to celebrate aliveness and awareness. The May King and May Queen are sent into the fields to fertilize the land. The time is ripe for creativity, for imagination.

In symmetry with Hallowmas, the veil between the worlds is thin; thus allowing the playful, fantastical aspects of the spirit world access in order to celebrate living and laughing with those on the physical plane of the Earth.

A May Day Carol

Awake, awake, my pretty prithy maid,

Come out of your drowsy dream,

And step into your dairy hold,

And fetch me a bowl of cream

If not a bowl of cream, my dear,

A cup of meade to cheer,

For the Lord and Lady know we shall meet again,

To go Maying another year.

A branch of May I brought you here,

While at your keep I stand,

'Tis but a sprout all budded out,

By the power of our Lady's hand.

My song is done and I must be gone,

No longer may I stay,

Gods bless you all, the great and small,  
And send you a joyous May.

The following is quite a popular traditional song that is enjoyed by both Pagans and Christians. It has been written and rewritten many times and can be used whenever you choose. I just happen to feel it is appropriate for this sabbath, and this is the version I like best which is by Todd Alan and Friends.

Lord of the Dance

by Todd Alan & Friends

When she danced on the water and the wind was her horn  
the Lady laughed and everything was born  
And when she lit the sun and the light gave him birth  
the Lord of the Dance first appeared on the Earth.

Chorus:

So, dance, dance, wherever you may be  
I am the Lord of the Dance, cried he  
And I'll live in you if you live in me,  
And I'll lead you all in the dance, cried he  
I came with the dawning when the world was begun  
I danced with the moon, and the stars, and the sun  
When I saw the light that was coming from the Earth  
I joined in the rhythm and she gave me birth

(Chorus)

I grow in the kernel and I bring forth the grain  
I flow with the wind as I dance in the rain  
When it's time for harvest I will never feel the pain  
for in spring I am Lord of the dance once again

(Chorus)

I dance at the feast and stories I do tell  
I dance and I sing that everyone be well  
and when the dance is over do not think that I am gone  
for I live in the music so I dance all along

(Chorus)

I dance in the circle when the flames leaped up high  
I dance in the fire and I never, ever die  
Feel me in the drumming as I call to you  
when you hear my voice you'll know just what to do

(Chorus - three times)

Flowers, Herbs, and the Faeries of May

by Edain McCoy

From Beltaine to Midsummer, the faery kingdom celebrates the newborn spring. Throughout the centuries, Europeans made note of which vernal foliage was attractive to the wee folk and, by contrast, which plants would offer protection. Those plants marked with an asterisk (\*) are poisonous and should be cultivated only with great caution, and

should never be grown wherever children or pets are present.  
 Bluebell --- If bluebells ring in your garden, an evil faery is near.  
 Carnation --- The red ones draw faeries who enjoy healing animals.  
     Clover --- Wildly attractive to faery life.  
 Cowslip --- The best choice for attracting faeries to your yard.  
 Dandelion --- Believed to be used by faeries to make beverages.  
     Dill --- The fresh plant has a scent faeries dislike.  
     Foxglove\* --- A favorite of earth elementals.  
 Hawthorne --- Sacred to faeries, as well as to May Queen.  
     Heliotrope\* --- Enjoyed by fire elementals.  
     Gorse --- Repels virtually all faery life.  
 Hollyhock\* --- A faery favorite, particularly the pink variety.  
     Lilac --- The gentle scent draws faery life.  
     Lobelia\* --- Will help attract winged faeries.  
     Mistletoe\* --- Can also attract unpleasant tree faeries.  
     Morning Glory\* --- Repels unwanted night faeries  
 Mushrooms\* --- Often used by faeries to mark the boundaries of their sacred circles or  
     portals to their world.  
 Pansy --- Known to attract parades of trooping faeries.  
 Primrose --- Believed to give faeries their power of invisibility.  
 Rosemary --- The fresh plant protects from baneful faeries.  
     Sassafras --- Enjoyed by air elementals.  
 Shamrock --- A form of clover Celtic faeries adore.  
 (The above article for "Flowers, Herbs, and the Faeries of May" is written by Edain  
 McCoy and directly quoted from "Llewellyn's 1995 Magical Almanac", pages 88-92,  
 Llewellyn Publications, 1994.)

#### The May-Pole (Traditional Song)

Come lasses and lads, get leave of your dads,  
     And away to the Maypole hie,  
     For every he has got a she,  
     And the fiddler's standing by.  
 For Willie shall dance with Jane,  
     And Johnny has got his Joan.  
 To trip it, trip it, trip it, trip it up and down.

#### A Sample Ritual:

This Ritual shall be performed at whatever time of day or night you prefer. The  
 corresponding time would be midmorning, as dawn represents Springtime, and noon does  
 Summertime. Sweep area, starting in the North and moving deosil, with your magickal  
 broom to cleanse the Circle area and "sweep away" any lingering negative energies. Set  
 up the Quarter candles (North-Green, East-Yellow, South-Red, West-Blue) and/or other  
 items symbolizing the elements at the Four Quarters. Set up your altar as desired, and  
 face it to the North, covering it with a white or dark green altar cloth. For this ceremony,  
 decorate the altar with seasonal flowers of any color of the rainbow spectrum (silk are

acceptable), along with whatever else feels right. In addition to your usual tools and props, upon the altar should be:

White or Dark Green Altar Cloth

Symbol or Statue to represent your Household Guardian

Small Cauldron with a Dark Green Candle inside

A Bell

Wood Chips from Birch, Oak, Rowan (Ash), Willow, Hawthorne, Hazel, Apple, Vine and Fir (to burn in the cauldron)

(Note: it is not absolutely necessary to get all of these different woods, but do the best you can.)

Athame (for Great Rite Ceremony)

Chalice (for Great Rite Ceremony)

Incense - Any of the following either alone or mixed together:

Lilac, Jasmine, Frankincense, Myrrh, Dragon's Blood, Cinnamon, Nutmeg, Sage,

Strawberry, Orange Peel, and Rose Petals

(and charcoal if using powdered or granulated incense)

When all is set up, take a shower or bath for purification and don your Ritual Robe or other Ritual attire. Be sure to wear your Magickal jewelry, if you have any. Sit quietly and meditate for a little while - to ground and center. When you feel ready to begin, play some quiet peaceful music for the Ritual.

Cast the Circle... begin the Beltane sabbath Ceremony by sitting quietly for a few moments, then say these words aloud:

"Blessed be this day of Beltane,  
Wedding day of the Goddess and the God.  
Holy day of Sacred Marriage,  
Holy night of Sacred Union.

The fertile Goddess of Summer walks through the land

With the Great Horned God of the Forest,  
And the dark time of Winter is behind me.

Ring the bell seven times, then continue, saying:

"The animals breed and the plants pollinate,  
As the May Queen and Green Man  
bestow Their blessings upon the Earth  
and Earth's creatures.

I, (magickal name) who am Their child,  
rejoice with Them and ask that  
Their happy union become the example  
for all humanity to live in love and harmony."

Light the candle in the cauldron and say:

"The dark days are cleared away  
so that the May Day can now begin!"

As you drop the wood chips one by one into the flame in the cauldron, state the properties of each, as follows... (be careful, and use a small cauldron that can be covered with a snuffer or lid in case things get out of hand --- you don't need to use a lot of chips, just a little for the symbology). Say:

"I burn thee Birch to honor the Goddess;  
and now add thee Oak to honor the God.  
Thou Rowan I add for a magickal life;  
and add thee Willow to celebrate death.  
Thou Hawthorne I burn for fairies near me;  
thou Hazel I burn for wisdom you bring.  
I add thee good Apple to bring me love;  
and thou Vine whose fruit is the symbol of joy.  
Fir you are added as the symbol of rebirth;  
your sweet scent reminds me of my immortality.  
My blessings I give to all of thee,  
and thy blessings I call from thee upon me.  
So as I will, So Mote It Be!"

At this point, you will perform the Great Rite (symbolically). Some Wiccan Traditions insist that a Pagan working solitary cannot properly perform this act. Since the act is a symbolic one, there is no reason you cannot make it a part of your ceremony alone. Take your athame in your right hand, and your chalice in your left, and hold them in front of you. See them as the Earthly vessels of deity. Now say these words:

"I greet the time of unions and give honor to  
the Lord and the Lady for Their fruitfulness!  
Tonight (today) I witness the marriage of my Goddess and God.  
May Their union be fertile and productive!"

Slowly lower the athame blade into the chalice and feel the union of the deities. Say:

"As They are one, They become one.  
As They become one, They are one.  
And I am also one with Them."

Raise the athame and chalice, still united, to your forehead to honor this union of the three of you. Place them back upon the altar. Now dance or at least march around the altar, beginning in the North, and moving deosil. Pause to greet each Elemental quarter with outstretched arms. Move back in front of the altar when you are finished. Now pick up the symbol of your house Guardian, concentrate on these words, as you say aloud:

"Lovely Lady and Great Horned Lord,  
I present to You the Guardian of this house  
which is my home.  
I have invited this Special Spirit into my home as my  
protector and helper in all things.  
I honor this Spirit in this symbol of its being.  
Great Ones, bless this Guardian of this Home.  
And to Your blessings, I add my thanks.  
Blessed be!"

You should now lightly anoint the Guardian symbol or statue with some appropriate oil.  
If the symbol is such that it cannot be oiled, at least swing the smoking incense burner around it.

When you have finished and you are ready, the time is now here to perform any works of magic or spells, follow then by the Cakes & Ale Ceremony, and finally, Releasing the Circle.

Please note this ritual is based on the Northern Hemisphere correspondences of elements and their colors, and directions and so on.

### Litha

Midsummer: Summer Solstice, Alban Hefin (Caledonii), Litha.

The Summer Solstice, the longest day, is a time of **triumph** for the light. This holiday represents the Sun King in all his glory. In many Wiccan celebrations, this is when the Oak King, who represents the waxing year, is triumphed over by the Holly King, who represents the waning year. The two are one: the Oak King is the growing youth while the Holly King is the mature man. On Midsummer night, elves and faeries abound in great numbers. Symbols to represent the Litha sabbath are such things as Fire, the Sun, blades, mistletoe, oak trees, balefire, Sun wheels and faeries. Nurturing and love are key actions related to Midsummer.

Lammas - Summer Solstice

Midsummer: Summer Solstice, Alban Hefin (Caledonii), Litha.

June 20 - 23 Northern Hemisphere / December 20 - 23 Southern Hemisphere.

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Ritual actions for Litha may include placing a flower-ringed cauldron upon your altar, plunging of the sword (or athame) into the Cauldron, bonfire leaping (outdoors) and the gathering and drying of herbs. Herbs can be dried over the ritual fire if you're celebrating outdoors. Leap the bonfire for purification and renewed energy. Ritually, use mirrors to capture the light of the Sun or the flames of the fire.

Some things that are considered taboo on this Holiday are giving away Fire, sleeping away from home and neglecting animals.

Altar decorations might include Summertime flowers, love amulets, seashells, aromatic potpourri and Summer fruits. Healings and love magic are especially suitable at this time. Midsummer Night's Eve is supposed to be a good time to commune with field and forest sprites and faeries.

### The Simple Facts

Midsummer: Summer Solstice, Alban Hefin (Caledonii)

A fire lit and kept alight until midnight brings good luck to the house and its occupants.

Dreams will be more lucid on this night so adopt some of the [psychic](#) dream routines from Marmy's Bedroom page.

A time to perform rituals for personal power and protection, to celebrate the Sun Lord's power.

The longest day of the year and the Sun God at his strongest. The Goddess is heavy with pregnancy just as the Earth is ready for harvesting. It also marks the waning of the year as each day becomes shorter, heralding the onset of Autumn and then Winter.

The Summer Solstice, the longest day, is a time of triumph for the light.

In many Wiccan celebrations, this is when the Oak King, who represents the waxing year, is triumphed over by the Holly King, who represents the waning year. The two are one: the Oak King is the growing youth while the Holly King is the mature man.

Healings and love magic are especially suitable at this time.

Midsummer Night's Eve is supposed to be a good time to commune with field and forest sprites and faeries.

Litha (pronounced "LITH-ah") is one of the Lesser Wiccan Sabbats and is usually celebrated on June 21st, but varies somewhat from the 20th to the 23rd, dependant upon the Earth's rotation around the Sun (check the calendar). According to the old folklore calendar, Summer begins on Beltane (May 1st) and ends on Lughnassadh (August 1st), with the Summer Solstice midway between the two, marking MID-Summer. This makes more logical sense than suggesting that Summer begins on the day when the Sun's power begins to wane and the days grow shorter... (Images to the left and below are by Anthony Meadows and from Llewellyn's 1998 and 1999 Witches' Calendars. Click on either image to go directly to Llewellyn's Web Site.)

The most common other names for this holiday are the Summer Solstice or Midsummer, and it celebrates the arrival of Summer, when the hours of daylight are longest. The Sun is now at the highest point before beginning its slide into darkness. Other names for this time in the Wheel of the Year include Alban Heruin, (Caledonii or the Druids), Alban Hefin (Anglo-Saxon Tradition), Sun Blessing, Gathering Day (Welsh), Whit Sunday, Whitsuntide, Vestalia (Ancient Roman), the Feast of Epona (Ancient Gaulish), All-Couple's Day (Greek), and St. John's Day. Scottish Pecti-Witans celebrate Feill-Sheathain on July 5th. In the Italian tradition of Aridian Strega, this sabbath (Strega Witches call them Treguendas rather than Sabbats) is known as Summer Fest - La Festa dell'Estate. Scandinavians celebrate this holiday at a later date and call it Thing-Tide. In England, June 21st is "The Day of Cerridwen and Her Cauldron". And in Ireland, this day is

dedicated to the faery goddess Aine of Knockaine. And finally, in Northern Europe - June 21st is "The Day of the Green Man".

The Litha sabbath is a time to celebrate both work and leisure, it is a time for children and childlike play. It is a time to celebrate the ending of the waxing year and the beginning of the waning year, in preparation for the harvest to come. Midsummer is a time to absorb the Sun's warming rays and it is another fertility sabbath, not only for humans, but also for crops and animals. Wiccans consider the Goddess to be heavy with pregnancy from the mating at Beltane - honor is given to Her. The Sun God is celebrated as the Sun is at its peak in the sky and we celebrate His approaching fatherhood - honor is also given to Him. The faeries abound at this time and it is customary to leave offerings - such as food or herbs - for them in the evening.

Symbols to represent the Litha sabbath are such things as fire, the Sun, blades, mistletoe, oak trees, balefires, Sun wheels and faeries. Altar decorations might include Summertime flowers - especially sunflowers - love amulets, seashells, aromatic potpourri and Summer fruits. If you made Sun wheels at Imbolc, you should now display them prominently.

Hang them from the ceiling or place them on trees in your yard. You may also want to decorate them with yellow and gold ribbons and Summer herbs.

Deities associated with Litha include all Father Gods and Mother Goddesses, Pregnant Goddesses and Sun Deities. Particular emphasis might be placed on the Goddesses Aphrodite, Astarte, Freya, Hathor, Ishtar, Venus and other Goddesses who preside over love, passion and beauty. Other Litha deities include Athena, Artemis, Dana, Kali, Isis, Juno, Apollo, Dagda, Gwydion, Helios, Llew, Oak/Holly King, Lugh, Ra, Sol, Zeus, Prometheus, Ares, and Thor.

The cycle of fertility has been expressed in many god-forms. One pair of these - which has persisted from early Pagan times to modern folklore - is that of the Oak King and the Holly King, Gods respectively of the Waxing Year and the Waning Year. The Oak King rules from Midwinter to Midsummer - the period of Fertility, Expansion and Growth; while the Holly King reigns from Midsummer to Midwinter - the period of Harvest, Withdrawal and Wisdom. They are the light and dark twins, each being the other's alternate self, thus being one. Each represents a necessary phase in the natural rhythm, therefore both are good. At the two changeover points, they symbolically meet in combat. The incoming twin - the Oak King at Midwinter, the Holly King at Midsummer - "slays" the outgoing one. But the defeated twin is not actually considered dead - he has merely withdrawn during the six months of his brother's rule.

On Midsummer Night, field and forest elves, sprites, and fairies abound in great numbers - making this a great time to commune with them. Litha is considered one of the best times to perform magicks of all kinds, for it is considered a time of great magickal power.

Especially effective magic and spells at this time include the performance of those for love, healing and prosperity. A wreath can be made for your door with yellow feathers for prosperity and red feathers for sexuality - intertwined and tied together with ivy. This is also a very good time to perform blessings and protection spells for your pets or other animals. You may want to choose to include your pet within your cast Circle at this sabbath celebration, and even present him or her with a special gift (such as a tiny pentacle to attach to his or her collar). I have done this and found it very rewarding and heartwarming.

Nurturing and love are key actions related to Midsummer. If you haven't yet done so,

Litha is a good time to perform your Self-Dedication Ceremony... or - if you have been practicing Wicca for a while - you may choose to perform a simple Re-dedication/Affirmation as a part of your sabbath celebration. Ritual actions for Litha might include placing a flower-ringed cauldron upon your altar, plunging of the sword (or athame) into the cauldron, balefire leaping (outdoors) and the gathering and drying of herbs. Herbs can be dried over the ritual fire if you're celebrating outdoors. Leap the bonfire for purification and renewed energy. Ritually, use mirrors to capture the light of the Sun or the flames of the fire. Some things that are considered taboo on this holiday are giving away fire, sleeping away from home, and neglecting animals.

Colors associated with the Summer Solstice include [white](#), red, maize yellow or golden yellow, green, blue and tan. Altar candles could be either a combination of blue, green, and yellow --- or red and gold. Stones to use during Litha include all green gemstones, especially emerald and jade. Other appropriate gemstones are tiger's eye, lapis lazuli and diamonds. Animals associated with this sabbath include robins, wrens, all Summer birds, horses and cattle. Mythical creatures include satyrs, faeries, firebirds, dragons, thunderbirds and manticores.

Plants associated with Midsummer are oak, mistletoe, frankincense, lemon, sandalwood, heliotrope, copal, saffron, galangal, laurel and ylang-ylang. Herbs associated with this sabbath are chamomile, cinquefoil, elder, fennel, hemp, larkspur, lavender, male fern, mugwort, pine, roses, Saint John's wort, wild thyme, wisteria and verbena. Traditionally, herbs gathered on this day are extremely powerful. Incense for the Litha sabbath Ritual might be a combination of any of the following or simply one of them by itself...

frankincense, myrrh, sandalwood, lemon, pine, jasmine, rose, lotus, or wysteria.

Traditional Pagan foods for Litha include fresh vegetables of all kinds and fresh fruits such as lemons and oranges. Other standard fare may be pumpernickel bread as well as Summer squash and any yellow or orange colored foods. Flaming foods are also appropriate. Traditional drinks are ale, mead, and fresh fruit juice of any kind.

May the Lord and Lady bless you all with lots of love, prosperity, health, and well-being!

Next I will list several recipes appropriate for the Litha turn in the Wheel of the Year. I have gathered these from various places, noted on each...

### Fruit Salad with Love Spell

Adapted from Recipe by Morgana of Hawaii

Make a salad of the below-listed ingredients, concentrating on the love you wish to share.

Chant the Spell Incantation as you chop and slice.

Fruit Salad Ingredients:

1 cup Mango

1/2 cup Pine Nuts (optional)

1 cup Pineapple, to be cut into bite-size chunks

1 cup Apple, to be cut into bite-size chunks

1 cup Peaches, to be cut into bite-size chunks

2 or 3 Bananas, to be sliced (depending on personal preference)

1 small jar Red Cherries

1/2 cup Coconut (if desired)

### Spell Incantation:

"Fruit of mango, fruit of pine,  
Let the one I love be mine.  
Fruit of apple, fruit of peach,  
Bring him (her) close within my reach.  
Fruit of banana, fruit of cherry,  
Let his (her) love for me not vary.  
As I **work** my magic spell,  
Warmly in his (her) heart I dwell.  
I now invoke the Law of Three:  
This is my will, so mote it be!"

Mingle the fruits and place your hands on either side of the bowl, while visualizing you and your loved one building a life together. Then serve the salad.

(The above recipe for "Fruit Salad with Love Spell" is adapted from Morgana of Hawaii's recipe in Scott Cunningham's book "The Magic in Food: Legends, Lore & Spells", page 243, Llewellyn Publications, 1990.)

### Cauldron Cookies

Recipe by Gerina Dunwich

3/4 cup softened butter  
2 cups brown sugar  
2 eggs  
1 tablespoon lemon juice  
2 teaspoons grated lemon rind  
2 cups flour  
1 cup finely chopped pecans

**Cream** the butter in a large cast-iron cauldron (or mixing bowl). Gradually add the brown sugar, beating well. Add the eggs, lemon juice, and rind, and then beat by hand or with an electric mixer until the mixture is well blended. The next step is to stir in the flour and pecans.

Cover the cauldron with a lid, aluminum foil, or plastic wrap, and refrigerate overnight. When ready, shape the dough into one-inch balls and place them about three inches apart on greased cookie sheets. Bake in a 375-degree preheated oven for approximately eight minutes. Remove from the oven and place on wire racks until completely cool.

This recipe yields about 36 cookies which can be served at any of the eight Sabbats, as well as at Esbats and all other Witchy get-togethers.

(The above recipe for "Cauldron Cookies" is quoted directly from Gerina Dunwich's book "The Wicca Spellbook: A Witch's Collection of Wiccan Spells, Potions and Recipes", page 167, A Citadel Press Book, Carol Publishing Group, 1994/1995)

### Midsummer Ritual Mead

Recipe by Gerina Dunwich

2-1/2 gallons water (preferably fresh rainwater blessed by a Wiccan priestess or priest)

1 cup meadowsweet herb  
1 cup woodruff sprigs  
1 cup heather flowers  
3 cloves  
1 cup honey  
1/4 cup brown sugar  
1 cup barley malt  
1 oz. brewer's yeast

Pour the water into a large cauldron or kettle. Bring to a boil and add the meadowsweet herb, woodruff sprigs, heather flowers, and cloves. Boil for one hour and then add the honey, brown sugar, and barley malt. Stir thirteen times in a clockwise direction and then remove from heat.

Strain through a cheesecloth and allow the mead to cool to room temperature. Stir in the brewer's yeast. Cover with a clean towel and let it stand for one day and one night. Strain again, bottle, and then store in a cool place until ready to serve.

Midsummer Ritual Mead is an ideal drink to serve at Summer Solstice Sabbats, as well as during all Cakes and Ale Ceremonies and Esbats.

(The above recipe for "Midsummer Ritual Mead" is quoted directly from Gerina Dunwich's book "The Wicca Spellbook: A Witch's Collection of Wiccan Spells, Potions and Recipes", page 172, A Citadel Press Book, Carol Publishing Group, 1994/1995)

Midsummer Oil - Put in soap or anoint candles  
5 drops lavender  
4 drops rosemary  
4 drops rose

Add a piece of dried vervain, a small citrine, clear quartz crystal, and a sprinkle of gold glitter. So magical and beautiful!

#### Summer Solstice Ritual Potpourri

Recipe by Gerina Dunwich  
45 drops lemon or lavender oil  
1 cup oak moss  
2 cups dried lavender  
2 cups dried wisteria  
2 cups dried verbena

Mix the lemon or lavender oil with the oak moss, and then add the remaining ingredients.

Stir the potpourri well and store in a tightly covered ceramic or glass container.

(The above recipe for "Summer Solstice Ritual Potpourri" is quoted directly from Gerina Dunwich's book "The Wicca Spellbook: A Witch's Collection of Wiccan Spells, Potions and Recipes", page 162, A Citadel Press Book, Carol Publishing Group, 1994/1995)

Oil For sabbath: See OILS

## Midsummer Incense

Recipes by Scott Cunningham

### Midsummer Incense #1:

- 2 parts Sandalwood
- 1 part Mugwort
- 1 part Chamomile
- 1 part Gardenia petals
- a few drops Rose oil
- a few drops Lavender oil
- a few drops Yarrow oil

Burn at Wiccan rituals at the Summer Solstice (circa June 21st) or at that time to attune with the seasons and the Sun.

### Midsummer Incense #2:

- 3 parts Frankincense
- 2 parts Benzoin
- 1 part Dragon's Blood
- 1 part Thyme
- 1 part Rosemary
- 1 pinch Vervain
- a few drops Red Wine

Another like the above.

(The above recipe for "Midsummer Incense" is quoted directly from Scott Cunningham's book "The Complete Book of Incenses, Oils & Brews", page 80, Llewellyn Publications, 1989/1992.)

And now here is a verse and some poetry, along with a very nice invocation, and a bit more Summer lore, with proper credit given to each author...

Enjoy and May Ye Blessed Be!

## Summer Solstice

by Rhiannon Cotter

Summer Solstice, the longest day, represents a turning point from Spring to Summer during which the Sun God directs the ripening and blossoming of the grain and fruit. Here in the heat of the Summer, the crops are transformed as are our actions, thoughts and plans. All things are tempered by the heat of the Sun. Blossoming and ripening of our works are manifested, or they shrivel and die in the heat. All the while, sexual energy is growing. The Sun God impregnates the Earth Goddess in a sweet "petit mort"---as the cup is to the Goddess, so too is the athame to the God.

## Midsummer

by JT  
Midsummer ---  
Longest day  
Shortest night  
Longest light  
Shortest dark  
The world within  
Echoes the world without  
Lush foliage, leaves unfurled  
Soft springy grass dotted with  
Brightly colored flowers peeping through  
The earth is green and bright  
With warm sunny days  
Clear velvety blue skies  
Gentle cool breezes  
Nature in glory  
Our hopes blossom  
Creativity flowers  
With the season  
The seeds of the fruit  
Our desires will bear  
Can be seen  
On the stems  
Of our dreams

#### Summer Invocation

by Trish Telesco  
Fireflies and summer sun  
in circles round  
we become as one.  
Singing songs at magic's hour  
we bring the winds  
and timeless powers.  
Turning inward, hand in hand  
we dance the hearth  
to heal the land.  
Standing silent, beneath the sky  
we catch the fire  
from out God's eye.  
Swaying breathless, beside the sea  
we call the Goddess  
so mote it be!

(This can be used as a chant, part of a spiral dance, or to invoke quarters.)

## Summer

by Marian Lore Singer  
Standing midst the Circle

I look at **faces** ---  
all searching for that special spark  
that sense of connection  
which spans all words  
and worlds.

We come together  
to know the same magic  
that moved the great stones  
birthed the dragons  
and touched even the stars  
with its mighty song.

Together,  
to sense the power  
rising within us  
like the glory of a summer sun  
until we too sing  
its timeless ballad.

Together,  
until our souls dance hand in hand  
with the Lady of Light  
and Lord of the Fires  
Rejoicing.

(The above "Summer" poem is quoted directly from Llewellyn's 1994 Magical Almanac,  
page 169, Llewellyn Worldwide Publications, 1993.)

## Summer Lucky Days

by Patricia Telesco

July lucky days: 3, 12, 15, 18, 21, 31...

July is the month of prosperity, resolution to difficult situations, and legal successes. As the Sun warms the air, let it warm your heart; if necessary, ask the universe for insight. Focus on these dates when planning authorized activities, magic for financial stability, or to bring peace and accord.

August lucky days: 6, 11, 14, 18, 24, 30...

Release worries and burdens to a Summer wind and let them move away! These are excellent days for contemplation, peacefulness, and meditation in natural settings. Reclaim your center and be at rest.

September lucky days: 1, 8, 16, 17, 25, 27...

A month of changeable weather and joyous adventures. These are the best days to consider travel, puttering around the **home**, a picnic with loved ones, or asking for a promotion. The Sun is slowly starting to wane, so our outdoor pleasures should be filled to overflowing.

(The above "Summer Lucky Days" is quoted directly from Llewellyn's 1994 Magical Almanac, page 170, Llewellyn Worldwide Publications, 1993.)

### A Sample Ritual:

This Ritual shall be performed during the bright, sunny daytime **hours**. Alternately, it would also be acceptable to begin at precisely the astronomical time that the Summer Solstice actually begins. The exact time that the Sun enters Cancer, marking the precise moment of the beginning of Summer - for 1997 - is 4:20 AM Eastern Daylight Time (check your calendar or almanac for future years). This particular Litha Ritual contains a cleansing/purification of Self, a Pet Blessing, a Re-Dedication Ceremony, and a Consecration of your Magickal Jewelry.

Prior to the ritual, prepare a small cloth pouch of herbs, such as lavender and chamomile. As you prepare it, pour into it your troubles, problems, pains, sorrows and illnesses. Place it on your altar for later use. In addition to your basic altar and circle set-up, place the cauldron in front of the altar. To the right of the cauldron, place a red candle, and to the left of the cauldron, place a green candle. Have a cup of fresh spring water ready to place into the cauldron later in the ceremony. Also - if you choose to include a Pet Blessing - have a picture of your pet and his or her Blessing Gift, placed upon the Pentacle. Sweep the area, starting in the North and moving deosil, with your magickal broom to cleanse the Circle area and "sweep away" any lingering negative energies. Set up the Quarter candles (North-Green, East-Yellow, South-Red, West-Blue) and/or other items symbolizing the elements at the Four Quarters. Set up your altar as desired, and face it to the North, covering it with a white or golden yellow altar cloth. For this ceremony, decorate the altar with seasonal flowers - especially sunflowers - although any flowers are fine (silk are also acceptable), along with whatever else feels right. In addition to your usual tools and props, upon the altar should be:

Golden Yellow Altar Cloth

Prepared Small Cloth Pouch of Herbs, such as Lavender and Chamomile

Cauldron, with a cup of fresh Spring Water, ready to place into it later

Red Sun God Candle (in holder on the right side of the Cauldron)

Green Earth Goddess Candle (in holder on the left side of the Cauldron)

Your Pet's Picture

Your Pet's Blessing Gift

Incense - Summer Blend - any combination of Frankincense, Myrrh, Sandalwood,

Lemon,  
Pine, Jasmine, Rose, Lotus, or Wysteria  
When all is set up, take a shower or bath for purification and don your Ritual Robe or other Ritual attire. Be sure to wear your Magickal jewelry, if you have any. Sit quietly and meditate for a little while - to ground and center. When you feel ready to begin, play some quiet peaceful music for the Ritual.

Pick up your wand, and with arms upraised, face the South and say:  
"I celebrate the noon of Summer with this rite  
held in honor of the Blazing God of the Sun...  
All of nature vibrates with the fertile energies  
of the Goddess and the God.  
The Earth is bathed with the warmth,  
and light and life of the Sun.  
The **Wheel** of the Year turns again...  
since Yule the light has been growing ever stronger.  
At Ostara the light finally became greater than the dark,  
and the light has kept on growing until today,  
the middle of the time of light, Litha, Midsummer.  
From here, the light begins to fade again, until once more,  
the Wheel will turn to darkness and Yule will return.  
Today the Sun is high, the Light is bright, the Earth is warm.  
As the Lord of the Sun blazes above,  
the Fires of my celebration shall flame below."  
Return the wand to its place on the altar. Light the green candle to the left of the  
cauldron, saying:  
"O Green Forest Mother, Meadow Mother,  
Great One of the Stars and the Moon, Spinner of Fates,  
I give honor to you, and ask your Blessings here."  
Light the **red** candle to the right of the cauldron, saying:  
"O Great Red Sun God, Forest Father,  
God of Fertility and Plenty, be here with me now.  
I give honor to you, and ask your Blessings here."  
Lift the small pouch of herbs from the altar, hold it aloft, saying:  
"O fiery Sun, burn away the unuseful,  
the hurtful, the troublesome, the painful,  
the sickness, and ill luck.  
**PURIFY ME!"**  
Hold it over the main altar candle to light it afire. When it is burning, drop it into the  
cauldron, saying:  
"By the powers of the Great Goddess and the Great God,  
by the powers of the Great Spirit of All-That-Is,  
by the powers of Earth, Air, Fire and Water,  
and by the powers of the Sun, Moon and Stars...  
**I BANISH THESE BANES FROM MY LIFE!"**

Visualize the negative energies burning away to nothing. When the pouch and the herbs have been consumed by the flames, place the container of water into the cauldron on top of the ashes. Say:

"As the Phoenix rises from the ashes,  
so let this water be pure and new,  
for this is the sacred cauldron of the Triple Goddess.  
O Great Mother Goddess, bless this water,  
so that its touch may bless and renew,  
even as the rays of the Midsummer Sun  
nourish and bless all life."

Pass your hands and arms between the two candles, over the cauldron, making wishes for luck, health, prosperity, and many other good things for your life.

At this time, you may wish to bless pets or other animals in your life by moving the candles out away from the cauldron, and leading each animal between the candle flames, while saying:

"By these symbols of the Midsummer bonfires,  
I do bless this animal friend and companion,  
(state animal's name), in the ways of my ancestors,  
that he/she may be blessed with health and goodness  
throughout his/her years upon the Earth."

If desired, place a previously consecrated and blessed amulet around the animal's neck.

Kneel before the altar, place a pinch of salt on your tongue, and say:

"I, (magickal name), rededicate myself to the Pagan Way,  
to the Goddess and the God,  
who together **form** the Great Spirit, the All-That-Is,  
whose combined power is strong and vital here.  
I give my word-bond to follow the ancient paths  
that lead to true wisdom and knowledge.  
I will serve the Great Goddess,  
and give reverence to the Great God.  
I am a Pagan, a Witch, a Wiccan...  
a stone of the ancient circle,  
standing firmly balanced upon the Earth,  
yet open to the winds of the heavens,  
and enduring through time.

May the Blessed Goddess and God witness my words."

Face the North and say:

"Behold, O Powers of Earth, Spirits of the North,  
I, (magickal name),  
rededicate myself to the Lady of the Moon,  
and the Lord of the Sun."

Face the East and say:

"Behold, O Powers of Air, Spirits of the East,  
I, (magickal name),  
rededicate myself to the Lady of the Moon,  
and the Lord of the Sun."

Face the South and say:  
 "Behold, O Powers of Fire, Spirits of the South,  
     I, (magickal name),  
 rededicate myself to the Lady of the Moon,  
     and the Lord of the Sun."  
 Face the West and say:  
 "Behold, O Powers of Water, Spirits of the West,  
     I, (magickal name),  
 rededicate myself to the Lady of the Moon,  
     and the Lord of the Sun."  
 Dip the forefinger of your power hand into the cauldron water, and trace a pentagram,  
 and/or, a crescent moon on your forehead, saying:  
     "Let my mind be open to the truth."  
     Anoint your lips, saying:  
 "Let my lips speak the Truth, except that they be silent among the unbelievers where  
     there may be harm."  
     Anoint your heart, saying:  
 "Let my heart seek the ways of the Goddess always."  
     Anoint the centers of your palms, saying:  
 "Let my hands be gifted to work in magickal ways."  
     Anoint the soles of your feet, saying:  
 "Let my feet ever walk upon the sacred paths."  
 Place your magickal jewelry upon the pentacle, sprinkle it (lightly) with the salted water,  
 then pass it through the flame of the candle and the smoke of the incense. Place it around  
     your neck, saying:  
     "This (these) magickal emblem(s)  
     I shall wear for all things magickal.  
     Bless this (these) pendant(s),  
     O Great Goddess and Great God,  
     that I may be blessed and protected  
     in all ways whenever I shall wear it."  
 Now is the time for meditation and any spellworkings you may desire to end your Sun  
 celebration. Good Midsummer spellworkings include: prosperity, fertility, good harvest...  
 When you have finished and you are ready, follow the spellwork (if you performed any)  
     by the Cakes & Ale Ceremony, and finally, Releasing the Circle.  
  
 Please note this ritual is based on the Northern Hemisphere correspondences of elements  
     and their colors, and directions and so on.

### [Lughnassadh](#)

This is the celebration of the first fruits of the harvest. The Sun King, now Dark Lord,  
 gives his energy to the crops to ensure life while the Mother prepares to give way to her

aspect as the Crone. Now is the time to teach what you have learned, to share the fruits of your achievements with the world. It is considered a time of Thanksgiving and the first of three Pagan Harvest Festivals, when the plants of Spring wither and drop their fruits or seeds for our use as well as to ensure future crops. Also, first grains and fruits of the Earth are cut and stored for the dark Winter months.

Lammas - Lughnassadh

Lammas: Lughnassadh (pronounced Loo-NAHS-ah) (Celtic), Cornucopia (Strega), Thingtide (Teutonic). Lughnassadh, the Celtic festival in honor of the Sun God, is held on the 7th.

August 1 Northern Hemisphere / February 1 Southern Hemisphere.

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Key actions associated with Lammas are receiving and harvesting, honoring the Parent Deities, honoring the Sun Gods and celebrating the First Harvest. Wheat weaving, such as the making of corn dollies, is traditional. You can create a Solar Wheel or a Corn Man Wheel using a wire coat hanger, cardboard, and several ears of Indian corn complete with the husks.

Here is how:

Bend the wire hanger into a circle keeping the hook to hang it by. Cut out a small cardboard circle to glue the tips of the ears of corn onto. You may want to create your Corn Man Wheel as a pentagram using five ears, or a Solar Wheel using eight ears to represent one ear for each sabbath. Attach the ears of Indian corn around the perimeter of the wire circle. Wrap the husks around and glue where necessary, leave some of the husks hanging loose to fray out from the edges and make it more decorative. Where the ears of corn meet in the center, glue them together. This is where the cardboard circle comes in to use.

Bread is baked and the altar is decorated with fruits and vegetables of the harvest. It is also appropriate to plant the seeds from the fruit consumed in ritual. If the seeds sprout, grow the plant with love and as a symbol of your connection to the Divine. A cake is sometimes baked, and cider is used in place of wine.

### The Simple Facts

Lammas: Lughnassadh (Celtic), Cornucopia (Strega), Thingtide (Teutonic).  
(Lughnassadh, the Celtic festival in honor of the Sun God, is held on the 7th)

A harvest festival, at which time it is appropriate to give thanks for the bounty of the earth.

First of the three harvest Sabbats. The Sun God Lugh is celebrated (hence the name) as he is God of harvest, fire and light. It is at this time that the first crops, usually grains and vegetable, are ready to be harvested.

The baking of bread is traditionally the way to celebrate this day, as is the making or purchase of corn dollis to guard your home for the coming season.

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Lughnassadh (pronounced "LOO-nahs-ah") or Lammas, is one of the Greater Wiccan Sabbats and is usually celebrated on August 1st or 2nd, although occasionally on July 31st. The Celtic festival held in honor of the Sun God Lugh (pronounced "Loo") is traditionally held on August 7th. Some Pagans celebrate this holiday on the first Full Moon in Leo. Other names for this sabbath include the First Harvest Festival, the sabbath of First Fruits, August Eve, Lammastide, Harvest Home, Ceresalia (Ancient Roman in honor of the Grain Goddess Ceres), Feast of Bread, sabbath of First Fruits, Festival of Green Corn (Native American), Feast of Cardenas, Cornucopia (Strega), Thingtide and Elembiuos. Lughnassadh is named for the Irish Sun God Lugh (pronounced Loo), and variant spellings for the holiday are Lughnasadh, Lughnasad, Lughnassad, Lughnasa or Lunasa. The most commonly used name for this sabbath is Lammas, an Anglo-Saxon word meaning "loaf-mass". I just happen to personally prefer the Celtic name "Lughnassadh". (Images to the left and below are by Anthony Meadows and from Llewellyn's 1998 and 1999 Witches' Calendars. Click on either image to go directly to Llewellyn's Web Site.)

The Lughnassadh sabbath is a time to celebrate the first of three harvest celebrations in the Craft. It marks the middle of Summer represents the start of the harvest cycle and relies on the early crops of ripening grain, and also any fruits and vegetables that are ready to be harvested. It is therefore greatly associated with bread as grain is one of the first crops to be harvested. Wiccans give thanks and honor to all Gods and Goddesses of the Harvest, as well as those who represent Death and Resurrection.

This is a time when the God mysteriously begins to weaken as the Sun rises farther in the South, each day grows shorter and the nights grow longer. The Goddess watches in sorrow as She realizes that the God is dying, and yet lives on inside Her as Her child. It is in the Celtic tradition that the Goddess, in her guise as the Queen of Abundance, is honored as the new mother who has given birth to the bounty; and the God is honored as the God of Prosperity.

Symbols to represent the Lammas sabbath include corn, all grains, corn dollies, sun

wheels, special loaves of bread, wheat, harvesting (threshing) tools and the Full Moon.

Altar decorations might include corn dollies and/or kirk babies (corn cob dolls) to symbolize the Mother Goddess of the Harvest. Other appropriate decorations include Summer flowers and grains. You might also wish to have a loaf of whole cracked wheat or multigrain bread upon the altar.

Deities associated with Lughnassadh are all Grain and Agriculture Deities, Sun Gods, Mother Goddesses and Father Gods. Particular emphasis is placed on Lugh, Demeter, Ceres, the Corn Mother and John Barleycorn (the personification of malt liquor). Key actions associated with Lammas are receiving and harvesting, honoring the Parent Deities, honoring the Sun Gods and Goddesses, as well as celebration of the First Harvest.

It is considered a time of Thanksgiving and the first of three Pagan Harvest Festivals, when the plants of Spring wither and drop their fruits or seeds for our use as well as to ensure future crops. Also, first grains and fruits of the Earth are cut and stored for the dark Winter months.

Activities appropriate for this time of the year are the baking of bread and wheat weaving - such as the making of Corn Dollies, or other God & Goddess symbols. Sand candles can be made to honor the Goddess and God of the sea. You may want to string Indian corn on black thread to make a necklace, and bake corn bread sticks shaped like little ears of corn for your sabbath cakes. The Corn Dolly may be used both as a fertility amulet and as an altar centerpiece. Some bake bread in the form of a God-figure or a Sun Wheel - if you do this, be sure to use this bread in the Cakes and Ale Ceremony.

You can create a Solar Wheel or a Corn Man Wheel using a wire coat hanger, cardboard, and several ears of Indian corn complete with the husks. Here is how: bend the wire hanger into a circle keeping the hook to hang it by. Cut out a small cardboard circle to glue the tips of the ears of corn onto. You may want to create your Corn Man Wheel as a pentagram using five ears, or a Solar Wheel using eight ears to represent one ear for each sabbath. Attach the ears of Indian corn around the perimeter of the wire circle. Wrap the husks around and glue where necessary, leave some of the husks hanging loose to fray out from the edges and make it more decorative. Where the ears of corn meet in the center, glue them together. This is where the cardboard circle comes in to use.

It is customary to consume bread or something from the First Harvest during the Lughnassadh Ritual. Other actions include the gathering of first fruits and the study of Astrology. Some Pagans symbolically throw pieces of bread into a fire during the Lammas ritual.

The celebration of Lammas is a pause to relax and open yourself to the change of the Season so that you may be one with its energies and accomplish what is intended. Visits to fields, orchards, lakes and wells are also traditional. It is considered taboo not to share your food with others.

Spellwork for prosperity, abundance and good fortune are especially appropriate now, as well as spells for connectedness, career, health and financial gain.

Colors appropriate for Lughnassadh are red, orange, gold, and yellow. Also green, citrine and gray. Candles might be golden yellow, orange, green, or light brown. Stones to use during Lammas include yellow diamonds, aventurine, sardonyx, peridot and citrine.

Animals associated with this time are roosters and calves. Mythical creatures include the phoenix, griffins, basilisks, centaurs and speaking skulls. Plants associated with Lammas

are corn, rice, wheat, rye and ginseng. Traditional herbs of the Lammas sabbath include acacia flowers, aloes, cornstalks, cyclamen, fenugreek, frankincense, heather, hollyhock, myrtle, oak leaves, sunflower, and wheat. Incense for the Lughnassadh sabbath Ritual might include aloes, rose, rose hips, rosemary, chamomile, passionflower, frankincense, and sandalwood.

Traditional Pagan Foods for the Lughnassadh Festival include homemade breads (wheat, oat and especially cornbread), corn, potatoes, berry pies, barley cakes, nuts, wild berries, apples, rice, roasted lamb, acorns, crab apples, summer squash, turnips, oats, all grains and all First Harvest foods. Traditional drinks are elderberry wine, ale and meadowsweet tea.

It is also appropriate to plant the seeds from the fruit consumed in ritual. If the seeds sprout, grow the plant with love and as a symbol of your connection to the Divine. A cake is sometimes baked, and cider is used in place of wine.

As Summer passes, Wiccans remember its warmth and bounty in the food we eat. Every meal is an act of attunement with Nature, and we are reminded that nothing in the Universe is constant.

May the Lord and Lady bless you all with lots of love, and a plentiful First Harvest!

Next I will list several recipes appropriate for the Lughnassadh turn in the Wheel of the Year. I have gathered these from various places, noted on each...

### Corn Bread Ear Sticks

Recipe by StormWing

Purchase an iron mold shaped like little ears of corn in flea markets or kitchen supply shops, or look in grandma's kitchen wherever she keeps her bakeware - there just might be one there already! Grease lightly and preheat in a 425 degree oven. You will need:

3/4 cup Flour  
3/4 cup Yellow Corn Meal  
1/4 cup Sugar  
3/4 teaspoon Salt  
2 teaspoons Baking Powder  
2 Eggs  
1 cup Milk (or Buttermilk if you prefer)  
1/4 cup Shortening

Sift dry ingredients together. Add milk, eggs, shortening, and beat until smooth. Pour into preheated and greased molds and bake 20-25 minutes or until golden brown.

### Whole Grain Bread

Recipe by Dan & Pauline Campanelli

In a large mixing bowl combine:  
2 cups milk (warm to the touch)  
2 packages of dry baking yeast  
1 teaspoon salt

1/2 cup honey  
1/4 cup dark brown sugar

Cover this mixture and set aside in a warm place until it has doubled (about half an hour).

Add to this mixture:  
3 tablespoons softened butter  
2 eggs  
1 cup of unbleached white flour  
Stir until bubbly. Now mix in:  
1/2 cup wheat germ  
1/2 cup of rolled oats  
2 cups stone ground wheat flour  
2 tablespoons sesame seed

With floured hands, turn this dough out onto a floured board and gradually knead in more unbleached white flour until the dough is smooth and **elastic** and no longer sticks to your fingers. Place this dough in a greased bowl, turning it so that the dough is greased. Then cover it with a clean cloth and keep it in a warm place to rise until it is doubled (about an hour). Then punch it down and divide it into two or more elongated loaves, roughly sculpted into mummiform shapes, and placed on greased cookie sheets. Cover these and return them to a warm place until they double again. Bake the loaves in a pre-heated oven at 350 degrees for about an hour, or until they are done and sound hollow when tapped.

(The above recipe for "Whole Grain Bread" is quoted directly from Pauline & Dan Campanelli's book "Ancient Ways: Reclaiming Pagan Traditions", page 132-133, Llewellyn Publications, 1991/1992)

### Brigid's Blackberry Pie

Recipe by Edain McCoy  
(Makes one nine-inch pie)  
4 cups fresh blackberries (thawed frozen is okay)

1-1/2 cups sugar  
1/3 cup flour  
1/4 teaspoon cinnamon  
1/8 teaspoon salt  
Unbaked pie crust

Preheat oven to 325 degrees F. Line a deep pie **dish** with the pie crust, or purchase a commercially-made one. Set aside. Mix all other ingredients together in a large mixing bowl. If it appears too "wet", mix in a little more flour (about 2 tablespoons). Turn the fruit into the pie shell and dot with butter or margarine. You can bake the pie as is, or cover it with another pie crust. If you do this, pinch down the ends to hold it to the other crust. Then score the top several times with a sharp knife. Bake for 1 hour, or until the top crust is a golden brown. (Note: A sugar-free version can be made by substituting appropriate amounts of artificial sweetener.)

(The above recipe for "Brigid's Blackberry Pie" is quoted directly from Edain McCoy's book "The Sabbats: A New Approach to Living the Old Ways", page 179, Llewellyn Publications, 1994)

## Lughnasadh Incense

Recipe by Scott Cunningham

2 parts Frankincense

1 part Heather

1 part Apple blossoms

1 pinch Blackberry leaves

a few drops Ambergris oil

Burn Lughnasadh Incense during Wiccan rituals on August 1st or 2nd, or at that time to attune with the coming harvest.

(The above recipe for "Lughnasadh Incense" is quoted directly from Scott Cunningham's book "The Complete Book of Incenses, Oils & Brews", page 76, Llewellyn Publications, 1989/1992)

Oil For sabbath: See OILS

Lughnassadh Oil - Put in soap or annoint candles

5 drops frankincense

5 drops rose

5 drops yarrow

Add a piece of wheat and a blackberry leaf with a cat's-eye, citrine, and moss agate crystals. Very soothing.

## Lammas Ritual Potpourri

Recipe by Gerina Dunwich

20 drops clove bud oil

25 drops sandalwood oil

1 cup oak moss

2 cups dried pink rosebuds

2 cups dried red peony petals

1 cup dried amaranth flowers

1 cup dried heather flowers

Mix the clove bud and sandalwood oils with the oak moss and then add the remaining ingredients. Stir the potpourri well and store in a tightly covered ceramic or glass container.

(The above recipe for "Lammas Ritual Potpourri" is quoted directly from Gerina Dunwich's book "The Wicca Spellbook: A Witch's Collection of Wiccan Spells, Potions and Recipes", page 163, A Citadel Press Book, Carol Publishing Group, 1994/1995)

And now here is an appropriate verse, some poetry, a blessing, a few more Summer Holidays, along with a very nice little story... with proper credit given to each author...

Enjoy and May Ye Blessed Be!

Lammas

by Rhiannon Cotter

The young God reigns supreme over the ripening of the grain. Action, dedication, and perseverance in the tending of the seeds sown during the Spring brings ripeness. However the God must sacrifice Himself in order for the crop to further develop. During Lammas, the Self is burned away, as was the Wicker Man in ages past, giving new material to fertilize the growing crop.

Invocation to Sun and Moon

by Olwen Fferyllt

Lord Sun, life of day!

In your fire-boat gliding through golden rays!

Extend yourself, with hands of light,

To us who worship in your sight,

And in your ancient names rejoice,

And hear the mystery of your voice.

Lady Moon, cloud bound,

Of liquid light and pale hounds,

Course among us --- Your light diffuse!

Shed your blessings on us who choose

The evening worship by silver flame,

Singing your thousand living names.

Branch and Bone

by Arwen Evenstar

I am the wise man; I am the fool;

I am the hunter and I am the kill.

I am the root that shatters stone.

And though I wane, I am with you still.

Of branch and bone I build the world.

With steady fire, I give the Moon Her light.

With passion proud, I fill your heart.

I am the Lord of Nature's might.

Of standing stones on sacred hill

They built a ring to mark my flight.

With priest and priestess they did dance

To celebrate the Lord of Light!

In forest dark and secret grove,

In antlered dance I take my delight.

With cloven hooves I mark the earth.

With wild song I pierce the night!

I am the wise man; I am the fool;

I am the hunter and I am the kill.

I am the root that shatters stone.

And though I wane, I am with you still.

## A Meal Blessing

by Kristen Madden (Ofelas)

Great Spirit,  
We thank you for the gift of this food.  
We send blessings of peace, love, and  
release to all  
whose bodies and energies went into  
bringing us this nourishment.  
We honor you in our enjoyment and  
utilization of this meal.  
May it bring us health and joy,  
reminding us of our interconnections with  
All That Is.  
As we receive, so do we give back  
And give thanks for this gift in the  
Cycle of Life.

## "Lammas Night"

Author Unknown

I stood before my altar at Lammastide, and asked the Lord and Lady to be my guides...  
"Please show to me a vision that I may see... what sacrifice is worthy to give to Thee."  
They showed to me an apple without a core... They showed to me a dwelling without a  
door... They showed to me a palace where They may be, and unlock it without a key...  
How can there be an apple without a core? How can there be a dwelling without a door?  
How can there be a palace where They may be, and They may unlock it without a key?  
...My spirit is an apple without a core... ...My mind is a dwelling without a door... My  
heart is a palace where They may be, and unlock it without a key...  
I stood before my altar on Lammas night... and gave my Lord and Lady bright... the  
sacrifice They asked for - with spirit free... Upon that Lammas evening, I gave Them  
me...  
Blessed Be...

## August 1: The Festival of Green Corn

by Edain McCoy

While European-oriented Pagans are celebrating August 1 as Lammas, a festival of the first harvest, Native North Americans are observing a similar holiday of their own. Like Lammas, the Festival of Green Corn is a communal event, largely honoring the newly-cut grains. The Native peoples enact ancient, sacred rituals to thank the Corn Grandmother for her bounty, and **make** mock sacrifices of the grain in her honor. Rough competitive games are played while the feast is being prepared, then the tribe dines on rich foods and breads made from the newly-harvested corn. After everyone is full, the community gathers for traditional storytelling.

## Summer Holidays

by Patricia Telesco

On or about June 22nd, Summer begins with a flurry of activities. But, other than the 4th of July and Lammas, many people are unaware of some of the other holidays which have been (or are) observed around the world during these months. Here are a few:

July 6th, Festival of the Tooth (Ceylon):

A holiday which commemorates a holy relic of Buddha, his eye tooth. Crowds gather in the streets to glimpse the elephant which carries the sacred item, while spinning prayer wheels en route to the temple rejoice in Buddha's tranquil teachings. This is a good day for personal introspection and prayers for peace.

July 15th, Swithin Day (England):

St. Swithin was a bishop who was virtuous and most beloved by the people. When he died he asked to be buried near Winchester Church in an area where workmen passed regularly. At some point, the Church felt that such a man deserved better accommodations and tried to move the body only to be discouraged by 40 days of rain.

Taking this as a sign from God, this day has ever since been a good time to divine or observe omens pertaining to weather signs. Now if it rains on St. Swithin's Day, 40 days of rain are thought to follow.

1st Sunday in August, Blessing of the Sea (Brittany, France):

A beautiful city was once believed to have risen gracefully off the shores of this French village, only to have been washed away in a high tide. Every year the priests go to this fabled spot and bless the waters while observers lean over the sides of boats hoping to glimpse remnants of the city. This might be a good day to consider any spells or rituals pertaining to water and hidden truths.

(The above "Summer Holidays" is quoted directly from Llewellyn's 1994 Magical Almanac, page 185, Llewellyn Worldwide Publications, 1993)

### A Sample Ritual:

This Ritual can be performed either during the day, perhaps late afternoon, or during the early evening hours, just after Sunset. Sweep area, starting in the North and moving deosil, with your magickal broom to cleanse the Circle area and "sweep away" any lingering negative energies. You may want to outline the perimeter of your Circle with corn meal, the grain most sacred to this sabbath.

Set up the Quarter candles (North-Green, East-Yellow, South-Red, West-Blue) and/or other items symbolizing the elements at the Four Quarters (use a compass if not permanently marked out). Set up your altar as desired, and face it to the North, covering it with the golden yellow altar cloth.

For this Ceremony, you may want to have upon the altar items from the harvest, particularly corn and other grains. In honor to the Sun Gods, you may also want to place golden stones and Sun Wheels upon the altar. You will also need a loaf of bread - preferably cornbread, and some sort of juice or wine. You will also need a plate or bowl to remove the harvest offering. In addition to your usual tools and props, upon the altar should be:

Golden Yellow, Orange, or Red Altar Cloth  
Sun (God) and Moon (Goddess) Candle Holders, with Gold and Silver Candles,  
respectively.

(or whatever colors you prefer to represent the deities)

Incense, Summer Blend or Horned God Incense

Ears of Corn, Squash and other Harvest Items

Golden Stones (such as citrine, amber, tiger's eye, carnelian, topaz... )

Sun Wheels or Sun Symbols of some sort

Small Loaf of Bread (preferably Cornbread - for the Ritual)

Anything else personally deemed appropriate or necessary

When all is set up, take a shower or bath for purification and don your ritual robe or other ritual attire. Be sure to wear your magickal jewelry. Sit quietly and meditate for a little while - to ground and center before beginning the Ritual. When you feel ready to begin, play some soothing, peaceful music for the ritual.

After the Circle is cast, begin the Lughnassadh sabbath Ceremony... Pick up your Wand and hold it in your power (right) hand, face the North and with your arms outstretched (kneel or stand) and when you feel ready, begin your ceremony with these words:

"The Wheel of the Year turns on and on,  
bringing us all to and from each Season,  
and from and to another.

What will be is. What was will be.

All time is here and now in this Sacred Space.

I now pause to watch the Wheel turn  
and cast this Circle on this blessed eve to celebrate  
the Season of Lughnassadh - the First Harvest -  
when the bounties of Nature  
give of themselves so that we may survive.

I come here now to praise the bountiful Goddess  
and the benevolent God.

I wish to give thanks for the bounty of the fertile Earth,  
and to feel myself as a part of  
the relentlessly turning wheel of life, death and rebirth.

O Great God of the Ripening Fields,  
who has been known as

Lugh, Tammuz, Adonis, Attis and Dionysus -

Grant me the understanding of sacrifice  
as you prepare to deliver yourself  
to the lands of Eternal Summer.

O Great Goddess of the Corn and Grain,

who has been known as  
Brigit, Ishtar, Aphrodite, Astarte and Demeter -  
Teach me the secrets of rebirth  
as the Sun wanes in its strength  
and the nights grow cold."

Place your Wand back in its place on the altar. Spread your hands out over the harvested  
foods on the altar and say these words:

"Blessed be the bounty of the harvest,  
fruit of the womb of the Goddess.

Blessed be Mother Earth...

Today I honor the deities in their aspects  
as the Grain God and the Corn Mother."

Pick up the loaf of bread (hopefully cornbread) and say these words:

"Blessed be the harvest,  
manifestation of the sacred marriage of the deities.

Blessed be the fruitful Corn Mother.

Blessed be the God of the Harvest.

I partake of the First Harvest,  
mixing its energies with mine,  
that I may continue on my quest  
for the Starry Wisdom of the Mysteries.

Many blessings I have been given.

I count them now by this bread  
of the grain of Mother Earth."

Now name all the things you are currently thankful for, one by one. This part of the ritual  
should be spontaneous - DO NOT use a script for this, go with your heart. With each  
thing that you name, break off a piece of the bread (or cornbread) and eat it. Sip from the  
goblet of fruit juice as well... When you are finished doing this, say these words:

"Thank you Great Mother and Great Father.

O Lady of the Moon and Lord of the Sun,  
gracious Ones around whom  
all of life spins its thread...

I offer my thanks for  
the continuing fertility of the Earth...

May the blowing grain lose its seeds  
to be buried in Mother Earth,  
ensuring rebirth in the  
warmth of the coming Spring...

I ask that you humbly accept my offering  
of this bread and juice.

I offer it to Mother Earth,  
and to her consort, the God.

And I ask that it may also be used to feed  
the faeries of the fields and  
the animals of the woodlands."

With these last words, place some of the bread and pour some juice into the libation

bowl. Cup your hands around the offering (libation bowl) and say:

"I consecrate this offering  
back to the Blessed Mother Nature from whom it came,  
to her consort, the Great Horned God of Nature,  
Her animals and Her fairy beings. Blessed Be.  
Offerings given in love  
return three times over.  
Blessed Be this gathering,  
the giver and the gift."

After a brief pause to catch your breath, continue with these words:

"All things have their Season.  
Tonight the Wheel has brought us  
to the Season of Harvest.  
A time of beauty and time of toil.  
A time to reflect on the Summer  
and a time to prepare for the Winter ahead...  
To everything there is a Season...  
A time for every purpose under the heavens...  
A time to be born... a time to die...  
A time to plant... a time to harvest...  
A time to destroy... a time to heal and rebuild...  
A time to cry... a time to laugh...  
A time to grieve... a time to dance...  
A time for scattering stones... a time for gathering stones...  
A time to embrace... a time to stay back...  
A time to find... a time to lose...  
A time for keeping... a time for throwing away...  
A time to tear... a time to repair...  
A time to keep silent... a time to speak up...  
A time to love... a time to hate...  
A time for war... a time for peace...  
Blessed Be the Great Mother whose womb  
contains and births all life.  
Blessed Be the Grain God whose seed plants all life.  
Blessed Be the grain of the Earth, and  
Blessed Be this Season of Lughnassadh!"

Now is the time for meditation and any spellworkings you may need or desire to end your sabbath celebration. Good Lammas spellworkings include: connectedness, career, health, and financial gain. If no spellwork is to be done at this time, then proceed with the Cakes and Ale Ceremony, followed by Releasing the Magic Circle.

Please note this ritual is based on the Northern Hemisphere correspondences of elements and their colors, and directions and so on.

[Mabon](#)

Mabon: (Celtic): Autumn Equinox, Winter Finding (Teutonic), Alban Elfed (Caledonii). During Autumn, we begin to see the waning of the Sun more obviously now as the days continue to grow shorter until the Wheel of the Year spins around again to Yule. At the Autumn Equinox, the days and nights are equal. It is a time of balance, but light gives way to increased darkness. It is the second harvest, and the Goddess mourns her fallen consort, but the emphasis is on the message of rebirth that can be found in the harvest seeds. The Autumn Equinox is a wonderful time to stop and relax and be happy.

#### Mabon - Autumn Equinox

Mabon: (Celtic): Autumn Equinox, Winter Finding (Teutonic), Alban Elfed (Caledonii).

September 20 - 23 Northern Hemisphere / March 20 - 23 Southern Hemisphere.

During Autumn, we begin to see the waning of the Sun more obviously now as the days continue to grow shorter until the Wheel of the Year spins around again to Yule. At the Autumn Equinox, the days and nights are equal. It is a time of balance, but light gives way to increased darkness.

It is the second harvest, and the Goddess mourns her fallen consort, but the emphasis is on the message of rebirth that can be found in the harvest seeds. The Autumn Equinox is a wonderful time to stop and relax and be happy. While we may not have toiled the fields from sunrise to sunset every day since Lammass - as our ancestors did - most of us do work hard at what we do. At this time of year, we should stop and survey the harvest each of us has brought in over the season. For us, like our ancestors, this becomes a time of giving thanks for the success of what we have worked at.

Spellwork for protection, wealth and prosperity, security and spells to bring a feeling of self-confidence are appropriate for Mabon. Since this is a time for balance, you might include spells that will bring into balance and harmony the energies either in a room, home, or situation. Ritual actions might include the praising or honoring of fruit as proof of the love of the Goddess and God, and a ritual sprinkling of Autumn leaves. It is a good time to walk the forests, gathering dried plants for use as altar decorations or herbal magic. Symbols to represent the Mabon sabbath are such things as grapes, wine, vines, garland, gourds, pine cones, acorns, wheat, dried leaves, burial cairns, rattles, Indian corn, Sun wheels, and horns of plenty. Altar decorations might include autumn leaves, acorns, pine cones, a pomegranate to symbolize Persephone's descent into the Underworld, and a small statue or figure to represent the Triple Goddess in Her Mother aspect. Cornbread and cider are good additions to festivities.

#### The Simple Facts

Autumn Equinox: Mabon (Celtic), Winter Finding (Teutonic), Alban Elfed (Caledonii)

It is the second harvest, and the Goddess mourns her fallen consort, but the emphasis is on the message of rebirth that can be found in the harvest seeds.

Decorate the house with dried and colored ears of corn to remind yourself and your home of the end of the harvest season.

Again, the day and night are of equal length, and we give thanks for the last fruits of the

harvest.

Often referred to as the "witches thanksgiving".

Mabon is also the Welsh God of Fertility.

Mabon marks the end of the second harvest, a time when the majority of crops are gathered.

The Goddess enters the "Crone" stage at this time.

At the Autumn Equinox, the days and nights are equal. It is a time of balance, but light gives way to increased darkness.

It is a good time to walk the forests, gathering dried plants for use as altar decorations or herbal magic.

Cornbread and cider are good additions to festivities and fall leaves make good altar decorations.

Lughnassadh (pronounced "LOO-nahs-ah") or Lammas, is one of the Greater Wiccan Sabbats and is usually celebrated on August 1st or 2nd, although occasionally on July 31st. The Celtic festival held in honor of the Sun God Lugh (pronounced "Loo") is traditionally held on August 7th. Some Pagans celebrate this holiday on the first Full Moon in Leo. Other names for this sabbath include the First Harvest Festival, the sabbath of First Fruits, August Eve, Lammastide, Harvest Home, Ceresalia (Ancient Roman in honor of the Grain Goddess Ceres), Feast of Bread, sabbath of First Fruits, Festival of Green Corn (Native American), Feast of Cardenas, Cornucopia (Strega), Thingtide and Elembiuos. Lughnassadh is named for the Irish Sun God Lugh (pronounced Loo), and variant spellings for the holiday are Lughnasadh, Lughnasad, Lughnassad, Lughnasa or Lunasa. The most commonly used name for this sabbath is Lammas, an Anglo-Saxon word meaning "loaf-mass". I just happen to personally prefer the Celtic name "Lughnassadh". (Images to the left and below are by Anthony Meadows and from Llewellyn's 1998 and 1999 Witches' Calendars. Click on either image to go directly to Llewellyn's Web Site.)

The Lughnassadh sabbath is a time to celebrate the first of three harvest celebrations in the Craft. It marks the middle of Summer represents the start of the harvest cycle and relies on the early crops of ripening grain, and also any fruits and vegetables that are ready to be harvested. It is therefore greatly associated with bread as grain is one of the first crops to be harvested. Wiccans give thanks and honor to all Gods and Goddesses of the Harvest, as well as those who represent Death and Resurrection.

This is a time when the God mysteriously begins to weaken as the Sun rises farther in the South, each day grows shorter and the nights grow longer. The Goddess watches in sorrow as She realizes that the God is dying, and yet lives on inside Her as Her child. It is in the Celtic tradition that the Goddess, in her guise as the Queen of Abundance, is honored as the new mother who has given birth to the bounty; and the God is honored as the God of Prosperity.

Symbols to represent the Lammas sabbath include corn, all grains, corn dollies, sun wheels, special loaves of bread, wheat, harvesting (threshing) tools and the Full Moon.

Altar decorations might include corn dollies and/or kirm babies (corn cob dolls) to symbolize the Mother Goddess of the Harvest. Other appropriate decorations include Summer flowers and grains. You might also wish to have a loaf of whole cracked wheat or multigrain bread upon the altar.

Deities associated with Lughnassadh are all Grain and Agriculture Deities, Sun Gods, Mother Goddesses and Father Gods. Particular emphasis is placed on Lugh, Demeter, Ceres, the Corn Mother and John Barleycorn (the personification of malt liquor). Key actions associated with Lammas are receiving and harvesting, honoring the Parent Deities, honoring the Sun Gods and Goddesses, as well as celebration of the First Harvest.

It is considered a time of Thanksgiving and the first of three Pagan Harvest Festivals, when the plants of Spring wither and drop their fruits or seeds for our use as well as to ensure future crops. Also, first grains and fruits of the Earth are cut and stored for the dark Winter months.

Activities appropriate for this time of the year are the baking of bread and wheat weaving - such as the making of Corn Dollies, or other God & Goddess symbols. Sand candles can be made to honor the Goddess and God of the sea. You may want to string Indian corn on black thread to make a necklace, and bake corn bread sticks shaped like little ears of corn for your sabbath cakes. The Corn Dolly may be used both as a fertility amulet and as an altar centerpiece. Some bake bread in the form of a God-figure or a Sun Wheel - if you do this, be sure to use this bread in the Cakes and Ale Ceremony.

You can create a Solar Wheel or a Corn Man Wheel using a wire coat hanger, cardboard, and several ears of Indian corn complete with the husks. Here is how: bend the wire hanger into a circle keeping the hook to hang it by. Cut out a small cardboard circle to glue the tips of the ears of corn onto. You may want to create your Corn Man Wheel as a pentagram using five ears, or a Solar Wheel using eight ears to represent one ear for each sabbath. Attach the ears of Indian corn around the perimeter of the wire circle. Wrap the husks around and glue where necessary, leave some of the husks hanging loose to fray out from the edges and make it more decorative. Where the ears of corn meet in the center, glue them together. This is where the cardboard circle comes in to use.

It is customary to consume bread or something from the First Harvest during the Lughnassadh Ritual. Other actions include the gathering of first fruits and the study of Astrology. Some Pagans symbolically throw pieces of bread into a fire during the Lammas ritual.

The celebration of Lammas is a pause to relax and open yourself to the change of the Season so that you may be one with its energies and accomplish what is intended. Visits to fields, orchards, lakes and wells are also traditional. It is considered taboo not to share your food with others.

Spellwork for prosperity, abundance and good fortune are especially appropriate now, as well as spells for connectedness, career, health and financial gain.

Colors appropriate for Lughnassadh are red, orange, gold, and yellow. Also green, citrine and gray. Candles might be golden yellow, orange, green, or light brown. Stones to use during Lammas include yellow diamonds, aventurine, sardonyx, peridot and citrine.

Animals associated with this time are roosters and calves. Mythical creatures include the phoenix, griffins, basilisks, centaurs and speaking skulls. Plants associated with Lammas are corn, rice, wheat, rye and ginseng. Traditional herbs of the Lammas sabbath include acacia flowers, aloes, cornstalks, cyclamen, fenugreek, frankincense, heather, hollyhock, myrtle, oak leaves, sunflower, and wheat. Incense for the Lughnassadh sabbath Ritual might include aloes, rose, rose hips, rosemary, chamomile, passionflower, frankincense, and sandalwood.

Traditional Pagan Foods for the Lughnassadh Festival include homemade breads (wheat, oat and especially cornbread), corn, potatoes, berry pies, barley cakes, nuts, wild berries, apples, rice, roasted lamb, acorns, crab apples, summer squash, turnips, oats, all grains and all First Harvest foods. Traditional drinks are elderberry wine, ale and meadowsweet tea.

It is also appropriate to plant the seeds from the fruit consumed in ritual. If the seeds sprout, grow the plant with love and as a symbol of your connection to the Divine. A cake is sometimes baked, and cider is used in place of wine.

As Summer passes, Wiccans remember its warmth and bounty in the food we eat. Every meal is an act of attunement with Nature, and we are reminded that nothing in the Universe is constant.

May the Lord and Lady bless you all with lots of love, and a plentiful First Harvest!

Next I will list several recipes appropriate for the Lughnassadh turn in the Wheel of the Year. I have gathered these from various places, noted on each...

### Corn Bread Ear Sticks

Recipe by StormWing

Purchase an iron mold shaped like little ears of corn in flea markets or kitchen supply shops, or look in grandma's kitchen wherever she keeps her bakeware - there just might be one there already! Grease lightly and preheat in a 425 degree oven. You will need:

3/4 cup Flour  
3/4 cup Yellow Corn Meal  
1/4 cup Sugar  
3/4 teaspoon Salt  
2 teaspoons Baking Powder  
2 Eggs  
1 cup Milk (or Buttermilk if you prefer)  
1/4 cup Shortening

Sift dry ingredients together. Add milk, eggs, shortening, and beat until smooth. Pour into preheated and greased molds and bake 20-25 minutes or until golden brown.

### Whole Grain Bread

Recipe by Dan & Pauline Campanelli

In a large mixing bowl combine:  
2 cups milk (warm to the touch)  
2 packages of dry baking yeast  
1 teaspoon salt  
1/2 cup honey  
1/4 cup dark brown sugar

Cover this mixture and set aside in a warm place until it has doubled (about half an hour).

Add to this mixture:  
3 tablespoons softened butter

2 eggs  
1 cup of unbleached white flour  
Stir until bubbly. Now mix in:  
1/2 cup wheat germ  
1/2 cup of rolled oats  
2 cups stone ground wheat flour  
2 tablespoons sesame seed

With floured hands, turn this dough out onto a floured board and gradually knead in more unbleached white flour until the dough is smooth and elastic and no longer sticks to your fingers. Place this dough in a greased bowl, turning it so that the dough is greased. Then cover it with a clean cloth and keep it in a warm place to rise until it is doubled (about an hour). Then punch it down and divide it into two or more elongated loaves, roughly sculpted into mummiform shapes, and placed on greased cookie sheets. Cover these and return them to a warm place until they double again. Bake the loaves in a pre-heated oven at 350 degrees for about an hour, or until they are done and sound hollow when tapped.

(The above recipe for "Whole Grain Bread" is quoted directly from Pauline & Dan Campanelli's book "Ancient Ways: Reclaiming Pagan Traditions", page 132-133, Llewellyn Publications, 1991/1992)

### Brigid's Blackberry Pie

Recipe by Edain McCoy  
(Makes one nine-inch pie)  
4 cups fresh blackberries (thawed frozen is okay)  
1-1/2 cups sugar  
1/3 cup flour  
1/4 teaspoon cinnamon  
1/8 teaspoon salt  
Unbaked pie crust

Preheat oven to 325 degrees F. Line a deep pie dish with the pie crust, or purchase a commercially-made one. Set aside. Mix all other ingredients together in a large mixing bowl. If it appears too "wet", mix in a little more flour (about 2 tablespoons). Turn the fruit into the pie shell and dot with butter or margarine. You can bake the pie as is, or cover it with another pie crust. If you do this, pinch down the ends to hold it to the other crust. Then score the top several times with a sharp knife. Bake for 1 hour, or until the top crust is a golden brown. (Note: A sugar-free version can be made by substituting appropriate amounts of artificial sweetener.)

(The above recipe for "Brigid's Blackberry Pie" is quoted directly from Edain McCoy's book "The Sabbats: A New Approach to Living the Old Ways", page 179, Llewellyn Publications, 1994)

### Lughnasadh Incense

Recipe by Scott Cunningham  
2 parts Frankincense  
1 part Heather

1 part Apple blossoms  
1 pinch Blackberry leaves  
a few drops Ambergris oil

Burn Lughnasadh Incense during Wiccan rituals on August 1st or 2nd, or at that time to attune with the coming harvest.

(The above recipe for "Lughnasadh Incense" is quoted directly from Scott Cunningham's book "The Complete Book of Incenses, Oils & Brews", page 76, Llewellyn Publications, 1989/1992)

Oil For sabbath: See OILS

Mabon Oil - Put in soap or annoint candles  
3 drops frankincense  
3 drops pine  
3 drops juniper  
3 drops rosemary  
2 drops sandalwood

Add a piece of dried oak leaf or small acorn with amber, aventurine, and clear quartz crystals. A warm, calming oil that reminds me of cool, crisp days raking leaves and walking through forests in the fall.

Lammas Ritual Potpourri

Recipe by Gerina Dunwich  
20 drops clove bud oil  
25 drops sandalwood oil  
1 cup oak moss  
2 cups dried pink rosebuds  
2 cups dried red peony petals  
1 cup dried amaranth flowers  
1 cup dried heather flowers

Mix the clove bud and sandalwood oils with the oak moss and then add the remaining ingredients. Stir the potpourri well and store in a tightly covered ceramic or glass container.

(The above recipe for "Lammas Ritual Potpourri" is quoted directly from Gerina Dunwich's book "The Wicca Spellbook: A Witch's Collection of Wiccan Spells, Potions and Recipes", page 163, A Citadel Press Book, Carol Publishing Group, 1994/1995)

And now here is an appropriate verse, some poetry, a blessing, a few more Summer Holidays, along with a very nice little story... with proper credit given to each author...  
Enjoy and May Ye Blessed Be!

Lammas

by Rhiannon Cotter

The young God reigns supreme over the ripening of the grain. Action, dedication, and perseverance in the tending of the seeds sown during the Spring brings ripeness. However the God must sacrifice Himself in order for the crop to further develop. During Lammas, the Self is burned away, as was the Wicker Man in ages past, giving new material to fertilize the growing crop.

#### Invocation to Sun and Moon

by Olwen Fferyllt

Lord Sun, life of day!

In your fire-boat gliding through golden rays!

Extend yourself, with hands of light,

To us who worship in your sight,

And in your ancient names rejoice,

And hear the mystery of your voice.

Lady Moon, cloud bound,

Of liquid light and pale hounds,

Course among us --- Your light diffuse!

Shed your blessings on us who choose

The evening worship by silver flame,

Singing your thousand living names.

#### Branch and Bone

by Arwen Evenstar

I am the wise man; I am the fool;

I am the hunter and I am the kill.

I am the root that shatters stone.

And though I wane, I am with you still.

Of branch and bone I build the world.

With steady fire, I give the Moon Her light.

With **passion** proud, I fill your heart.

I am the Lord of Nature's might.

Of standing stones on sacred hill

They built a ring to mark my flight.

With priest and priestess they did dance

To celebrate the Lord of Light!

In forest dark and secret grove,

In antlered dance I take my delight.

With cloven hooves I mark the earth.

With wild song I pierce the night!

I am the wise man; I am the fool;

I am the hunter and I am the kill.

I am the root that shatters stone.

And though I wane, I am with you still.

## A Meal Blessing

by Kristen Madden (Ofelas)

Great Spirit,  
We thank you for the gift of this food.  
We send blessings of peace, love, and  
release to all  
whose bodies and energies went into  
bringing us this nourishment.  
We honor you in our enjoyment and  
utilization of this meal.  
May it bring us health and joy,  
reminding us of our interconnections with  
All That Is.  
As we receive, so do we give back  
And give thanks for this gift in the  
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## "Lammas Night"

Author Unknown

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On or about June 22nd, Summer begins with a flurry of activities. But, other than the 4th of July and Lammas, many people are unaware of some of the other holidays which have been (or are) observed around the world during these months. Here are a few:

July 6th, Festival of the Tooth (Ceylon):

A holiday which commemorates a holy relic of Buddha, his eye tooth. Crowds gather in the streets to glimpse the elephant which carries the sacred item, while spinning prayer wheels en route to the temple rejoice in Buddha's tranquil teachings. This is a good day for personal introspection and prayers for peace.

July 15th, Swithin Day (England):

St. Swithin was a bishop who was virtuous and most beloved by the people. When he died he asked to be buried near Winchester Church in an area where workmen passed regularly. At some point, the Church felt that such a man deserved better accommodations and tried to move the body only to be discouraged by 40 days of rain.

Taking this as a sign from God, this day has ever since been a good time to divine or observe omens pertaining to weather signs. Now if it rains on St. Swithin's Day, 40 days of rain are thought to follow.

1st Sunday in August, Blessing of the Sea (Brittany, France):

A beautiful city was once believed to have risen gracefully off the shores of this French village, only to have been washed away in a high tide. Every year the priests go to this fabled spot and bless the waters while observers lean over the sides of boats hoping to glimpse remnants of the city. This might be a good day to consider any spells or rituals pertaining to water and hidden truths.

(The above "Summer Holidays" is quoted directly from Llewellyn's 1994 Magical Almanac, page 185, Llewellyn Worldwide Publications, 1993)

### A Sample Ritual:

This Ritual is best performed during the early evening hours, just after Sunset, as this is the time of day which corresponds to the time of year. Sweep area, starting in the North and moving deosil, with your magickal broom to cleanse the Circle area and "sweep away" any lingering negative energies. Lay out the circumference of your Circle with cord, stones, etc., as necessary.

Set up the Quarter candles (North-Green, East-Yellow, South-Red, West-Blue) and/or other items symbolizing the elements at the Four Quarters (use a compass if not permanently marked out). Set up your altar as desired, and face it to the North, covering it with the red altar cloth. Place all of the items listed below in their proper places upon it.

For this ceremony, decorate the altar with the cornucopia filled with harvest items, and whatever else feels right. In addition to your usual tools and props, upon the altar should be:

Red or Brown Altar Cloth  
Cornucopia filled with Fruits and Vegetables of the Harvest  
A Red Apple  
Bolline or another Sharp Knife (for cutting the Apple)  
Altar Pentacle or a Plate (to cut the apple on)  
A Bell  
A Second Wand decorated with Colored Ribbons  
(to use in the Demeter/Persephone portion of the ritual)  
A Wicker Basket (to carry the Decorated Wand in)  
Incense - Any of the following either alone or mixed together to make an Autumn Blend:  
Frankincense, Aloes Wood, Jasmine, Cinnamon, Musk,  
Cloves, Benzoin, Myrrh, and Sage

When all is set up, take a shower or bath for purification and don your ritual robe or other ritual attire. Be sure to wear your magickal jewelry. Sit quietly and meditate for a little while - to ground and center before beginning the Ritual. When you feel ready to begin, play some quiet peaceful music for the ritual.

After the Circle is cast, begin the Mabon sabbath Ceremony by sitting quietly for a few moments, then say these words aloud in dedication:

"Lady Autumn, Queen of the Harvest,  
I have seen You in the setting Sun,  
with Your long auburn tresses  
blowing in the cool air that surrounds You.  
Your crown of golden leaves is jeweled  
with amber, amethyst, and rubies.  
Your long, flowing purple robe  
stretches across the horizon.  
In Your hands You hold the ripened fruits.  
At Your feet the squirrels gather acorns.  
Black crows perch on Your outstretched arms.  
All around You the leaves are falling.  
You sit upon Your throne and watch the dying fires  
of the setting Sun shine forth its final colors in the sky.  
The purple and orange lingers and glows  
like burning embers.  
Then all colors fade into the twilight.  
Lady Autumn, You are here at last.  
I thank You for Your rewards.  
I have worked hard for these gifts.  
Lady Autumn, now grant me peace and rest."

Sit quietly again and reflect on the meaning of the Autumn Season for a little while.  
When you are ready, pick up your wand and hold it in your power hand, face the North  
and with your arms outstretched (kneel or stand) and say:

"The Wheel of the Year turns on and on,  
bringing us all to and from each Season,  
and from and to another.

What will be is. What was will be.  
All time is here and now in this Sacred Space.

I now pause to watch the Wheel turn  
and cast this Circle on this blessed eve  
to celebrate the Season of Mabon, the Autumnal Equinox -  
the time of the Second Harvest.

In this moment between time,  
I come to praise the bountiful aging Goddess  
and Her consort, the God of the Harvest.

I wish to give thanks and feel myself  
as a part of the relentlessly turning  
wheel of life, death, and rebirth.

O Great God of Wine and the Harvest,  
who has been known as Mabon, Dionysus, Bacchus, and Thor -  
Grant me strength and understanding  
throughout this season and always.

O Great Goddess of the Harvest and the Underworld,  
who has been known as Demeter, Persephone, Modron, and Morgan -  
Teach me the secrets of the Mysteries and the ways of magic."

Place your wand back in its place on the altar.

Spread your hands out over the Harvest Altar and say these words:

"The time of change is upon us again -  
the Equinox comes, the Wheel turns...  
The Goddess and the God prepare for  
Their journey to the Otherworld,  
as the Earth and all of Her children  
prepare for the time of quiet and  
reflection that lies ahead...

May I use this Autumnal period to  
seek for the strength and power within  
to assist me on my own quest for  
vision, feeling, and peace...

May I see and feel the presence of  
the Goddess and the God within,  
though without,  
the Earth begins Her slumber...

Keep me in Your light..."

Lower your arms and sit quietly meditating again for a while.

When you are ready, stand at your altar facing the North and raise your arms in greeting.

Say:

"Between the worlds I build this sacred altar.  
Outside of time, this rite leads to the ancient way.  
Where I may find Demeter of high Olympus

And conjure magic great. Be here, I say."  
 Place the decorated wand in the wicker basket and carry it to the North. Say:  
 "Persephone returns to the Underworld.  
 Weep not, Earth Mother,  
 For the Divine Child of love is here."  
 Carry the basket to the East; say:  
 "Persephone returns to the Underworld.  
 Although the Light is fading,  
 It shall return to the Earth."  
 Take the basket to the South; say:  
 "Persephone returns to the Underworld.  
 The cold of winter comes,  
 But only for a short time."  
 Finish by carrying the basket to the West; say:  
 "Persephone returns to the Underworld.  
 The Earth shall lie in slumber  
 Until the Light of this Divine Child  
 Once more grows in strength and shines full upon us."  
 Place the basket on the floor before the altar. Ring the bell three times.  
 Take your bolline in your power hand and the apple in the other. Say:  
 "Reveal to me your hidden secrets  
 That I may come to understand your sacred Mysteries."  
 Set the apple on the altar pentacle (or plate) and cut it crosswise (with the bolline) to  
 reveal the pentagram in the core. Contemplate this hidden sacred symbol for several  
 moments. Then say:  
 "In life is death, in death life.  
 All must follow the sacred dance into the cauldron,  
 Time after time, to die and be reborn.  
 Help me to remember that  
 Every beginning has an ending  
 And that every ending has a new beginning."  
 Take a bite of the apple. What is left put outside later to share with the birds. Say:  
 "Holy Mother, Demeter,  
 Comfort and protect me in my times of tribulation.  
 Instruct me into the Mysteries.  
 You, with your daughter Persephone, have the power  
 To lead me to new understanding."  
 Now is the time for meditation and any spellworkings you may need or desire to end your  
 sabbath celebration. Appropriate Spellwork for Mabon include those for protection,  
 wealth and prosperity, security and spells to bring a feeling of self-confidence. If no  
 spellwork is to be done at this time, then proceed with the Cakes and Ale Ceremony,  
 followed by Releasing the Magic Circle.

Please note this ritual is based on the Northern Hemisphere correspondences of elements  
 and their colors, and directions and so on.

## Esbats

The function of the esbats is held to perform magickal workings and communing with the Moon's energies. Esbats are not sabbaths but are used more to carry out magical spells. During esbats, these magickal workings use a circle to achieve magic. The circle also represents the cyclical nature of magical reality; the rituals that take place within the circle are not seen as isolated historical events, but as recurring mythical themes, representing general types of experience and interaction that are common to the human condition. These working celebrations are used to honour the Goddess.

### *Esbats*

The function of the circle is twofold: first, to provide a measure of protection from hostile or distracting external [psychic](#) influences; second, and more important in the context of Witchcraft, to contain and focus the energies raised in ritual. The circle defines the boundaries of the ritual space, the perimeter of the circle marking the extent of the area within which our attention is focused, and the casting and grounding of the circle marking the time set aside as special. The protective function of the circle creates a safe space where the participants can be psychically open with relatively little disturbance from outside energies. This aids the focusing role of the circle, and allows the power to be raised more readily. Gross details of the physical environment may still intrude - if the neighbors call the police, for instance, or if a loud conversation takes place just outside. Also keep in mind that the circle does not screen you from others within the circle; for this reason, the Law says that none who disagree may be in circle together. It is customary to maintain a sort of *pax templi* in the circle, where any quarrels are set aside if at all possible. Also be aware that there may be conflicting elements within yourself which could manifest in odd ways within the reflective space of the circle. Good grounding technique is especially important; it's always a good idea to take a few moments before entering circle to release the mundane tensions you've been holding, set aside any preoccupations, and center your thoughts and energies on the work at hand. The circle also represents the cyclical nature of magical reality; the rituals that take place within the circle are not seen as isolated historical events, but as recurring mythical themes, representing general types of experience and interaction that are common to the human condition. The circle is said to be set "between the worlds", forming a bridge between the world of concrete reality and the world of the symbolic logic of dreams and myths. The four Elements, Earth, Air, Fire, and Water, represent the basic building blocks of nature, or more accurately, of our perception of nature. We place them in the quarters of the circle to represent successive stages in the cycle of creation: AIR represents the conception or perception of a new idea, the seed of knowledge, and the freedom to choose which direction to move. FIRE is the desire or Will to manifest the idea, the driving life force, the principle of change and transformation. WATER is the perseverance and courage needed to endure the long gestation, the nurturing and supporting role. EARTH is the element of birth, where the original Idea crystallizes and manifests in a material form, building a solid foundation for the next idea. Air and Fire

are often, though not always, thought of as masculine, while Water and Earth are generally feminine. This may relate to the observation that the male influence is only necessary in the earliest stages of the creation of life, whereas the female influence must continue for a much longer period. Both of course are complimentary opposites and contain bits of each other. Earth is considered feminine and yin, but also contains masculine yang energy, same with Water. Fire is considered masculine and yang, but also contains feminine yin energy, same with Air. Air is associated with knowledge and the intellect, and related matters: perception, analytic thought, communication, memory. The emotions that go along with Air include the feeling you get from daydreaming; a sense of intense concentration on a difficult problem; an abstract appreciation of mathematical elegance, artistic skill, or superior craftsmanship; and also a sense of distance and detachment. Fire is the most active of elements, representing motivation of all sorts - the Will to create or to destroy, or just to get up and dance. Fiery emotions are intense and urgent, but usually pass quickly: desire, anger, joy, panic. Without Fire to prod the other elements along, the world would likely settle into a rather uninteresting fixed state. Water is the element of deep, long-term emotions, and of the action of the subconscious mind. Love (of an enduring nature); sorrow; the courage to continue on a difficult path with no end in sight; an enduring rage born of long, silent suffering; and the hope that springs eternal from forgotten wisdom, held deep in the heart where the old knowledge still waits - these are the feelings of Water. When you know what to do, but you don't know how you know, that, too, is Water. Earth is the most stable of elements, the emblem of successful completion and the foundation on which the future is built. It is also inertia, resistance to change, unreasoning stubbornness. The emotions of Earth include a sense of security, confidence in your own strength, an ability to completely ignore minor sources of irritation, and a desire to just sit down and do nothing. Thus, various qualities and ideas are associated with each of the Elements. In addition to the physical qualities we think of, there are also colors suggestive of images, there are animals, there are abstract ideas and qualities and virtues, all woven together in a complex web of symbols that sometimes seems perfectly logical and other times looks hopelessly arbitrary and contradictory. Don't worry if it doesn't seem to make sense, because in some modes of understanding, it doesn't. Some Elemental Correspondences

| Element       | AIR                                         | FIRE                              | WATER                                    | EARTH                                     |
|---------------|---------------------------------------------|-----------------------------------|------------------------------------------|-------------------------------------------|
| Direction     | East                                        | South                             | West                                     | North                                     |
| Color         | Yellow (Sunrise)                            | Red (Fire, Blood)                 | Blue (Water)                             | Green (Plants)                            |
| In nature     | Wind, Rain (=Semen), Sun's light, Lightning | Flame, Stars, Sun's heat, Volcano | Sea (=Womb), Moon, Tides (=Pulse), River | Fertile soil, Solid stone, Forest, Fields |
| Animal        | Man, Eagle                                  | Lion, Dragon                      | Eagle(!), Serpent                        | Bull, Bear                                |
| Spirits       | Sylphs                                      | Salamanders                       | Undines                                  | Gnomes                                    |
| Parts of body | Eyes, Throat, Brain                         | Heart, Loins, Breast              | Womb, Breasts, Tear ducts                | Back, Arms, Legs                          |
| Attributes    | Vision, Voice, Free                         | Passion, Lust,                    | Feeling,                                 | Strength,                                 |

|        |          |              |                                             |                                      |
|--------|----------|--------------|---------------------------------------------|--------------------------------------|
|        | movement | Will, Desire | Reflection,<br>Adaptability,<br>Receptivity | Fortitude,<br>Patience,<br>Fertility |
| Virtue | TO KNOW  | TO WILL      | TO DARE                                     | TO KEEP<br>SILENCE                   |

The Circle Dance or Cone Dance is done for the purpose of raising power, and to bring the collective energy of the group into focus. We use an expanded version of the Witches' Rune, including a short guided visualization to help get the energy flowing, and a postlude emphasizing the basic unity of the group. The dance draws the elemental energies we have invoked into the center of the circle and blends them together so that, combined, they may form the basis of our work. As we chant together, and move in the dance together, we begin to harmonize and balance and blend our voices, our movements, and our magical energies. As the power builds through the Witches' Rune proper, we picture the energy flowing, first with a circular motion through the clasped hands of the dancers, then gradually beginning to move inward and upward to form a cone (the "Cone of Power"), which at the final IO PAN! is released to effect the purpose we have set for it. We often don't explicitly specify a purpose for the Cone. The energy in the default case, by group tradition, goes to build the astral Temple, or to strengthen the group identity (as an entity somewhat independent of the actual members of the group). Some traditions fall to the ground to release the Cone; we throw our hands upward to outline the shape of the Cone and focus on the apex. After we have released the energy of the Cone, we acknowledge the unity we have temporarily achieved, and our readiness to proceed to the work of the ritual. In the Book of the Law (one of the traditional Wiccan documents, probably written by Gerald Gardner, sometimes referred to as 'The Ordains'; no relation to Aleister Crowley's book by the same name) it is written, "With love and worship in their hearts, they shall raise power from their bodies to give power to the Gods". This is rather curious, considering that for most magical operations it is a distinctly bad idea to try to use the energy of your body in this way. However, in the case of the Cone Dance, the power raised does seem to come from the bodies of the dancers, at least up to a point. It is important to keep in mind that you should be taking in energy with one hand while sending it out through the other; this creates a balanced and sustainable energy flow without draining your personal resources. As with all magical work, don't try to push the energy, simply allow it to flow in the direction you want. The reason the cone dance works without draining the participants has to do with the circular shape of the energy flow: we use the energy of our bodies to create a loop, which calls forth an answering surge of energy rising upward from the Earth through the center of our cone; thus, our own power is amplified with the power of the Earth. As the circle draws tighter, the induced energy flow becomes more focused. When the Cone is released, let go of the energy; try to make a clean break and release your attachment to the power. Think of loosing an arrow from a bow; from the moment of release, the arrow moves of its own accord along the course you have set for it, and any further attachment can only hinder its flight. Try to send off the power with the same kind of snap. A related form of ritual dance is the Spiral Dance or Meeting Dance. This dance begins as a circle

dance, then the designated leader of the dance releases the hand of the person in front of her and begins to wind the circle inward, forming a spiral. When she reaches the center of the circle, she turns sharply and begins to unwind the spiral. When the spiral is unwound, the dancers are facing outward and moving widdershins. If desired, the spiral may then be wound again, returning the circle to its original state. The spiral wound in this way is symbolic of death and rebirth. This form of dance has a more personally transformative effect than the cone dance; as you pass through the center of the spiral, you can usually feel a distinct energy shift within yourself. Traditionally, the scourge was sometimes used to "whip up" the dancers, especially with a large outdoor festival or a major working.

This may be related to the use of goatskin thongs to induce ecstatic frenzy in the celebrants of Dionysiac rites in classical antiquity. Drawing Down the Moon, the invocation of the Goddess into the Priestess, and the corresponding invocation of the God into the Priest, is potentially one of the most powerful magical acts we perform. The Priestess should be aware of this before accepting the role, and the invoking Priest should be sensitive to the magnitude of the occasion.

Remarks that follow concerning the Priestess manifesting the Goddess apply equally well to the Priest manifesting the God. Some people have problems with the implied "possession" of the Priestess by the Goddess. Keep in mind that no loss of control should occur, since the Goddess is, in this instance, acting as a part of the Priestess. The point of the Drawing Down, from the perspective of the Priestess, is to help integrate the divine part of her nature into her outward personality. Toward this end, it may be useful to think of the Goddess as a separate entity; however, the distinction should not be overemphasized, as the Priestess and the Goddess should act as one. Each Priestess will develop her own understanding of this mystery in her own time. The basic technique used by the Priestess or Priest being invoked into is to allow the manifestation to take place. This may seem relatively passive, and mainly involves relaxing and performing whatever mental shift is necessary to experience the proper feeling of "opening". There should be a sense of power or immanence flowing through you, with no sense of effort on your part.

Think of yourself as a sacred vessel being filled by the essence of the Goddess or the God. Be aware that control of this state requires a very light touch; imposition of a "normal" degree of control generally tends to stop the flow of energy entirely. When we perform the Drawing Down, the Priestess may read the Charge of the Goddess from a script, and the presence of the Goddess may manifest in the particular inflection or emphasis of certain words, or the expressions that cross the Priestess's face, evoking various responses in the listeners. This is sometimes called a "partial invocation", as opposed to a "full invocation" in which the Goddess, through the Priestess, speaks or acts extemporaneously, perhaps going around the circle and giving some message to each of the coveners. Sometimes the communication is entirely non-verbal.

The role of the invoking Priest in the Drawing Down should not be underestimated. It is, of course, possible for a Priestess to manifest the Goddess without any help, but it tends to be much easier, and often more powerful, when there is an equal and opposite Force drawing the Goddess forth by a process of induction. Therefore, at least in a limited way, the invoking Priest may also manifest the God while calling on the Goddess. During the invocation, the Priest uses the wand to draw the Invoking Triangle on the Priestess, touching just above the pubic bone, on the right breast, the left breast, then back to the

pubic bone. The triangle should be drawn twice (or in some traditions, three times). Pay attention to drawing the lines of the triangle as well as touching the points; the triangle itself is a sort of portal for the manifestation of the Goddess, much as the Pentagrams are for the Elements. This is the same Triangle, incidentally, as the Triangle of Manifestation used by medieval Magicians to conjure various spirits, angels, and demons. After the triangle has been drawn twice, touch the wand to the center of the triangle (just above the belly button, not quite touching the [skin](#)) and visualize a barrier dissolving within the bounds of the triangle, rather like a soap bubble bursting. If the Full Invocation is to be used, some care must be taken not to misrepresent the Goddess. The Priestess who pursues her own personal agenda while impersonating the Goddess is doing a great disservice to the Craft. Once the Goddess has been invoked, there may be a long initial silence, which might begin to feel embarrassing as it stretches on, and there is a certain internalized social pressure to fill the silence with words: a feeling that everyone is listening expectantly, waiting for the words of the Goddess, so you'd better come up with some. In an actual Full Invocation, it is important to wait as long as it takes, and scrupulously evaluate the words that rise within your mind, presenting themselves to be spoken; if you recognize them as your own words, set them aside, as this is neither the time nor the place for them, and continue to listen for the divine voice. Usually, the divine words will not immediately strike you as wise or profound or uncannily accurate; but they will be unexpected, something you wouldn't have thought to say. Another closely related form of invocation is called "aspecting"; when aspecting, the Priestess attempts to contact a specific facet or personality of the Goddess (if you're a henotheist; or a specific Goddess if you're a polytheist - in practical terms, it amounts to much the same thing). This form of invocation may focus more inward on the relationship between the Priestess and the Goddess invoked, and is often used to establish a personal contact. The full invocation described above is really more for the benefit of the other participants in the circle, the Priestess emanating the divine energies of the Goddess outward, serving more as a channel than as a participant. Aspecting also tends to be more precisely focused on a particular divine personality, whereas the full invocation is often less precise about who exactly is being invoked.

After the main body of the ritual is finished, we begin winding down with Cakes and Wine. There are many layers of symbolism involved here; on a relatively concrete level, solid food has a very grounding effect, gently drawing us into a greater awareness of our physical bodies. This is particularly important after any sort of energetic magical work.

On another level, the Wine Blessing is the symbolic Great Rite, an abstraction of the sexual union of the God and the Goddess, serving to ground and release any excess polarized energies left over from the ritual. The kind of sexual polarity we deal with in magical work is relatively abstract; it is often, but not always, represented in terms of gender polarity. The symbolic Great Rite is an act of integration, a resolution and relaxation of the magical tension created between the Priestess and the Priest. This integration operates both on the level of reconnecting with another person, and of reuniting polarized aspects within the Self. To represent the multiple levels of integration involved here, the Priest holds the (feminine) chalice while the Priestess wields the (masculine) athame. This is also a reminder of the old tradition that the Priestess is a priestess of the God, and the Priest is a priest of the Goddess; and of the Legend of the Descent of the Goddess, where the Lord of Death surrenders his authority over the dead

to the Goddess, and she teaches him the magic of birth and regeneration. The Wine Blessing often has interesting manifestations on a tactile and physiological level. It has often been noted that in a good wine blessing, the blade will seem to sink much deeper into the chalice than is actually possible, and the participants may feel pleasant tingling sensations, waves of warmth, or a slight rippling of the muscles throughout their bodies. A third level of the Cakes and Wine rite has to do with the idea of spiritual sustenance. It derives from the same roots as the Christian Transubstantiation and Communion rites. Christianity has preserved the aspect of ritual cannibalism while largely abandoning the sexual elements of the rite, whereas we have tended to do the opposite. If the dying God is seen as the spirit of the grain, then the Cakes/Wafers really are the body of the God, and Wine really is his Blood. By eating and drinking them, we are taking into ourselves divine inspiration: the substance of the God (the grain), the gift of the Goddess (the Earth). Sometimes we rend the cakes, releasing the spiritual energy which was bound up in their material structure so that it may flow freely again; this has a strong grounding effect. Note, however, that some traditions of Witchcraft do not use the cakes at all - only the wine blessing. Sharing food and drink also serves to create a sense of connection with each other and with the larger community of Witches, past, present and future. Passing the Chalice around the circle is a very intimate act, yet is relatively non-threatening. This is the part of the ritual where we connect with each other simply as ourselves, not as roles or as manifestations of anything, but still within sacred space. It is important to clearly mark the ending of a ritual and to ground any excess energy. Leaving the Circle to dissipate itself at the end of a ritual is disruptive to the ritual's focus, and often results in random, usually undesirable manifestations of the remaining magical energy. Also, it is important for the participants to make the transition from magical space back to mundane reality. Inadequate grounding can result in feeling spacey or jittery, having difficulty concentrating, etc. In extreme cases, such reactions can last for several days. Magical energy is happiest when it's in motion. When you draw energy into yourself, allow it to flow through you and out into the earth again. Remember, there's always more where that came from. Likewise, when energy is raised in circle, it should be allowed to move through the ritual and then flow into the earth again when its immediate purpose has been fulfilled. In fact, it is a good idea in magical work to try to stay grounded at all times, that is, allow the energy of the ritual to flow freely and without hindrance; however, a good ritual will tend to build up a background level of excitation which then needs to be specifically released. Groundedness is a relative thing; through the course of the ritual, "ground level" has been raised, first by casting the circle, then raised another notch by invoking the Elements, and raised again by the Cone Dance. Cakes and Wine brings the background energy down a step, dismissing the Elements brings it down again, and dissolving the Circle brings us back to pre-ritual groundedness (more or less). The general grounding technique at the end of a ritual is to ground yourself, dismiss the Elements, and banish the Circle. Picture the energy flowing out through your hands and feet and into the earth - think of yourself as a hollow vessel being emptied. Bid Hail and Farewell to the Watchers and any other entities you have invited into the circle. Picture the Circle and the Watchtowers sinking back into the earth. To mark the moment the circle is ended, we usually blow out all the candles in unison for dramatic effect. When the Goddess has been invoked into a Priestess or the God into a Priest, it is customary in some traditions to allow the God or Goddess to stay after the circle has ended. This may

be a tacit admission that we have less control over the acts of the Mighty Ones than we might wish to believe; in any case, it seems reasonably safe as long as it is clear that they are in fact free to leave any time they choose (they will anyway, of course, but a certain state of openness is required to ground any excess energy left behind after the manifestation has ended). After the circle has been formally grounded, we go into a huddle and sing a silly song. Laughter is one of the best ways to relax and let the energy flow naturally.

Traditional Ritual Traditional Circle Casting Priestess and Priest cast circle with Sword and Athame. O THOU CIRCLE, BE THOU A MEETING PLACE OF LOVE AND JOY AND TRUTH, A SHIELD AGAINST ALL WICKEDNESS AND EVIL, A RAMPART OF PROTECTION FOR ALL WHO STAND HEREIN. WHEREFORE DO WE BLESS AND CONSECRATE THEE BY THE HOLY AND SACRED NAMES OF (Goddess) AND (God) (The names used for the Goddess and the God may vary from coven to coven.)

Consecration of Salt and Water Priestess consecrates Salt and Water with Athame. AS WATER IS LIFE'S BEGINNING SO SALT IS ITS END AND COMBINED, THEY BRING FORTH NEW LIFE.

Traditional Invocation of the Watchtowers All face East HAIL TO THEE, GUARDIAN OF THE WATCHTOWER OF THE EAST, COME AND JOIN US AT THIS CIRCLE. SEAL, MAKE FAST, AND GUARD THIS HOLY PLACE THAT ALL WITHIN MAY WORSHIP. HEAR US, O MIGHTY ONE OF THE EAST, WE BID THEE WELCOME. Draw Invoking Pentagram of Air.

All face South HAIL TO THEE, GUARDIAN OF THE WATCHTOWER OF THE SOUTH, COME AND JOIN US AT THIS CIRCLE. SEAL, MAKE FAST, AND GUARD THIS HOLY PLACE THAT ALL WITHIN MAY WORSHIP. HEAR US, O MIGHTY ONE OF THE SOUTH, WE BID THEE WELCOME. Draw Invoking Pentagram of Fire.

All face West HAIL TO THEE, GUARDIAN OF THE WATCHTOWER OF THE WEST, COME AND JOIN US AT THIS CIRCLE. SEAL, MAKE FAST, AND GUARD THIS HOLY PLACE THAT ALL WITHIN MAY WORSHIP. HEAR US, O MIGHTY ONE OF THE WEST, WE BID THEE WELCOME. Draw Invoking Pentagram of Water.

All face North HAIL TO THEE, GUARDIAN OF THE WATCHTOWER OF THE NORTH, COME AND JOIN US AT THIS CIRCLE. SEAL, MAKE FAST, AND GUARD THIS HOLY PLACE THAT ALL WITHIN MAY WORSHIP. HEAR US, O MIGHTY ONE OF THE NORTH, WE BID THEE WELCOME. Draw Invoking Pentagram of Earth.

The Cone Dance All join hands and circle clockwise while chanting the Witches' Rune; at the end, drop to the ground to release the energy. Witches' Rune DARKSOME NIGHT AND SHINING MOON EAST, THEN SOUTH, THEN WEST, THEN NORTH; HEARKEN TO THE WITCHES' RUNE, HERE WE COME TO CALL YE FORTH! EARTH AND WATER, AIR AND FIRE, WAND AND PENTACLE AND SWORD, WORK YE UNTO OUR DESIRE, HEARKEN YE UNTO OUR WORD! CORDS AND CENSER, SCOURGE AND KNIFE, POWERS OF THE WITCH'S BLADE, WAKEN ALL YE UNTO LIFE, COME YE AS THE CHARM IS MADE! QUEEN OF HEAVEN,

QUEEN OF HELL, HORNED HUNTER OF THE NIGHT, LEND YOUR POWER  
UNTO OUR SPELL AND WORK OUR WILL BY MAGIC RITE! BY ALL THE  
POWERS OF LAND AND SEA, BY ALL THE MIGHT OF MOON AND SUN, AS WE  
DO WILL, SO MOTE IT BE! CHANT THE SPELL AND BE IT DONE!

Drawing Down the Moon Five-fold Kiss Priest gives Priestess the five-fold kiss, kissing  
feet, knees, womb, breasts, and lips.

Priest BLESSED BE THY FEET, THAT HAVE BROUGHT THEE ON THESE WAYS.  
BLESSED BE THY KNEES, THAT SHALL KNEEL BEFORE THE SACRED  
ALTAR. BLESSED BE THY WOMB, WITHOUT WHICH WE WOULD NOT BE.  
BLESSED BE THY BREASTS, FORMED IN BEAUTY AND STRENGTH. BLESSED  
BE THY LIPS, WHICH SHALL SPEAK THE SACRED NAMES.

Traditional Invocation of the Goddess Priest THOU, WHO AT NOON OF NIGHT  
DOTH REIGN, QUEEN OF THE STARRY REALM ABOVE, NOT UNTO THEE  
MIGHT WE ATTAIN UNLESS THINE IMAGE BE OF LOVE BY MOON-RAYS'  
SILVER SHAFTS OF **POWER**, BY GREEN LEAF BREAKING FROM THE BUD, BY  
SEED THAT SPRINGETH INTO FLOWER, BY LIFE THAT COURSETH IN THE  
BLOOD, BY RUSHING WIND AND LEAPING FLAME, BY FLOWING WATER  
AND FERTILE EARTH, POUR THE WINE OF OUR DESIRE FROM OUT THY  
CAULDRON OF REBIRTH! HERE MAY WE SEE IN VISION CLEAR THE SECRET  
STRANGE UNVEILED AT LENGTH: OPEN FOR US THE INNER WAY, THE  
PATHWAY OF INTELLIGENCE BETWEEN THE GATES OF NIGHT AND DAY,  
BEYOND THE BOUNDS OF TIME AND SENSE: BEHOLD THE MYSTERY  
ARIGHT! I INVOKE THEE AND CALL UPON THEE, O MIGHTY MOTHER OF US  
ALL, BRINGER OF ALL FRUITFULNESS: BY SEED AND ROOT, BY BUD AND  
STEM, BY LEAF AND FLOWER AND FRUIT, BY LIFE AND LOVE DO I INVOKE  
THEE TO DESCEND INTO THE BODY OF THIS, THY PRIESTESS: HERE SPEAK  
WITH HER TONGUE, TOUCH WITH HER HANDS, KISS WITH HER LIPS THAT  
THY WILL MAY BE FULFILLED. THEN SPEND THINE ANCIENT LOVE, O  
MIGHTY ONE! DESCEND TO AID US, WHO WITHOUT THEE ARE FORLORN!

Traditional Charge of the Goddess Priestess WHENEVER YE HAVE NEED OF  
ANYTHING, ONCE IN THE MONTH, AND BETTER IT BE WHEN THE MOON IS  
FULL, THEN SHALL YE ASSEMBLE IN SOME SECRET PLACE AND ADORE  
THE SPIRIT OF ME, WHO AM QUEEN OF ALL WITCHERY. THERE SHALL YE  
ASSEMBLE, WHO ARE FAINT TO LEARN SORCERY, WHO HAVE NOT AS YET  
WON ITS DEEPEST SECRETS. TO THESE WILL I TEACH THAT WHICH IS YET  
UNKNOWN. AND YE SHALL BE FREE FROM ALL SLAVERY, AND AS A SIGN  
THAT YE BE TRULY FREE, YE SHALL BE NAKED IN YOUR RITES, AND YE  
SHALL SING, FEAST, MAKE MUSIC AND LOVE, ALL IN MY PRAISE. FOR  
MINE IS THE ECSTASY OF THE SPIRIT, AND MINE ALSO IS JOY ON EARTH,  
FOR MY LAW IS LOVE FOR ALL BEINGS. KEEP PURE YOUR HIGHEST  
IDEALS, STRIVE EVER TOWARDS THEM, LET NONE STOP YOU OR TURN  
YOU ASIDE. FOR MINE IS THE SECRET DOOR THAT OPENS UPON THE  
LAND OF YOUTH, AND MINE IS THE CUP OF THE WINE OF LIFE, AND THE

CAULDRON OF REBIRTH. I AM THE GRACIOUS GODDESS WHO GIVES THE  
GIFT OF JOY TO THE HEARTS OF ALL. UPON THE EARTH, I GIVE  
KNOWLEDGE OF THE SPIRIT ETERNAL, AND BEYOND DEATH I GIVE PEACE  
AND FREEDOM, AND REUNION WITH THOSE THAT HAVE GONE BEFORE.  
NOR DO I DEMAND AUGHT OF SACRIFICE, FOR BEHOLD, I AM THE MOTHER  
OF ALL THINGS, AND MY LOVE IS POURED OUT UPON THE EARTH. Star  
Goddess Charge Priest HEAR THE WORDS OF THE STAR GODDESS, IN THE  
DUST OF WHOSE FEET ARE THE HOSTS OF HEAVEN, AND WHOSE BODY  
ENCIRCLES THE UNIVERSE. Priestess I, WHO AM THE BEAUTY OF THE GREEN  
EARTH, AND THE WHITE MOON AMONGST THE STARS, AND THE MYSTERY  
OF THE WATERS, AND THE DESIRE OF THE HEART, I CALL UNTO YOUR  
SOUL TO ARISE AND COME TO ME. FOR I AM THE SOUL OF NATURE WHO  
GIVES LIFE TO THE UNIVERSE: FROM ME ALL THINGS PROCEED AND TO  
ME ALL THINGS MUST RETURN. BELOVED OF THE GODS AND MEN, WHOSE  
INNERMOST DIVINE SELF SHALL BE ENFOLDED IN THE RAPTURE OF THE  
INFINITE, LET MY WORSHIP BE IN THE HEART THAT REJOICES. FOR  
BEHOLD, ALL ACTS OF LOVE AND PLEASURE ARE MY  
RITUALS. THEREFORE, LET THERE BE BEAUTY AND STRENGTH, POWER  
AND COMPASSION, HONOR AND HUMILITY, MIRTH AND REVERENCE  
WITHIN YOU ALL. AND YOU WHO WISH TO SEEK ME, KNOW THAT YOUR  
SEEKING AND YEARNING GAIN YOU NOTHING UNTIL YOU KNOW THE  
MYSTERY -- THAT IF THAT WHICH YOU SEEK YOU DO NOT FIND WITHIN  
YOURSELF, YOU WILL NEVER FIND IT WITHOUT. FOR BEHOLD, I HAVE  
BEEN WITH YOU FROM THE BEGINNING AND I AM THAT WHICH IS  
ATTAINED AT THE END OF DESIRE.

Traditional Wine Blessing Priest holds chalice of wine, while Priestess lowers Athame  
into it. AS THE ATHAME IS TO THE MALE, SO THE CHALICE IS TO THE  
FEMALE; AND CONJOINED, THEY ARE ONE IN BLESSEDNESS. Traditional  
Circle Closing

All face East HAIL TO THEE, GUARDIAN OF THE WATCHTOWER OF THE EAST,  
WE THANK THEE FOR THY PRESENCE HERE, AS GUARDIAN OF OUR CIRCLE  
AND WITNESS TO OUR RITE. GO IN PEACE, O MIGHTY ONE OF THE EAST,  
WITH OUR BLESSING AND OUR THANKS. HAIL AND FAREWELL! Draw  
Banishing Pentagram of Air.

All face South HAIL TO THEE, GUARDIAN OF THE WATCHTOWER OF THE  
SOUTH, WE THANK THEE FOR THY PRESENCE HERE, AS GUARDIAN OF OUR  
CIRCLE AND WITNESS TO OUR RITE. GO IN PEACE, O MIGHTY ONE OF THE  
SOUTH, WITH OUR BLESSING AND OUR THANKS. HAIL AND FAREWELL!  
Draw Banishing Pentagram of Fire.

All face West HAIL TO THEE, GUARDIAN OF THE WATCHTOWER OF THE  
WEST, WE THANK THEE FOR THY PRESENCE HERE, AS GUARDIAN OF OUR  
CIRCLE AND WITNESS TO OUR RITE. GO IN PEACE, O MIGHTY ONE OF THE  
WEST, WITH OUR BLESSING AND OUR THANKS. HAIL AND FAREWELL! Draw  
Banishing Pentagram of Water.

All face North HAIL TO THEE, GUARDIAN OF THE WATCHTOWER OF THE  
NORTH, WE THANK THEE FOR THY PRESENCE HERE, AS GUARDIAN OF OUR

CIRCLE AND WITNESS TO OUR RITE. GO IN PEACE, O MIGHTY ONE OF THE NORTH, WITH OUR BLESSING AND OUR THANKS. HAIL AND FAREWELL!

Draw Banishing Pentagram of Earth.

The circle is ended.

### [The Months And Wicca](#)

#### [January](#)

January, the first month of the current Gregorian calendar and the second month of Winter's rule, derives its name from the ancient Roman god, Janus. The traditional birthstone amulet of January is the garnet; and the carnation and the snowdrop are the month's traditional flowers. January is shared by the astrological signs of Capricorn, the Goat and Aquarius the Water Bearer, and is sacred to the following Pagan deities: Antu, Felicitas, Inanna, Irene, Janus, Pax, and Venus.

January

#### Legends and Lore for

##### January

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#### January 1 New Year's Day

This day is sacred to the goddesses known as the Three Fates, the German goddess Bertha, the Morrigan, the Parcae, and the Japanese household gods. Many modern Witches and Wiccans around the world traditionally start off the new year with a spell for good luck and a ritual to bless the new year with peace, love, health, and prosperity for all.

This is a traditional time for ending bad habits and beginning New Year's resolutions.

The first day of January was dedicated by the ancient Romans to the god Janus. Janus possesses two identical [faces](#) looking in opposite directions: one to the past, and the other

to the future. He is a god of gates and doorways, and a deity associated with journeys and the beginnings of things.

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#### January 2

The birth of the Pagan goddess Inanna has been celebrated annually on this day since ancient times. Inanna is the Sumerian queen of heaven and earth, and a deity who presides over both love and war.

Every year on this date, the Perihelion of the Earth takes place. When this occurs, the planet Earth reaches the point in its orbit closest to the Sun. Many astrologers consider this to be a highly significant event.

In ancient Egypt, a religious ceremony known as the Advent of Isis from Phoenecia was performed yearly on this date in honor of the goddess Isis.

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#### January 3

On this day, an annual fertility ceremony known as the Deer Dances is performed by the Native American tribe of the Pueblo in the southwestern United States. The ceremony, which includes sacred ritual dances performed by shamans wearing deer headdresses, is centuries-old and dedicated to the great female spirit-goddess known as the Deer Maiden.

In ancient Greece, a Pagan religious festival called the Lenaia was celebrated each year on this date in honor of Dionysus, the god of wine and fertility.

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#### January 4

In Korea, the annual Sacrifice to the Seven Stars (Chilseong-je) is performed on this date at midnight. To receive good fortune and divine blessings, water and [white](#) rice are offered to the god who rules the constellation Ursa Major.

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#### January 5

Twelfth Night and Wassail Eve (in England) heralds the end of Christmastide. In ancient Egypt times, it was believed that the waters of the mystical and sacred River Nile possessed special magickal powers on this date.

On this date in the year 1918, renowned astrologer and author Jeane Dixon was born in Medford, Wisconsin.

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#### January 6 Day of the Triple Goddess

On this date in the year 1988, Circle Sanctuary of Mount Horeb, Wisconsin, became legally recognized as a Wiccan Church by its local Township and County levels of government. Circle Sanctuary's attainment of church zoning was a significant victory for Wiccans around the world, for it was the first time a Witchcraft group had been publicly sanctioned as a church by local government officials.

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#### January 7

In the seventeenth century, it was customary on this day for a special Epiphany Cake to be baked with a coin in it. Whoever was lucky enough to receive the portion containing the coin was saluted by the family as a "king" or "queen" for the day. As part of the tradition, the "king" or "queen" would draw cross symbols on the ceiling with white chalk to drive out evil spirits and ward off misfortune.

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### January 8 Old Druid's New Year

In ancient Greece, Midwife's Day (dedicated to the goddess Babo) was celebrated annually on this date, while an annual festival called Justica's Day was celebrated by the early Romans.

In ancient times, this day was dedicated to the Norse goddess Ferya (or Freyja), who presided over both love and fertility.

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### January 9

On this date in the year 1989, Jamie Dodge (a Wiccan who had been fired from her job at the Salvation Army because of her Wiccan beliefs) won a lawsuit against her former employer for violating her First Amendment right to freedom of religion and unnecessary entanglement of government with religion.

On this date in the year 1880, "Old Dorothy" Clutterbuck was born in Bengal. She belonged to a hereditary Witch coven in the New Forest of England, and was the High Priestess who initiated Gerald B. Gardner into the Craft in 1939. She passed away in the year 1951.

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### January 10

The Feast of Dreams, a centuries-old ritual, is performed annually by the Native American Indian tribe of the Iroquois to celebrate their New Year, which occurs on this date.

In rural England and Scotland, Plough Monday (the first Monday after Epiphany) occurs on or around this date. A plough is traditionally paraded through the streets and a ritual sweeping with brooms is performed to drive away evil spirits from the village.

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### January 11

In years gone by, an old ritual to ward off Witches was performed annually on this date in many fishing villages along the coast of Scotland. At sunset, a barrel of tar would be placed on top of a pole, set on fire, and allowed to burn throughout the night. Afterwards, charred pieces of it would then be used by the villagers and fisherman as protective charms.

In ancient Rome, a festival called the Carmentalia was celebrated annually, beginning on this date and lasting until the fifteenth of January. The festival honored the Roman goddess Carmenta, a deity presiding over childbirth, whose priestesses cast the fortunes of children at the moment of their birth.

Juturna, the ancient Italian goddess of pools and still waters, is honored each year on this day.

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### January 12

Each year on this date, a sacred solstice ritual called the Makara-Sankranti is celebrated by Hindus in India with saffron, songs of joy, and ritual baths in sacred rivers.

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### January 13

Saint Silvester's Day. Evil spirits are traditionally driven away with clanging bells on this night by villagers in Urnasch, Switzerland, where the pre-Julian New Year's Eve

continues to be celebrated on this date.

In pre-Christian Ireland, the thirteenth day of January was celebrated each year as the Feast of Brewing by the ancient and mysterious priests known as the Druids.

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#### January 14

On this date in the year 1967, a psychedelic spiritual "pow-wow" called the Human Be-In took place in San Francisco's Golden Gate Park. The event drew approximately 20,000 people (including Allen Ginsberg and Timothy Leary) and consisted of chanting, dancing, poetry readings, music, and celebrations of love and the unity of humankind.

In Southern India, the three-day Pongal festival begins on this date each year to celebrate the January rice harvest, honor the great sun-god Surya, and give thanks to the spirits

who  
bring the rainy season.

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#### January 15

In ancient Rome, a sacred festival called the Feast of the Ass was celebrated each year on this date in honor of the goddess Vesta and the ass that saved her. Vesta presided over the hearth and her temple was lit by a sacred fire tended by six virgin priestesses known as the Vestal Virgins.

#### January 16

Each year on this date in the country of Indonesia, the fire-god Betoro Bromo is honored by Buddhist monks and pilgrims who gather at Mount Bromo. At the first stroke of midnight, offerings of food and flowers are cast into the volcano where the god is believed to dwell.

On this date in the year 1976, the famous astrologer and author known as Zolar died.

---

#### January 17

Wassailing the Apple Trees, a ritual **dating** back to old Celtic Britain, is held annually on this date (the eve of the old Twelfth Night). A traditional libation of cider is poured on the roots of apple trees while an old invocation is sung to the tree in order to ensure fertility and to drive away all evil-natured supernatural entities.

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#### January 18

In the country of China, the kitchen-god Zao Jun is honored with prayers and offerings of sweet rice cakes each year on this night, which marks the end of the Chinese year. For luck, paper images of the god are burned and dried beans are thrown onto the roofs of houses.

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#### January 19

Each year on this date, the Thorrablottar (also known as Husband's Day) is celebrated in

Iceland. In pre-Christian times, it was celebrated as Pagan festival in honor of the mighty god Thor, the red-bearded lord of lightning bolts and thunder.

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#### January 20

On this date (approximately), the Sun enters the astrological sign of Aquarius. Persons born under the sign of the Water Bearer are said to be inventive, independent, unconventional, and often idealistic. Those born on this day, the cusp of Capricorn and Aquarius, are believed to make the best astrologers. Aquarius is an air sign and is ruled by the planets **Saturn** and Uranus.

On this date (approximately) in the year 2160, the Age of Aquarius will begin when the Sun moves into the 11th sign of the zodiac. According to many occultists and astrologers, the following two thousand years will be a Golden Age of spiritual enlightenment, mind power, world peace, love, and harmony. However, according to many prophets, the Age of Aquarius will also bring cataclysmic changes in the Earth and its atmosphere.

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#### January 21

Saint Agnes' Day. On the eve of Saint Agnes' Day, according to ancient legend, an unmarried woman will see her future husband in a dream. Saint Agnes' Day (named after the Roman Catholic child martyr who was beheaded in the year 304 A.D. for refusing to marry) is an ideal time for Witches to cast love spells and prepare love potions and charms.

This day of the year is sacred to Yngona, an ancient goddess worshipped by the Danish people in pre-Christian times.

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#### January 22

Festival of the Muses. Each year on this date, the invisible spirits that inspire and watch over all poets, musicians, and artists are honored and invoked with Goddess-inspired poetry, Pagan folk songs, music and **dancing**

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#### January 23

A Pagan festival known as the Day of Hathor is celebrated annually on this date in Egypt to honor the ancient cow-headed goddess of heaven, beauty and love. A libation of cow's milk is poured into the River Nile as prayers to the goddess are recited.

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#### January 24

Ekeko, the Aymara Indian pot-bellied god of prosperity, is honored on this date with an annual fair called the Alacitas, which is held in La Paz, Bolivia.

In Hungary, a Pagan purification known as the Blessing of the Candle of the Happy Women is performed annually on this date.

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#### January 25

Good-luck rituals are traditionally performed during the Vietnamese Lunar New Year Festival (Tet), which takes place annually on or around this date. Offerings are made to ancient deities and ancestors, traditional feasts are prepared, and evil spirits are driven away with

whistles, bells, and horns.

---

#### January 26

Each year on the second new moon after the winter solstice (which normally occurs on or around this time of the month), the traditional Chinese New Year begins and is celebrated for two consecutive weeks until the full moon.

On the first day of the New Year, ancestral spirits are honored and houses are decorated with strips of red paper to attract good luck and ward off evil ghosts. A Lantern Festival and Dragon Parade traditionally take place on the last night of the New Year celebration.

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#### January 27

On this date, the annual Day of Ishtar ceremony takes place to honor the ancient Assyrian/Babylonian goddess of love, fertility, and battle. Ishtar is identified with the ancient Phoenician goddess called Astarte.

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#### January 28

In the Shetland Islands, a centuries-old fire festival known as Up-Helly-Aa is held each year on the last Tuesday of January (which normally falls around this date). The festival, which marks the end of the traditional Yuletide and pays tribute to the old gods and goddesses of the ancient Viking religion, climaxes with the torching of a replica of a Viking ship. The day ends with a traditional prayer to drive away evil entities from village homes.

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#### January 29

On this day in the year 1688, famous mystic, scientists, and spiritualist-medium Emanuel Swedenburg was born in Sweden. His works had a major influence upon the secret societies of the eighteenth century, and a religion based on his mystical theological philosophy was founded in his name by his followers.

In the country of Vietnam, a mythical and centuries-old Parade of the Unicorns takes place each year on this date (approximately).

According to mythology, the ancient Pagan goddesses Irene and Pax were born on this day.

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#### January 30

In ancient Rome, an agricultural festival called the Feriae Sementiva (Feast of Spring) was celebrated annually on this date with sacrifices to Ceres (the goddess of agriculture) and Tellus Mater (the goddess of the Earth and fertility), as well as other lesser gods and goddesses associated with agriculture.

On this date in the year 1940, Z. Budapest (the founder and leader of the main branch of feminist Dianic Wicca) was born in Budapest. Among her many accomplishments, she founded the Susan B. Anthony coven (named after the famous suffragist), hosted a radio show in San Francisco, directed the Women's Spirituality Forum in Oakland, and led a successful public hexing against a mass murderer.

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#### January 31

Each year on or around this date, a sacred festival is held in the Katmandu Valley of Nepal in honor of the goddess Sarasvati, an ancient Indian deity who presides over all forms of education. As temples dedicated to her, offerings of food, flowers, and incense are made by faithful Hindus and students who seek her help on their school exams. In the courtyard of the Hanuman Dhoka, an ancient palace where the king is accompanied on this day by Nepalese officials, the annual rites of Spring begin with a traditional gun salute, followed by veneration ceremonies which are performed by the royal priest. In the Hawaiian Islands, a joyous flower-filled festival in honor of an ancient goddess associated with the narcissus flower is celebrated each year on this day; while in China, an annual festival honoring Kuan Yin takes place.

### February

February, the second month of the current Gregorian calendar and the third month of Winter's rule, derives its name from Februa, the name of a Roman purification festival held on the fifteenth day of February in ancient times. The traditional birthstone amulet of February is the amethyst; and the primrose and the violet are the month's traditional flowers.

February is shared by the astrological signs of Aquarius the Water-Bearer and Pisces the Two Fishes, and is sacred to the following pagan deities: Aradia, Brigid, Juno Februa, and the Wiccan Goddess in Her aspect as the Maiden. During the month of February, the Great Solar **Wheel** of the year is turned to Candlemas, one of the four Great Sabbats celebrated each year by Wiccans and modern Witches throughout the world. February

### Legends and Lore for February

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### February 1 Candlemas Eve

Brigit, the Celtic Earth-Mother and goddess of fire, wisdom, poetry, and sacred wells, is honored on this day. In Ireland, offering of **yellow** flowers are made to the goddess at sacred wells dedicated to her. In ancient Greece, the three-day Lesser Eleusinian Mysteries began each year on this day in honor of the goddesses Ceres, Demeter, Persephone, and Proserpine.

---

#### February 2

On this day, the Candlemas sabbath is celebrated by Wiccans and Witches throughout the world. Candlemas (which is also known as Imolc, Oimelc, and Lady Day) is a fire festival that celebrates the coming of Spring. New beginnings and spiritual growth are represented by the "sweeping out of the old," symbolized by the sweeping of the circle with a besom (a Witch's broom). This is traditionally done by the High Priestess of the coven, who wears a brilliant crown of thirteen candles on top of her head. In ancient Europe, the Candlemas sabbath was celebrated with a torch-light procession to purify and fertilize the fields before the seed-planting season, and to honor and give thanks to the various deities and spirits associated with agriculture.

-----

#### February 3

On this date, an annual ceremony called the Blessing of the Throats takes place to honor the healing powers of Saint Blaise and to magickally ward off throat ailments brought on by the winter's cold.

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#### February 4

Throughout Japan the evil demons of winter are exorcised annually on this day with a festival called the Setsu-bun. Beans are placed in every corner of a family's house, and pointed branches and sardine heads are mounted over the doors. Centuries-old purification rites are performed by priests in all temples and shrines. Prayers are written on slips of paper and then cast from bridges into the rivers below.

-----

#### February 5

On this date in the year 1962, the Great conjunction of the Sun, Moon, Venus, Mars, Mercury, Jupiter, and [Saturn](#) occurred in the sign of Aquarius.

On this day, the annual Feast of Ia is celebrated in honor of, and to invoke the power of, the Sacred Maiden of the Pagan mythos.

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#### February 6

Throughout northern Japan, a centuries-old winter snow festival takes place each year around this time of the month. The ancient and beneficial spirits that bring life-sustaining water are honored at special shrines erected in huts resembling Eskimo igloos.

A festival in honor of the love goddess Aphrodite was held each year on this date in ancient Greece.

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#### February 7

On this date (approximately), the annual spring fertility festival known as Li Chum is celebrated in China. Bamboo and paper effigies of a water buffalo (an animal which symbolizes "new life") are carried through the streets by a temple-bound procession. After reaching the temple, the effigies are set on fire in the belief that prayers for prosperity will be taken up to heaven by the rising smoke.

-----

#### February 8

The annual nighttime ritual known as the Star Festival is celebrated on this date (approximately) in China. The stars that influence the fate of mankind are honored by the

lighting of 108 small lanterns on a special altar, and prayers are offered to the sacred stars that governed one's birth.

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#### February 9

In northern Norway, the Narvik Sun Pageant is held annually on this date in honor of the ancient Pagan goddess who rules over the Sun. The festival, which has been celebrated since pre-Christian times, begins at sunrise and continues throughout the day until the shadows of evening darken the sky.

---

#### February 10

An ancient African festival marking the beginning of the fishing season and the New Year is celebrated annually on this day by members of the Kebbawa tribe of Nigeria. The ancient gods of their religion are honored and invoked, and traditional fish iverinations are performed.

In pre-Christian times, the goddess Anaitis was honored on this day in the country of Persia (now Iran). She was a deity who was said to have possessed great powers over the Moon and the seas.

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#### February 11

Each year on this date, millions of faithful men, women, and children make a pilgrimage to the shrine of Our Lady in Lourdes. A spring in the village of Lourdes, France, is believed by many to possess curative powers. The pilgrims bathe in the water in the hope that it will heal their illnesses and disabilities.

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#### February 12

On this date in the year 1663, the infamous clergyman Cotton Mather was born in Boston, Massachusetts. (This is certainly one birthday no Witch would ever celebrate!)

His writings and sermons condemning the practice of the Old Religion contributed greatly to the hysteria of the 1692 Salem Witch-hunt. Cotton Mather died in Boston, one day after his birthday, in the year 1728.

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#### February 13

On this date, an annual holiday called the Parentalia was observed in ancient Rome. It lasted until the twenty-first of February and was a day for families to honor and commemorate their deceased loved ones, particularly their parents. During the week of Parentalia, all temples in Rome were closed and all wedding ceremonies forbidden.

Ancestral tombs were visited and offerings of wine and flowers were made to family ghosts.

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#### February 14

Saint Valentine's Day. This is a day dedicated to all lovers, and the traditional time for Witches around the world to practice all forms of love magic and love divination.

This day is sacred to Juno-Lupa, the she-wolf goddess of the ancient Roman religion. In early times, she was honored annually on this day by a women's fertility festival and the sacrifice of a female wolf.

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February 15

On this date in ancient Rome, a festival known as the Lupercalia (Feast of the Wolf) was celebrated to honor the god Lupercus and to mark the beginning of Spring. The festival which was a rustic ritual of both purification and fertility magic, also included the sacrifice of goats and dogs to the god Faunus (identified by classical writers as the horned goat-god Pan). During the orgiastic festival, young men would choose their sexual partners by drawing the names of young women out of a bowl.

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February 16

In the distant past, a rite called the Devil's Dance was performed annually on this date (approximately) as part of the Tibetan New Year festival. Monks wearing grotesque masks would dance for hours as a village sorcerer exorcised demons and the evil influences of the past year with various magickal incantations.

-----

February 17

On this day, according to Hindu religion and mythology, the fearsome goddess known as Kali was born and the world entered into the Kali Yuga (the "Evil Age"). Kali, the destroyer-goddess, was depicted with black skin, a hideous face, and four arms. In ancient times, human sacrifices were made to appease her and to satisfy her thirst for blood.

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February 18

On this day, a festival of women known as the Spenta Armaiti was held annually throughout the country of Persia. Ancient fertility rites were performed by temple priestesses in honor of the goddess Spandarmat, and the goddess who dwells within all women was honored and invoked with special prayers and meditations.

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February 19

On this date (approximately), the Sun enters the astrological sign of Pisces. Persons born under the sign of the Two Fishes are said to be telepathic, tolerant, sensitive, artistic, and often prone to daydreaming. Pisces is a water sign and is ruled by the planet Neptune. According to mythology, the goddess Minerva was born on this day (which is sacred to the Pagan deities Nammu and Nina).

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February 20

On this date in the year 1882, the Society for Psychical Research was founded in London, England, by a group of prominent philosophers and physicists. It became Britain's leading organization for research into the world of supernatural phenomena and the paranormal.

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#### February 21

In ancient Rome, an All Soul's Day ceremony known as the Feralia was held annually on this date at the close of the Parentalia festival. Family reunions were held and Lares (ancestral guardian spirits) were honored with prayers and offerings.

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#### February 22

On this day in the year 1917, Sybil Leek was born in Stoke-on-Trent, England. She achieved fame and success as a modern Witch, astrologer, and occult author. Her psychic predictions of the Kennedy assassinations and the election of Richard M. Nixon as president of the United States are documented. She passed away on October 26, 1982 in Melbourne, Florida.

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#### February 23

On this date, the last festival of the ancient Roman year (the Terminalia) was celebrated annually in honor of the god Terminus, a deity who ruled over boundaries and frontiers. During the Terminalia, neighbors whose lands were divided and protected by Terminus would gather together and pour libations of wine, honey, and the blood of sacrificed pigs on their stone boundary-markers.

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#### February 24

Shiva, the multifaceted Hindu god of destruction and renewal, is honored annually on this date (approximately) by a day of fasting, followed by an oil-lamp vigil known as the Shivaratri (Shiva's Night) which takes place at shrines dedicated to him.

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#### February 25

In many parts of the Christian world, a joyous pre-Lenten celebration known as Carnival takes place annually on or around this date. In ancient days, orgiastic fertility rites and sacrifices of humans and animals to herald the arrival of Spring were common at this time of the year in many parts of the world.

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#### February 26

Pentagram Night. As a symbolic gesture to reaffirm your dedication to the Craft of the Wise, dip your fingertip into a small cauldron pot filled with Yule-log ashes and then use it to draw the sacred symbol of the Witches' Pentagram (five pointed star within a circle) over your heart at the first stroke of midnight.

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#### February 27

On this day in the year 1861, famous psychic and spiritual philosopher Rudolf Steiner was born in Kraljevic (which was part of Hungary at that time). He possessed clairvoyant powers and communicated often with nonphysical entities. In 1902, he was appointed general secretary of the German Section of the Theosophical Society, and in 1913, he established his own school for esoteric research. He died on March 30, 1925.

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#### February 28

In ancient times, a Chaldean sabbath known as the Sabbatu was celebrated each year on

this date.

On this day of the year, the Earth-Goddesses Ceres, Demeter, Gaia, Ge, and Mauri are honored by many Pagans and Wiccans around the world.

Also honored annually on this day is the ancient Pagan deity Zamyaz, who was worshipped and offered sacrifices by the ancient Chaldeans and Persians.

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February 29

On this date in the year 1692, Abigail Williams and Ann Putnam, two young girls from Salem Village, Massachusetts, accused three local women of using the black arts of Witchcraft to torment and bewitch them. On the following day, Sarah Good, Sarah Osburne, and a West African slave named Tituba were arrested, marking the beginning of the infamous Salem Witch Trials of 1692. By the end of the year, when the trials were finally brought to a close, over 200 women and men had been arrested and jailed, 19 had been hanged at Gallows Hill, and one man had been pressed to death. According to folklore, this is a very unlucky day to have a love letter postmarked. It will lead to the breakup of your love affair or engagement.

### March

March, the third month of the current Gregorian calendar and the first month of Spring, derives its name from the ancient Roman war-god Mars, who also presided over the fertility of the land. The traditional birthstone of March are the aquamarine and the bloodstone; and the daffodil and the jonquil are the month's traditional flowers.

March is shared by the astrological signs of Pisces the Two Fishes and Aries the Ram, and is sacred to the following Pagan deities: Eostre, the Green Goddess, the Lord of the Greenwood, Mars, and Ostara. During the month of March, the Great Solar **Wheel** of the Year is turned to the Vernal Equinox, on of the four Lesser Sabbats celebrated each year by Wiccans and modern Witches throughout the world.

March

### Legends and Lore for March

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March 1

On this date in the year 1888, the Hermetic Order of the Golden Dawn (an influential Western occult order and secret society) was established. It offered teaching on

ceremonial magic, divination, Kabbalah, and other occult-oriented sciences. Many of its rituals are still in use by modern-day practitioners of High Magic. Aleister Crowley (one of the Golden Dawn's most famous members) was initiated into the Order in the year 1898 but was later expelled.

In ancient Rome, the sacred fire in the Temple of Vesta was rekindled by the Vestal Virgins on this day which, at one time, marked the beginning of the Roman year. The first day of March is celebrated in Bulgaria as Granny March's Day. (Granny-March is an old Witch-Goddess who presides over the month of March). It is believed throughout the country that if any woman works on this sacred day, Granny March becomes angry and uses her magickal powers to destroy the crops with storms.

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#### March 2

In various parts of Europe, women celebrate Mother March each year on this date. The Mother-Goddess who presides over the third month of the year is honored and a festive parade is held to commemorate all women who have created life.

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#### March 3

The number three is the most magickal of all numbers; therefore the third day of the third month is believed to be a favorable time for Witches and practitioners of magic throughout the world.

This day is sacred to all Triple Goddesses and deities of the Moon (which shows itself in three aspects: waxing, full, and waning). The magickal and healing power of pyramids is said to be strongest on this day.

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#### March 4

On this day in Ireland and Wales, the annual Feast of Thiannon is celebrated by many Wiccans in honor of Rhiannon, the Celtic/Welsh Mother-Goddess who was originally known as Rigatona (the Great Queen) and identified with the Gaulish mare-goddess Epona.

On this date in ancient Greece, an annual ritual called the Anthesteria was held to honor the souls of the dead (the Keres). The ritual lasted for three days.

On this date in the year 1968, the Church of All Worlds (founded by Otter Zell) was formally chartered, thus becoming the first federally recognized church of Neo-Paganism.

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#### March 5

In parts of North Africa, the ancient wiccan goddess Isis is honored on this date with an annual festival of music, [dancing](#), and feasting. In Rome, Isis's opening of the seas to navigation was commemorated on this day with an annual ceremony called the Navigum Isidis (Blessing of the Vessel of Isis).

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#### March 6

According to an ancient book called Perillous Dayes of Every Month, the sixth and seventh days of March "shall come to no good end, and the dayes be full perillous for many things."

On this date (approximately) in the year 1795, Count Alessandro Cagliostro died in prison. He was renowned as an alchemist, healer, psychic, and practitioner of wizardry

before falling victim to the  
Catholic Church's Inquisition.

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#### March 7

On this day in the year 1890, the poet William Butler Yeats was initiated into the Isis-Urania Temple of the Hermetic Order of the Golden Dawn. There, he studied the magickal arts and took the magickal name Daemon est Deus Inversus (which translates into "The Devil is God Reversed").

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#### March 8

Mother Earth Day, a festival which honors the birthday of the Earth as a Mother Goddess, is celebrated annually on this day throughout China. The festival consists of street parades, the lighting of firecrackers, feasting and partying. "Birthday presents" (coins, flowers, incense, paper dolls, etc.) are placed in small holes in the ground, blessed, and then covered with soil.

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#### March 9

On this date, the annual Butter Lamp Festival is held by Buddhist monks in Tibet to render demons powerless and to secure the favor of the gods. Yak-butter sculptures of Buddhist heroes are paraded through the streets as sacred chants are recited. After the procession, the sculptures are then cast into the waters of a river.

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#### March 10

On this day in the year 1909, the famous Dutch clairvoyant and psychic healer Gerard Croiset was born in the Netherlands. Using his clairvoyant abilities, which manifested early in his childhood, Croiset healed hundreds of patients daily at this clinic. He also worked with various police departments as a psychic criminologist and solved crimes in more than half a dozen countries. His death occurred on July 20, 1980.

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#### March 11

Jacques de Molay, the last Grand Master of the Order of the Knights Templars, was burned alive at the stake on this date in the year 1314. Shortly before he died, he accurately predicted the death of King Philip IV of France within the year and the death of Pope Clement within forty days.

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#### March 12 Babylonian Feast of Marduk

On this day in the year 1873, psychic researcher and occultists Stewart Edward White was born in Grand Rapids, Michigan. He authored several books containing material obtained through his wife's spirit-channeling sessions, and he served as president of the American Society for Psychical Research in San Francisco, California.

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#### March 13

The thirteenth day of the third month is considered to be the luckiest day of the year for all Witches (especially if it should happen to fall on a Friday), as thirteen is the number associated with the traditional Witches' coven and three is a powerful magickal number. In Luxemborg, a Pagan fire festival known as Burgsonndeg is celebrated annually on this

day with the lighting of great bonfires to welcome Spring and the rebirth of the Sun.

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#### March 14

The annual thirteen-day Ghanian New Year celebration begins on this date. A series of special ritual dances are traditionally performed on the first eleven days of the festival to dispel all evil spirits and honor the souls of the departed. The shrines of the beneficial spirits are ritually purified on the twelfth day, and a joyous celebration of the new year takes place on the thirteenth day.

This day is sacred to Ua Zit, a serpent-goddess of the ancient wiccan religion.

#### March 15

On this date in ancient Rome, the annual Festival of Attis and Cybele began with a procession of reed-bearers to commemorate the finding of the infant Attis among the reeds. The festival was followed by nine consecutive days of fasting and sexual abstinence.

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#### March 16

The annual Hindu festival of Holi is held in India on this date to celebrate Spring and to commemorate the burning death of the child-eating, she-demon known as Holika.

On this date in the year 1946, J.Z. Knight, the famous spirit channeler for the ancient entity known as "Ramtha", was born in New Mexico.

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#### March 17 Saint Patrick's Day

On this date in the year 1893, Eileen J. Garrett (a gifted medium, psychic, and founder of the Parapsychology Foundation) was born in Ireland. At a young age, she began experiencing visions of the dead. She was granted United States citizenship in 1947 and she founded her own publishing house (Creative Age Press) and magazine (Tomorrow, a journal of paranormal phenomena). She established the Parapsychology Foundation in 1951, and wrote numerous books under the pen name of Jean Lyttle. She died in France on September 15, 1970.

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#### March 18

In ancient times, the Pagan fertility-goddess known as Sheela-na-gig was honored annually on this **date in** Ireland. With the advent of Christianity, the identity of the goddess was altered from heathen deity with oversized genitalia to the consort or mother of Saint Patrick.

On this day in the year 1877, **psychic** and "absent-healer" Edgar Cayce (also known as the Sleeping Prophet) was born in Hopkinsville, Kentucky. He was renowned for his psychic visions and miraculous ability to accurately diagnose illnesses and prescribe remedies while in a self-induced trance. He prophesied the Second coming of Christ in the year 1998, followed by cataclysmic changes of the planet.

Edgar Cayce died on January 3, 1945.

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#### March 19

The Akitu, an annual Babylonian New Year festival celebrating the marriage of Heaven and Earth, begins on this date and lasts for ten consecutive days.

In ancient times, Greek theatrical performances known as the Uban Dionysia began annually on this date in honor of the god Dionysus. They continued for five consecutive days. Also, a festival called the Lesser Panathenaea was held at this time. It was dedicated to the goddess Athena.

Sitala, a goddess who reigns over smallpox and death, is honored on this day in India as part of the Hindu New Year ritual.

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#### March 20Rosicrucian New Year

On this day, an annual Spring Harvest Festival was celebrated in ancient Egypt, along the banks of the River Nile, in honor of the Mother-Goddess and the enchantress, Isis.

This day is sacred to the goddess Fortuna, the Morrigan, the Norns, the Three Fates, and the Three Mothers (Lakshmi, Parvati, and Sarasvati).

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#### March 21

On this date (approximately), the Sun enters the astrological sign of Aries. Persons born under the sign of the Ram are said to be courageous, intelligent, impulsive, and aggressive. Aries is a fire sign and is ruled by the planet Mars.

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#### March 22

On the first day of Spring (which normally occurs on or near this date) the Spring, or Vernal, Equinox is celebrated by Wiccans and Witches throughout the world. Spring Equinox (which is also known as Festival of the Trees, Alban Eilir, Ostara, and the Rite of Eostre) is a fertility rite celebrating the birth of Spring and the reawakening of life from the Earth. On this sacred day, Witches light new fires at sunrise, rejoice, ring bells, and decorate hard-boiled eggs--an ancient Pagan custom associated with the Goddess of Fertility. The aspects of the Goddess invoked at this sabbath are Eostre (the Saxon goddess of fertility) and Ostara (the German goddess of fertility); in some Wiccan traditions, the Green Goddess and the Lord of the Greenwood are worshipped on this day.

Like most of the old Pagan festivals, Spring Equinox was Christianized by the Church into the religious holiday of Easter, which celebrates the resurrection of Jesus Christ.

On this date in ancient Rome, uprooted pine trees were carried through the streets of the city by the devotees of the cult of Attis and taken to his sacred temple as part of an annual ritual (Procession of the Tree-Bearers) to mourn the god's demise.

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#### March 23

Dance of the Salii. On this date in ancient Rome, the gods Mars and **Saturn** were invoked each year by dancing priests brandishing spears and clashing holy shields. The evil spirits of Winter were thus expelled from the city, and the growth of crops and gardens was stimulated through sympathetic magic.

In the Polish countryside, an old Pagan festival of Spring called the Marzenna is celebrated annually on this date with singing, dancing, and the "sacrifices" of straw

effigies.

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March 24

Day of Blood. In ancient Rome this was a time of deep mourning. It was an annual religious custom on this day for people to lacerate themselves with knives and for new priests to castrate themselves and spill their blood on the altar in the temple of the Mother-Goddess Cybele.

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March 25

The Hilaria (Festival of Joy) was celebrated annually on this date in ancient Rome. It was a joyous event which commemorated the triumph of day over night after the Vernal Equinox. The festivities were brought to a close with a "ceremony of washing" which was believed to promote fertility.

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March 26

Solitude Day. This is a time for Wiccans and Neo-Pagans to spend the day (or at least part of it) by themselves, meditate in solitude, and reconnect with their "inner-selves." Take a quiet walk in the woods or stroll down a deserted beach and listen to the music of the sea. Explore an old barn or write a Goddess-inspired poem.

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March 27

In ancient Rome, the fertility and wine-god Liber Pater was honored annually on this date (and sometimes on the seventeenth of March). His festival, the Liberalia, was a time of feasting and drinking, and a day when young males entered into their manhood. Gauri, the goddess of marriage and abundance, is honored on this date in India with an annual women's festival and swinging ritual.

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March 28

The Eka Dasa Rudra (an eleven-week-long Balinese festival consisting of thirty ceremonies) is held on this date approximately once every one hundred years to restore the balance between the forces of good and evil. The festival, which is ancient in origin, reaches a climax when thousands of pilgrims gather at the volcano temple to observe animal sacrifices made to appease the god Rudra.

In Taiwan, the birthday of the goddess Kwan Yin is celebrated annually on this date.

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March 29

The annual Festival of Ishtar is celebrated by many Wiccans on this day in honor of the Assyrian and Babylonian goddess of love, fertility, and battle.

As a Triple Goddess, Ishtar represents birth, death, and rebirth.

On this day, an annual masquerade ritual is held by the Bobo people of Africa to restore the balance of Nature and to ward off evil spirits. Special prayers and offerings are made to the gods of rain and the gods of the harvest.

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March 30

The annual Iranian New Year celebration begins on this date and continues for thirteen days. Bonfires are lit and sacred rituals involving eggs and mirrors are performed.

A Pagan religious festival was held each year on this day in ancient Mesopotamia to celebrate the sacred union of the God and Goddess, and to give thanks for the creation of the human race.

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#### March 31

On this date in ancient Rome, the annual Feast of Luna was celebrated at moonrise in honor of the beautiful and powerful goddess of the Moon and lunar magic. On this date in the year 1848, the famous Fox Sisters supposedly made communication with the spirit world at Hydesville Cottage in upstate New York. Their famous seances gave birth to the popular spiritualist movement, which was all the rage in the United States and England from the mid-1880's to the early twentieth century.

#### [April](#)

April, the fourth month of the current Gregorian calendar and the second month of Spring's rule, derives its name from Aprillis, the Latin name for the ancient Roman love goddess Aphrodite. Other reference sources give aperite, the Latin word meaning "to open," as the origination of the month's name. The traditional birthstone amulet of April is the diamond, and the daisy and the sweet pea are the month's traditional flowers. April is shared by the astrological signs of Aries the Ram and Taurus the Bull, and is sacred to the following Pagan deities:  
Aphrodite, Artemis, Astarte, Erzulie, Terra, Venus, and Ying-Hua.  
April

#### Legends and Lore for April

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#### April 1

The month of Venus begins with April Fool's Day (also known as All Fools' Day), an occasion for [playing](#) practical jokes on friends, family, and coworkers. This custom dates back to olden times, when inmates of insane asylums were allowed out in the streets for one day each year for the sadistic amusement of those who were (supposedly) normal.

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#### April 2

The old Pagan custom of "carrying death away" is carried out in certain regions of Germany on this day. In celebration of Winter's demise, special straw dolls are burned in sacred bonfires or "drowned" in sacred wells.

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#### April 3

In Iran, on the thirteenth day of their New Year, special bowls containing sprouted seeds are traditionally cast into the rivers as offerings in the belief that the bad luck of the previous year will be carried away.

The goddess Persephone's annual return from the Underworld, allowing the Earth to bloom again, was celebrated every year on this date by the ancient Romans.

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#### April 4

The annual festival of Cybele, the Megalesia, was celebrated on this [date in](#) ancient Rome. She was a goddess of fertility whose cult originated in Phrygia. Her male attendants were self-castrated priests and worship of her was wild and orgiastic.

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#### April 5

Festival of Kuan Yin. Every year on this day, Kuan Yin (the powerful Chinese goddess of healing, mercy, compassion, and forgiveness) is invoked for protection, love, mercy, and wisdom. Offerings of incense and violet-colored candles are placed on her altar, along with rolled-up pieces of rice paper upon which various wishes have been written.

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#### April 6

In France, a children's springtime festival takes place on this day. Miniature pine boats, each holding a burning candle, are cast into the estuaries of the Moselle River to symbolize the "sea of life" and the happiness of sailing its sacred waves.

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#### April 7

The Blajini (or "kindly ones") are celebrated annually on this day in various parts of Rumania. This is a sacred day in which offerings are made to the beneficial spirits of the water and the Underworld.

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#### April 8

On this date in 1994, a group of Pagans carrying placards, banners, balloons, and streamers paraded joyously in Gainesville, Florida. They praised the Mother Goddess and invited all to celebrate the beauty of life. The focus of this Freedom of Religion Parade

(sponsored by the Alachua Pagan Alliance) was to highlight the religious diversity of the community and to help foster tolerance.

---

#### April 9

Feast of A-Ma. Once a year on this day, the ancient goddess A-Ma is honored with a religious festival in the Portuguese territory of Macao. A-Ma is the patroness of fisherman and all those who sail the sea.

This day is sacred to all Amazon goddesses.

In England, the Hocktide Festival takes place on this date each year to celebrate the triumph of the Saxon she-warriors who battled against Danish invaders in the year A.D. 1002.

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#### April 10

According to Celtic folklore, the Sun dances each year on this day. In many parts of Ireland, people arise at the first light of dawn to watch the Sun "dance" in a shimmering bowl of water.

Bau, the Goddess Mother of Ea, was honored each year on this day in ancient Babylonia with a sacred religious festival called the Day of Bau.

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#### April 11

On this day each year, cross-inscribed loaves of bread are traditionally baked in honor of the Roman goddess Diana.

In Greece, branches of evergreen, myrtle, or bay were worn by children on this day for protection against the venomous evil eye.

In Armenia, the goddess Anahit is honored annually on this day with a sacred festival. She is a deity of both love and lunar power who dwells within the silver light of the Moon.

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#### April 12

The Cerealia, an annual festival of the goddess Ceres, was celebrated by the ancient Romans in order to secure the fertility of the crops. The sacred rites of Ceres began on this date and were observed for eight consecutive days.

In Taiwan, the goddess who presides over birth (Chu-Si-Niu) is honored annually on this day with a religious festival. Pregnant women go to temples dedicated to her in order to receive blessings for their unborn children.

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#### April 13

On this day, an annual festival of water is celebrated by Buddhists in Thailand. Buddha statues are ritually bathed and the water is thrown on the faithful to purify and "wash away" the evil spirits of the previous year. The festival lasts for three consecutive days.

---

#### April 14

According to superstitious belief, the fourteenth day of April is a very unlucky time for travel, especially by ship. (It was on this date in the year 1912 that the oceanliner Titanic collided with an iceberg and sank to the bottom of the sea.) Whether the Titanic tragedy spawned the superstition or merely served to reinforce it is unknown.

Maryamma (or Mariamne), the Hindu goddess of the sea, is honored in India with a sacred festival which begins annually on this day.

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#### April 15

In ancient Rome, the earth-goddess Tellus (or Tellus Mater) was honored annually on this day. A pregnant cow was traditionally sacrificed at her sacred festival and the unborn calf burned in a bonfire to ensure the fertility of the crops.

Also on this day, the Festival of the Iron Phallus (Kanamara Matsuri) is celebrated annually in Kawasaki City, Japan. The ancient Japanese deities associated with sexuality and human reproduction give their sacred blessings and encouragement; especially to couples who wed late in life or to men who suffer from declining potency.

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#### April 16

Every year on this day, the god Apollo was worshipped and supplicated by his faithful cult in ancient Greece. An annual festival called the Hiketeria was celebrated in his honor.

On this date in the year 1946, Pagan author Margot Adler was born in Little Rock, Arkansas. Her Wiccan handfasting on June 19, 1988 was the first Neo-Pagan Wedding to appear in the New York Times' society pages.

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#### April 17

In the Himalayan kingdom of Nepal, an annual religious event called the Chariot Festival of the Rain God begins on this day. It is dedicated to Machendrana, the ancient and powerful Indian god of rain. The festival is celebrated for approximately eight consecutive weeks.

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#### April 18

The Festival of Rama-Navami is celebrated every year on this date at sacred shrines throughout India. It honors both the great Hindu god Rama (the seventh incarnation of Vishnu) and the goddess Sita.

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#### April 19

On this date in the year 1824, Lord Byron (whose real name was George Gordon) died of a fever. The English poet, who was known for dabbling in the occult arts, helped shape Mary Shelley's *Frankenstein* and gave John Polidori the idea for this novel *The Vampyre*.

Lord Byron's heart was removed from his corpse and buried in Greece; the rest of his remains were shipped back to England.

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#### April 20

On this date (approximately) the Sun enters the astrological sign of Taurus. Persons born under the sign of the Bull are said to be stable, reliable, patient, and often stubborn.

Taurus is an earth sign and is ruled by the planet Venus.

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#### April 21

Birthday of Rome. On this day, an annual festival called the Palilia (Feast of Pales) was celebrated in ancient Rome to honor the pastoral goddess Pales. In the country, special purification rites were performed to keep the sheep disease-free. Shepherds, followed by their flock, would traditionally leap through bonfires. In the city of Rome, the festival was celebrated with wine and merriment.

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#### April 22

Earth Day. This is a day dedicated to Mother Earth and a time for Witches throughout the world to perform Gaia-healing rituals. The first Earth Day took place in 1970 as a result of the Ecology Movement of that time, and since then it has been held each year to help encourage recycling programs and the use of solar energy, and to increase community awareness of important environmental issues.

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#### April 23

The Vinalia, a joyous wine festival in honor of the god Jupiter, was held annually on this date in ancient Rome.

On this date in the year 1934, actress Shirley MacLaine was born. Her bestselling spirituality books have had a major influence on the Neo-Pagan movement and have made her name synonymous with the New Age.

On this date in the year 1976, the first national all-women conference on women's spirituality was held in a rented church in Boston, Massachusetts. Several hundred women attended the event. They proclaimed "The Goddess is alive; magic is afoot!" and invoked Her by dancing, clapping, and chanting. The conference lasted for three consecutive days.

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#### April 24

Saint Mark's Eve. According to folklore of the English countryside, the ghosts of all men, women, and children destined to pass away in the next year can be seen floating by on this night by any person brave enough to spend the night awake on the front porch of a

church. However, if a person was unfortunate enough to fall asleep during the vigil or if he failed to repeat it annually for the remainder of his life, he would never wake up the next morning.

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#### April 25

On this date in the year 1989, USA Today reported that Patricia Hutchins, a military Wiccan stationed at an air force base in Texas, was granted religious leave by the United States Military in order to observe the eight Sabbats of the Wicca religion. Ms. Hutchins was the first Wiccan in history to have her religious holidays granted by the U.S. Air Force.

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#### April 26

On this New Year's Day in the African republic of Sierra Leone, an ancient seed-sowing ceremony is performed in honor of, and to appease, the powerful goddess of fertility who watches over the crops.

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#### April 27

A mythical half-man, half-animal being called Tyi Wara is honored annually on this date with songs and dance by farmers in the African republic of Mali. It is believed among the Bambara tribe of that region that Tyi Wara was sent down to Earth by the gods of nature in order to teach human beings the necessary skills of farming.

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#### April 28

In ancient Rome, the beautiful goddess Flora was honored annually on this date. She was a fertility and vegetation goddess of Springtime and flowering plants. Her three-day festival, the Floralia, marked the beginning of the growing season.

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#### April 29

Pagan Tree Day. On this day, plant a tree dedicated to your favorite Pagan goddess or god. For instance: plant a myrtle tree in honor of Venus and Aphrodite; and oak for Demeter, Diana, and Hera; a pine for Attis, Cybele, and Pan; a rowan tree for all moon-goddesses; a sycamore for all wiccan gods and goddesses; a willow for Artemis, Brigid, and Persephone; a yew for Hecate and Saturn; etc.

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#### April 30

In Germany, Walpurgisnacht begins at sunrise on this date and ends at sunrise on the first day of May (May Day). Birch boughs are placed on all doors and windows to protect the home from evil spirits and sorcery. Traditional bonfires and torches of rosemary and juniper are lit, and according to legend, Witches can be seen riding across the sky on broomsticks on this dark and magickal night.

On this date in the year 1988, the English Witch Alexander Sanders (also known as King of the Witches) died of lung cancer. He was gifted with psychic powers, and was the founder of the Alexandrian tradition of Wicca.

### May

May, the fifth month of the current Gregorian calendar and the third month of Spring's rule, derives its name from the Roman Springtime goddess Maia, whose divine powers encouraged the growth of crops.

The traditional birthstone amulets of May are the emerald and the agate; and the hawthorne and lily are the month's traditional flowers.

May is shared by the astrological signs of Taurus the Bull and Gemini the Twins, and is sacred to the following Pagan deities: Artemis, Diana, Faunus, Flora, Pan, and all gods and goddesses who preside over fertility.

During the month of May, the Great Solar Wheel of the Year is turned to Beltane, one of the four Grand Sabbats celebrated each year by Wiccans and modern Witches throughout the world. May

### Legends and Lore for May

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May, the fifth month of the current Gregorian calendar and the third month of Spring's rule, derives its name from the Roman Springtime goddess Maia, whose divine powers encouraged the growth of crops.

The traditional birthstone amulets of May are the emerald and the agate; and the hawthorne and lily are the month's traditional flowers.

May is shared by the astrological signs of Taurus the Bull and Gemini the Twins, and is sacred to the following Pagan deities: Artemis, Diana, Faunus, Flora, Pan, and all gods and goddesses who preside over fertility.

During the month of May, the Great Solar Wheel of the Year is turned to Beltane, one of the four Grand Sabbats celebrated each year by Wiccans and modern Witches throughout the world.

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### May 1

The Beltane sabbath is celebrated by Wiccans and Witches throughout the world annually on this date. Beltane (which is also known as May Day, Rood Day, Rudemas, and Walpurgisnacht) is derived from an ancient Druid fire festival celebrating the union of the Goddess and the Horned God. It also celebrates the rebirth of the Sun, marking the "death" of Winter and the "birth" of Spring. At dawn, morning dew is gathered from grass and wildflowers to be used in mystical potions for good luck. Throughout the day, Nature is celebrated by feasts, games, poetry readings, and clockwise dancing around a brightly decorated Maypole.

In ancient Rome, the deity worshipped on this day was the Spring goddess Maia, whose divine powers encouraged the crops to grow. The month of May is named after her.

On this date in the year 1776, the Order of the Illuminati (an occult sect and secret order

dedicated to the study of forbidden books, Tantric mysticism, and ceremonial magic) was founded in Bavaria by Adam Weishaupt.

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#### May 2

On this date, an annual fertility festival featuring a man wearing the costume of a hobbyhorse, a devilish mask, and a pointed hat is held in England and throughout rural regions across Europe.

Ysahodhara, the consort of the great god Buddha, is honored in India with a sacred festival that takes place on this day each year.

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#### May 3

In ancient Rome, an annual women's festival in honor of the earth goddess Bona Dea took place on this date. Sacrifices of sows were made to her in order to promote fertility in women, and the unveiling of sacred objects for only women's eyes to see was included in the celebration of her rites.

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#### May 4

Fairy Day. According to Irish folklore, it is on this day that the mischievous fairy folk emerge from their hiding places. To prevent human children from being stolen by the fairies and replaced by grotesque changelings, an offering of tea and bread must be left on the doorstep for the little people. For [protection against](#) fairies while traveling (especially through heavily wooded areas or open fields), wear your coat inside out. This is said to cause them such great confusion that they are unable to cause any trouble.

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#### May 5

On this date in the year 2000, according to a group called the Lemurian Fellowship, the legendary lost continent of Mu will rise up from the Pacific Ocean.

In various parts of Mexico and Central America, centuries-old rain ceremonies are performed every year on this day by shamanic priests and priestesses of the Old Faith. The ancient goddesses who preside over rain and fertility are honored and invoked with prayers and offerings.

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#### May 6

On this day in the year 1938, the Long Island Church of Aphrodite was established in West Hempsted, [New York](#), by the Reverend Gleb Botkin, a Russian author and son the court physician to the last Czar of Russia.

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#### May 7

On this date (approximately), a festival called the Thargelia was celebrated by the ancient Greeks and Ionians in honor of Apollo, the god of the sun, prophecy, music, medicine,

and poetry. The festival was held once a year on the sacred island of Delos, the traditional birthplace of Apollo as well as the goddess Artemis.

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#### May 8

In Cornwall, England, the annual Furry Dance is performed in the streets of Helston on this day in honor of the old Celtic Horned God in the guise of Robin Hood. The festival, which features street dancing and a daylong procession throughout the town for good fortune, is one of the oldest surviving Springtime ceremonies in the world. Theosophists commemorate the death of Madame Helena Petrovna Blavatsky on this day, which they call White Lotus Day.

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#### May 9

An annual rite called the Lemuria was performed on this date in ancient Roman times to appease the restless spirits of the dead (Lemures), who materialized on this day to haunt the homes where they had once lived. The Lemuria was also held on the eleventh and thirteenth of May. As part of the rite, black beans (symbolic of the Underworld) were tossed as offerings to the ghosts and a powerful prayer was recited nine times.

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#### May 10

The sacred marriage of the god Shiva to the goddess Meenakshi is celebrated annually on this date by faithful followers in Madurai, India. Sacred hymns are sung and offerings of incense and white flower petals are made at all temples dedicated to Shiva. Tin Hau, the Chinese goddess of the North Star, is honored annually on this day with a festival in Hong Kong.

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#### May 11

On this date in the year 1659, the Puritans of the Massachusetts Bay Colony banned all celebrations of Christmas in the New World after declaring the event to be a Pagan festival of superstition and "a great dishonor [sic] of God." In England, Christmas festivities had been banned by the Puritans seven years earlier. It wasn't until the year 1660 when Charles II was restored to the throne that the law banning the celebration of Christmas was repealed.

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#### May 12

On this date, the annual Cat Parade is celebrated in Belgium in honor of the furry feline, an animal sacred to the ancient wiccans and often used as a familiar of Witches. Aranya Sashti, a god of the woodlands, is honored in India on this day with an annual festival. He is identified with the Pagan honored deities Pan and Cernunnos.

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#### May 13

On this date in the year 1917, the Goddess in the guise of the Virgin Mary appeared to three peasant children in Fatima, Portugal. The event, which was the first of six divine appearances from May 11 to October 13, drew worldwide attention.

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#### May 14

The Festival of the Midnight Sun is celebrated annually on this date by Pagans in far northern Norway. The festival, which pays homage to the ancient Norse goddess of the sun, begins at sunrise and marks the beginning of ten consecutive weeks without the darkness of night.

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#### May 15

On this date in ancient times, the Romans performed an annual purification rite consisting of the "sacrifices" of twenty-seven straw puppets to the river god of the Tiber.

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#### May 16

On this date in the year 1918, famous Italian spiritualist-medium Eusapia Palladino passed away. She was best remembered for her ability to enter a state of trance and levitate during seances.

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#### May 17

In the Philippines, a Neo-Pagan fertility ritual is celebrated every year on this date by married couples who wish to have children. The rites (dedicated to Santa Clara) continue until the nineteenth of May.

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#### May 18

The Feast of Twins. On this day, festivals honoring twins are held annually in the African republic of Nigeria. It is widely believed among the Yoruba people that all twins are born with abundant magickal and supernatural powers.

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#### May 19

On this day in the year 1780, a strange and unexplained darkness draped most of New England, turning daytime into night. Many folks believed that a Salem Witch's curse was responsible for the day of darkness, since no other explanation for the phenomenon has ever been found.

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#### May 20

On this date, a sacred festival called the Plynteria was celebrated annually in ancient Greece. The festival was held in honor of Athena, the goddess of wisdom and battle, and the patroness of the city of Athens (which was named after her), and included the ritual sea cleansing of her statue, followed by prayers in the Parthenon and feasting.

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#### May 21

On this date in the year 1911, Peter Hurkos was born in the Netherlands. He developed astonishing **psychic** powers after recovering from a coma, and became world-famous for solving crimes through the divinatory art of psychometry. He passed away in Los Angeles on May 25, 1988.

On this date in the year 1946, Gwydion Pendderwen was born in Berkeley, California. He was a Celtic bard, a cofounder of the Faery Tradition of Witchcraft, and the founder of a Neo-Pagan networking organization called Nemeton. He died in the Autumn of 1982 as a result of a tragic **automobile** accident.

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#### May 22

On this date (approximately), the Sun enters the astrological sign of Gemini. Persons born under the sign of the Twins are said to be communicative, curious, charming, and often nervous and fickle. Gemini is an air sign and is ruled by the planet Mercury.

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#### May 23

The Rosalia, a sacred rose festival dedicated to the springtime flower-goddess Flora and the love-goddess Venus, was celebrated annually on this date in ancient Rome.

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#### May 24

On this day, an annual harvest ritual called Sacred Furrow Day was held in Cambodia. As part of the rite, the farmland would be plowed by members of the royal family in order to appease the ancient gods of the harvest and to ensure the fertility of the land.

The birth of the Greek moon-goddess Artemis (who also presides over hunting and wild beasts) has been celebrated each year on this day since ancient times. As a lunar goddess, she has been an influential archetype for many Witches and worshipers of the contemporary Goddess religion. Artemis is equivalent to the Roman moon-goddess Diana and is identified with Luna, Hecate, and Selene.

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#### May 25

In Europe (especially France), this day is sacred to Saint Sarah of the Gypsies and also to an ancient Triple Goddess who rose from the waters of the ocean.

In ancient Greece, the birthday of Apollo, the twin brother of the goddess Artemis, was celebrated annually on this date.

On this date in the year 1581, famed occultists and alchemist John Dee first realized his

natural gift for looking into the future through the art of crystal-gazing. He served for years as the royal astrologer of Queen Elizabeth and had a reputation as a powerful wizard.

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May 26

Sacred Well Day. On this day, it is traditional for Pagans and Witches (especially in Ireland and Great Britain) to decorate sacred wells with wreaths and to toss offerings of flowers into the water in honor of the deities and spirits of the well. This custom dates back to the ancient Romans, who celebrated an annual well festival called the Fortinalia, which took place on this day.

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May 27

On this day, the Secular Centennial Games were observed in ancient Rome. The goddesses Diana, Prosperina, and the Three Fates were honored in nighttime healing ceremonies.

On this date in the year 1948, Morning Glory Zell was born in Long Beach, California. She is a priestess and vice-president of the Church of All Worlds, and is a practitioner of Celtic Pagan Shamanism.

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May 28

A sacred rite called the Pythian Games was enacted every four years on this date in ancient Greece. The rite honored the slain serpent-goddess Python, and was celebrated in Delphi, the most venerated shrine in all of Greece.

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May 29

On this day in ancient times, the god Mars was honored by the farmers of Rome with feasts, prayers, animal sacrifices, and annual rites of purification. The Ambarvalia festival was also celebrated on this day in honor of Ceres, Juno, the Lares, and the Family Goddesses.

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May 30

On this date in the year 1431, French heroine and military leader Joan of Arc was burned alive at the stake as punishment for committing the crimes of Witchcraft, hersy, and "being given to the forbidden arts of magic and divination."

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May 31

On this day, the annual Triple Blessing of the God Buddha is observed by Theravada Buddhists. To celebrate the god's birth, enlightenment, and passage into nirvana, shrines and houses are decorated with flowers and special prayer flags. Offerings of flowers,

incense, and rice are also made. The Triple Blessing often lasts for three consecutive days.

### June

June, the sixth month of the current Gregorian calendar and the first month of Summer, derives its name from the ancient Roman goddess Juno.

The traditional birthstone amulets of June are alexandrite, moonstone, and pearl; and the rose is the month's traditional flower.

June is shared by the astrological signs of Gemini the Twins and Cancer the Crab, and is sacred to the following Pagan deities: Juno, and all gods and goddesses who preside over love, passion, and beauty.

During the month of June, the Great Solar Wheel of the Year is turned to the Summer Solstice, one of the four Lesser Sabbats celebrated each year by Wiccans and modern Witches throughout the world.

### June

#### Legends and Lore for June

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#### June 1

Festival of the Oak Nymph. This Pagan celebration honors all hamadryads (female nature spirits who are believed to inhabit oak trees). Decorate a Pagan altar with acorns and war some oak leaves in your hair. **Kiss** an oak tree or place a small offering of some kind before it, and the tree nymphs who dwell within it will surely bestow a blessing upon you.

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#### June 2

Shapatu of Ishtar. A Pagan festival dedicated to the goddess Ishtar is celebrated every year on this date. She is the ancient Assyrian and Babylonian deity who presides over love and fertility as well as war. The birth of the god Apollo is also celebrated on this date.

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#### June 3

The Festival of Cataclysmos is celebrated annually on this date on the Mediterranean island of Cyprus. The seaside ritual consists of prayers for the souls of the departed, traditional water games, and a sacred dance.

In Japan, a Buddhist ritual for young girls is performed annually on this date, and is dedicated to the goddesses Befana, Bona Dea, Kuan Yin, Rumina, and Surabhi.

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#### June 4

Whitsunday, an annual Christian festival marking the descent of the Holy Ghost upon the disciples, is celebrated on the seventh Sunday after Easter (which normally falls on or near this date). However, like most Christian holidays, Whitsunday was at one time a Pagan fertility festival. It was celebrated in Europe with a "heathen feast" that marked the death of the spirit of Winter and the birth of the spirit of Summer.

According to English folklore, if a baby comes into the world on Whitsunday, he or she is destined to commit an act of murder or to be murdered.

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#### June 5

On this date in the year 8498 B.C., the legendary island-continent of Atlantis sank beneath the waves of the Atlantic Ocean in a cataclysm believed to have been brought on by the anger of the great god Zeus.

To ensure an abundant harvest, a sacred Corn Dance is held each year at this time at San Ildefonso pueblo in the southwestern United States. It is dedicated to the Earth Mothers and the nature spirits known as the Rain People.

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#### June 6

On this date (approximately), an annual festival to honor ancestral spirits begins in Nigeria. The festival, which lasts for one week, consists of street dancing, offerings of food and gifts to the Egungun, and ecstatic trance.

In Thrace, an ancient country in the southeastern part of the Balkan Peninsula, a festival called the Bendidia was held each year on this date. It was dedicated to the lunar goddess Bendi.

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#### June 7

The Vestalia, an annual festival in honor of the hearth goddess Vesta, began on this date in ancient Rome. During the eight-day long festival, the shrine of Vesta was opened to married women. After the festival was over, the shrine was once again forbidden to all except the goddess' attendant vestal virgins.

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#### June 8

In many Japanese villages, an ancient rice festival is held annually on this date. Women wearing traditional kimonos recite prayers and light rice-straw fires to honor the god of the rice and to bless the crops.

In China, the Grain in Ear festival is celebrated at this time. The grain gods are honored with old rituals to ensure a harvest of plenty.

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#### June 9

On this date in 1892, Grace Cook (a popular spiritualist medium and founder of the White Eagle Lodge) was born in London, England. Her first psychic vision of Indian Chief White Eagle and other Native American spirits occurred early in her childhood.

With the aid of her spirit guide, she authored many books on healing and spiritual growth. She believed that after her death (which occurred on September 3, 1979), her spirit would be reincarnated in Egypt.

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#### June 10

On this date in the year 1692, a woman named Bridget Bishop was hanged on Gallows Hill in Salem, Massachusetts, after being found guilty of the crime of Witchcraft. She was the first person to be publicly executed in the infamous Salem Witch Trials.

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#### June 11

On this date in 1912, spiritualist-medium Ruth Montgomery was born in Princeton, Indiana. Her interest in the world of the occult began in 1956, when she first began attending seances. She has written numerous bestselling occult books and is famous for her gift of communicating with spirit guides through automatic writing.

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#### June 12

Light gold-colored candles on your altar and wear oak leaves in your hair to honor the Greek god Zeus, who is traditionally honored on this day.

In Korea, rice farmers wash their hair in a stream on this day as part of an annual ritual to dispel bad luck and to ensure an abundant crop. This ritual has taken place since ancient times.

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#### June 13

On this date in the year 1884, Gerald Gardner was born in Lancashire, England. Nicknamed King of the Witches, he went on to become a famous and well-respected Wiccan author and the founder of the Gardnerian tradition of the modern Wicca religion. He died on February 12, 1964.

Irish poet and ceremonial magician William Butler Yeats was also born on this date in the year 1865.

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#### June 14

In ancient Rome, the goddess Minerva (patroness of wisdom and the arts, and a deity of battle) was honored annually on this date at her sacred festival, the Lesser Quinquatrus of Minerva.

In India, this is a day sacred to Jagannath, a benevolent incarnation of the god Vishnu. An annual festival in honor of him is celebrated in the city of Puri on the East Coast of India.

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#### June 15

On this date in the year 1648, Margaret Jones of Charlestown, Massachusetts, was executed in Boston for practicing Witchcraft and magickal healing. This was the first pre-Salem Witch execution to be officially recorded in the Commonwealth of Massachusetts.

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#### June 16

**Silver** Chalice Day. Every year on this date, Wiccan friends and coven members gather together in a circle to rejoice and share a traditional silver chalice of wine (or fruit juice) consecrated in the names of the Goddess and Her consort, the Horned God. Many Pagan handfastings and Wiccanings are performed by coven priestesses around this time of the month.

On this date in the year 1881, famous Voodoo Queen Marie Laveau died in her home in New Orleans, Louisiana.

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#### June 17

An annual purification ritual to drive away the evil spirits of the rainy season takes place on this date in Nara, Japan. Lily stalks are blessed by seven white-robed priestesses, and a traditional dance is performed.

Also on this date, Eurydice (a tree nymph who was transformed into an Underworld goddess after dying from a serpent bite) was honored annually in ancient Greece.

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#### June 18

The annual Dragon Boat-Festival (which at one time was a Pagan summer solstice ritual to appease the dragon gods of the rivers) is celebrated on this date in China in honor of the martyred poet, Qu Yuan.

In ancient Rome, the goddess Anna was honored on this day with an annual religious festival.

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#### June 19

The Feast of the Holy Ghost, a weeklong religious festival, begins annually on this date in Brazil.

In ancient Rome, the Day of All Heras was celebrated annually on this date in honor of the Goddess within as well as all wisewomen.

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#### June 20

On this day, Pagans in parts of England celebrate the Day of Cerridwen in honor of the ancient Celtic goddess of fertility. Vervain (the herb most sacred to Cerridwen) is burned in small cauldron pots as an offering to the goddess, green ribbons are tied to trees, and green candles are lit on altars dedicated to her.

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#### June 21

On the first day of Summer (which normally occurs on or near this date), the Summer Solstice sabbath is celebrated by Wiccans and Witches throughout the world. Summer Solstice (which is also known as Midsummer, Alban hefin, and Litha) marks the longest day of the year when the Sun is at its zenith. In certain Wiccan traditions, the Summer Solstice symbolizes the end of the reign of the waxing year's Oak-King, who is now replaced by his successor, the Holly-King of the waning year. (The Holly-King will rule until the Winter Solstice.) It is the ideal time for divinations, healing rituals, and the cutting of divining rods and wands.

On Midsummer Day, the people of ancient Russia worshiped the fertility goddess Kupala. To ensure female fertility and abundant crops, she was honored with bonfires, sacrifices of cockarels, and special wreaths that were cast into the rivers.

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#### June 22

On this date (approximately), the Sun enters the astrological sign of Cancer. Persons born under the sign of the Crab are said to be family and home-oriented, nurturing, sympathetic, and often very moody. Cancer is a water sign and is ruled by the Moon.

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#### June 23

In parts of Ireland and Great Britain, Pagans celebrate an annual festival on this date called the Day of Cu Chulainn. It is dedicated to the legendary Irish folk hero of the same name and to the ancient Pagan fertility god known as the Green Man. Saint John's Eve. This night is a traditional time for Witches to gather herbs for spells and love potions, for it is believed that the magickal properties of plants are at their peak on this mystical night.

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#### June 24

On this date, an ancient wiccan festival known as The Burning of the Lamps is celebrated in Sais, a city on the Nile delta.

In pre-Christian times, the festival of Fors Fortuna was celebrated annually on this date in the city of Rome to honor and receive favorable blessings from the goddess Fortuana.

A sun-god festival called Inti Raymi was celebrated annually on this date by the ancient Incas of Peru. Llamas were ritually slaughtered and their entrails were used by priests for divining the future.

On this date in the year 1950, Reformed Alexandrian Witch and author Janet Farrar was born in London, England.

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#### June 25

Gay Wiccan Pride Day. This is a time for gay and lesbian Wiccans from around the world to unite and celebrate life, love, and the Goddess. Come out of the proverbial "broom closet" and be proud of who you are!

A centuries-old women's festival is held in India every year on this date in honor of the goddess Parvati.

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#### June 26

According to ancient Icelandic legend, every year at noon on the date, the tip of the shadow of Mount Scartaris points to the secret entrance of "Centre Earth", in which dwell giant humanlike creatures and prehistoric monsters.

Salavi, the Spruce Tree Rain God, is honored annually on this day by a Native American corn-ripening ceremony. This day is also sacred to the Corn Mothers and the Kachinis.

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#### June 27

A centuries old Native American Sun Dance ritual is performed annually on this date by many Plains Indian tribes in honor of the Summer Sun. As part of the ceremony, a sacred crow totem is decorated with black feathers.

On this date in the year 1956, prolific Wiccan author Scott Cunningham was born in Royal Oak, Michigan.

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#### June 28

Every year on this day, the birth of Hemera (the ancient Greek goddess of day) is celebrated. Festivals in her honor begin at sunrise and last until the setting of the sun.

On this day in the year 1916, Reformed Alexandrian Witch and author Stewart Farrar was born in Highams Park, Essex, England.

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#### June 29

On this date in Appleton, England, the boughs of a large and very old hawthorn tree are decorated with flowers, flags, and ribbons as part of a centuries-old Pagan tree-worship ritual known as Bawming the Thorn.

This is a sacred day to Papa Legba, a powerful loa in the Voodoo religion. Originally a Dahomean sun god, Papa Legba is worshipped as the spirit-master of pathways and crossroads, and is the most important deity of the Vodoun pantheon.

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### June 30

Day of Aestas. The ancient Roman corn-goddess of Summer is honored each year on this sacred day. Corn bread is traditionally served at Wiccan gatherings.

This day is sacred to the Pagan and Native American goddesses Ceres, Changing Woman, Chicomecoatl, the Corn Mothers, Demeter, Gaia, Ge, Hestia, Iatiku, Oraea, Pachamama, Spider Woman, and Tonantzin.

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### July

July, the seventh month of the current Gregorian calendar and the second month of Summer's rule, derives its name from Julius (Julius Caesar).

The traditional birthstone amulet of July is the ruby; and the larkspur and the water lily are the month's traditional flowers.

July is shared by the astrological signs of Cancer the Crab and Leo the Lion, and is sacred to the following Pagan deities: Apt (or Apet), Athena, Sothis, Spider Woman, and Rosea.

### July

### Legends and Lore for July

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### July 1

The month of July opens in Nepal with the Naga Panchami festival, which is devoted to the Snake-Gods called Nagas. Sacred snake images are displayed on religious altars, offerings are made at snake holes, and parades featuring live serpents fill the main streets of many villages.

In Japan, this day is sacred to **Fuji**, the ancient Japanese goddess of fire. Fuji is also regarded as the grandmother of Japan, and on this special day (which also marks the start of Mount Fuji Climbing Season) she is honored with prayers and burnt offerings.

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### July 2

On this day in ancient times, the citizens of Rome celebrated the Feast of Expectant Mothers. At temples throughout the city, all pregnant women gathered to receive blessings and honor Bona Dea, Carmenta, Lucina, and other goddesses associated with birth and fertility.

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### July 3

The New Year of the Seminole Indian tribe of **Florida** begins on this date, and is celebrated with an annual Green Corn Dance honoring the new corn crop. In Italy, this day is sacred to the Witch of Gaeta; in Greece, the goddess Athena is honored.

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### July 4

U.S. Independence Day. On this day, the anniversary of the adoption of the Declaration of Independence in 1776, the official "birth" of the United States is celebrated by Pagans and non-Pagans alike. On this day, many patriotic American Wiccans honor and give thanks to Lady Liberty, and perform magickal spells and rituals for the benefit of the country.

Day of Pax. On this day in ancient times, Pax (a Roman goddess of peace and harmony, identified with the Greek goddess Concordia) was honored with feasting and revelry.

Also on this day, the spirits of the mountains are honored by the Mescalero Apache Gahan Ceremonial, while the Great God who dwells within the fire of the Sun is paid homage to by the Ute Indian tribe of Utah and Colorado, who perform an annual Sun Dance.

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### July 5

Every year on this date, the Aphelion of the Earth takes place. When this occurs, the planet Earth reaches the point in its orbit when it is farthest from the Sun. Many astrologers

consider this to be a highly significant event.

In ancient Egypt, this day was held sacred to Maat, the goddess who presides over truth and wisdom.

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### July 6

This is a day sacred to all horned goddesses of the ancient Pagan religions: the Deer Mothers, Europa, Hathor, Hera, Io, Ishtar, Isis, Juno, Luna, Nephthys, Pasiphae, Selene, and so forth.

In Spain, the annual Running of the Bulls takes place on this day. The bull symbolizes fertility and the male procreative **power** and is a sacred animal to Apis, Baal, Bacchus, Dionysos Zagreus, Dumuzi, Enki, Freya, Menwer, the Minotaur, Moloch, Sin, Thor and Yama.

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### July 7

In Japan, the Tanabata (Star Festival) takes place annually on this day and celebrates the reunion of the two celestial lovers who bridged a raging river with their own bodies. In China, the annual Feast of the Milky Way (Chih Nu) takes place each year on this day to celebrate the romantic encounter between Vega the Weaver Maid and Aquila the Herd Boy.

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### July 8

On this date in ancient Rome, a nature festival known as the Nonae Caprotinae (Nones of the Wild Figs) was celebrated in honor of the goddess Juno, the Great Mother. It is believed to be one of the oldest of the women's festivals.

In Tomar, Portugal, there is an annual parade in which girls balance flower-covered pillars of bread on their heads. This parade is believed to ward off the spirits of illness for the remainder of the year.

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### July 9

In ancient Greece, a six-day festival called the Panathenaea began on this day every four years. It was held in honor of the goddess Athena.

On this day, Pagans around the world celebrate the divine birthdays of the wine- and fertility-god Dionysus and the Greek goddess Rhea.

On this date in the year 1992, Herman Slater (Wiccan High Priest, well-known occult author, and proprietor of the Magickal Child bookstore and Witchcraft supply shop in New York City) lost his battle against AIDS. His death was a great loss to the magickal community.

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### July 10

Day of Holda. On this day, the Anglo-Saxon and Norse goddess of the Underworld is honored annually with prayers, the lighting of black candles, and offerings of rose petals. On this day (approximately) a centuries-old festival is held in Douai, France. Wickerwork giants are paraded through the streets of the city to drive away evil-natured spirits and demons.

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### July 11

In ancient times, the Greek deities Kronos (Father Time) and Rhea (Mother Earth) were honored with an annual religious festival called the Kronia, which took place on this date in the city of Athens.

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### July 12

According to an age-old superstition, a child who comes into the world on the twelfth day of July ("the luckiest day of the year") will be destined for a life of wealth and great success.

Yama, the Buddhist god of death and the Underworld, is honored annually on this day in Tibet with an ancient festival known as the Old Dances.

This day is also sacred to the goddess Dikaiousune, an ancient deity who presides over justice.

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### July 13

On this day, the birth of the vegetation- and fertility-god Osiris is celebrated by many Wiccans of the wiccan tradition. The annual death and rebirth of Osiris personifies the self-renewing vitality and fertility of nature.

In the country of Japan, the annual Bon festival is celebrated on this date in honor of ancestral spirits.

On this date in the year 1527, John Dee was born in London, England. He was renowned as an alchemist and was skilled in the arts of wizardry. For many years he served as the royal astrologer of Queen Elizabeth I. He died in poverty in the year 1608.

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### July 14

On this day, the birth of the wiccan falcon-headed god Horus is celebrated by many Wiccans of the wiccan tradition. Light a royal-blue altar candle and burn some frankincense and myrrh as a fragrant offering to him.

On this day in the year 1988, a series of mysterious crop circles began to appear in a wheat field near Silbury Hill in southwestern England.

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### July 15

On this day, the birth of the wiccan god Set (or Seth) is celebrated by many Wiccans of the wiccan tradition. Set is an ancient god of darkness and the magickal arts.

In China, this day is sacred to Ti-Tsang, the ruler of the dark Underworld. He is honored with an annual Festival of the Dead.

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### July 16

On this day, thousands of Haitians begin an annual pilgrimage to the Saut d' Eau waterfall, which is sacred to Erzulie Freda (the Voodoo loa of love and beauty) and is believed to possess miraculous healing powers

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### July 17

On this date in the year 1992, a Pagan-based radio show called The Witching Hour (hosted by Winter Wren and Don Lewis) made its debut on radio station WONX in Evanston, Illinois (a suburb of Chicago).

In China, the sun-goddess Amaterasu is honored annually on this day with a Shinto procession called the Amaterasu-Omikami.

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### July 18

On this date, the birthday of Lu Pan (the patron saint of Chinese carpenters and house builders) is celebrated annually by workmen (and women) throughout the city of Hong

Kong.

On this day, the birth of Nephtys (the wiccan goddess of death, and sister of Isis) is celebrated.

This day is also sacred to the goddesses Arstat and Copper Woman.

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July 19

On this day, the birth of the wiccan goddess Isis is celebrated by many Wiccans of the wiccan tradition. Isis is an ancient Mother-goddess of fertility and a Neo-Pagan deity associated with magic and enchantment.

On this date in the year 1692, Rebecca Nurse, Sarah Good, and Susanna Martin were hanged on Salem's Gallows Hill as punishment for the crime of Witchcraft.

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July 20

On this date in the year 1980, famous Dutch clairvoyant Gerard Croiset passed away. He was renowned as both a **psychic** healer and psychic criminologist.

In Lithuania, the ancient goddesses of love are invoked during an annual lover's festival called The Binding of the Wreaths, which takes place on this day.

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July 21

The Mayan New Year is celebrated annually on this date in South America. This is a very sacred day to the Maya, who welcome their New Year with feasts and prayers in honor of the old gods.

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July 22

On this date in the year 1930, the first sighting of the famous **monster** of Loch Ness was officially recorded in Scotland. Old Nessie (as the monster has been affectionately nicknamed) has since been witnessed by thousands of people and continues to attract countless numbers of tourists with cameras to Loch Ness each year.

---

July 23

The festival of Neptunalia was celebrated annually on this date in ancient Rome to honor Neptune, the lord of the sea. In Italy, many modern Witches honor Neptune on this day by lighting a blue candle, inscribed with his trident symbol and anointed with seawater, and placing it on an altar along with various objects from the sea (such as seashells, pieces of driftwood, and so forth).

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July 24

On this date (approximately) the Sun enters the astrological sign of Leo. Persons born under the sign of the Lion are said to be generous, romantic, proud, and often egotistical. Leo is a fire sign and is ruled by the Sun.

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July 25

In Osaka, Japan, a thousand-year-old festival of paper dolls is celebrated annually on this date. The handmade dolls are traditionally rubbed on the bodies of the faithful to absorb illnesses, negativity, and evil spirits. The dolls are then taken to a bridge and dropped into the waters of the river below.

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July 26

The Kachina ceremony is celebrated annually on this date by the Native American tribe of the Hopi in [Arizona](#). The kachinas (ancient spirits that are believed to guide and protect the Hopi people) are honored with religious ceremonies and a cycle of dances.

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July 27

Day of Hatshepsut. On this day each year, the eighteenth dynasty Healer Queen of ancient Egypt is honored. Healing rituals are performed by many Wiccans, especially those of the wiccan traditions.  
In Belgium, a centuries-old event known as The Procession of Witches takes place every year on this day.

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July 28

In the olden days of Pagan Europe, the great thunder-god Thor was honored on this day with prayers for protection of the crops against destructive storms.

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July 29

On this day in Tarascon, France, the annual festival of Tarasque takes place. The festival, celebrated since Pagan times, commemorates the capture of a mythical fire-breathing dragon. A decorated dragon float is paraded through the streets of the city and touched by spectators for good luck and to ward off evil.

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July 30

In Nova Scotia, this day is sacred to the Micmac Indian tribe. It is believed that all those who are wed or christened at this time will be blessed with happiness and good health by the Great Spirits. Saint Ann (the Mother Goddess) and Gloosca (the Father God) are honored.

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July 31

August Eve, Lammas Eve, The Eve of Lughnasadh.

In pre-Christian times, the Oidhche Lughnasa was celebrated by the Celts on this night in honor of their solar deity named Lugh. His annual sacrifice at the end of the harvest ensured the fertility of

the corn and grain for the next growing season.  
An old August Eve tradition in rural Scotland is predicting the following year's marriages and deaths by throwing sickles into the air and then drawing omens from the position in which they fall.

On this date in the year 1831, famous mystic and spiritualist medium Madame Helena Petrovna Blavatsky was born in the Ukraine.

### August

August, the eighth month of the current Gregorian calendar and the third month of Summer's rule, derives its name from Augustus (Augustus Caesar).

The traditional birthstone amulets of August are the peridot and the sardonyx; and the gladiolus and the poppy are the month's traditional flowers.

August is shared by the astrological signs of Leo the Lion and Virgo the Virgin, and is sacred to the following Pagan deities: Ceres, the Corn Mother, Demeter, John Barleycorn, Lugh, and all goddesses who preside over agriculture.

During the month of August, the Great Solar Wheel of the Year is turned to Lammas, one of the four Grand Sabbats celebrated each year by Wiccans and modern Witches throughout the world.

### August

#### Legends and Lore for August

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### August 1

On this day, the Lammas sabbath is celebrated by Wiccans and Witches throughout the world. Lammas (which is also known as Lughnasadh, August Eve, and the First Festival of Harvest) marks the start of the harvest season and is a time when the fertility aspect of the sacred union of the Goddess and Horned God is honored. The making of corn dollies (small figures fashioned from braided straw) is a centuries-old Pagan custom which is carried on by many modern Witches as part of the Lammas sabbath rite. The corn dollies are placed on the sabbath altar to represent the Mother Goddess who presides over the harvest. It is customary on each Lammas to make or buy a new corn dolly and then burn the old one from the past year for good luck.

On this day in the country of Macedonia, Neo-Pagans celebrate the Day of the Dryads, an annual nature festival dedicated to the maiden spirits who inhabit and rule over forests and trees.

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#### August 2

On this day, the Feast of Anahita is celebrated in honor of the ancient Persian goddess Anahita, a deity associated with love and lunar powers.  
Lady Godiva Day is celebrated annually on this date in the village of Coventry, England, with a medieval-style parade led by a nude woman on horseback.

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#### August 3

The harvest season begins on this date in Japan with an annual festival called the Aomori Nebuta. Bamboo effigies with grotesquely painted [faces](#) are paraded through the streets in order to drive away the spirits of sleep.

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#### August 4

Each year on this date, it was believed that the waters of Scotland's Loch-mo-Naire became charged with miraculous magickal powers to heal all who drank it or bathed in it. For many years it was a custom for those who visited Loch-mo-Naire to toss in a coin of silver as an offering to the benevolent spirits that dwelled within the lake.

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#### August 5

Many folks still believe in this ancient superstition: if you make a secret wish while looking up at the new moon (which normally begins on or near this date in August), your wish will be granted before the year is through.

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#### August 6

On this date in the year 1817, a huge creature described as a sea-serpent was spotted in the ocean near Gloucester harbor in Massachusetts. Coincidentally, on this same date in the year 1948, a similar creature was seen by the crew of the British naval frigate Daedalus.

This day is sacred to the Cherokee Earth-Goddess Elihino and her sister Igaehindvo, the sacred goddess of the Sun.

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#### August 7

In ancient Egypt, the cow-headed goddess Hathor was honored on this day by an annual festival known as Breaking the Nile. The festival, which was also dedicated to all water and river goddesses, celebrated the rising of the fertile waters of the mystical River Nile. In ancient Greece, the annual mourning ceremony called the Adonia was held on this date in honor of the dying hero-god Adonis.

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#### August 8

According to the Christian Church calendar, the Virgin Mary was born on this day.

The Eve of the Festival of Venus was celebrated annually on this date by the ancient Romans. On this night, the goddess of love and beauty was honored and invoked with prayers, love songs, libations, and passionate lovemaking. It was also a time when sorceresses performed all forms of love magic and marriage-mate divinations.

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#### August 9

On this date, many Wiccans from around the world celebrate the annual Feast of the Fire Spirits. Dried mandrake root or yarrow herb is cast into fires as offerings to the Salamanders.

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#### August 10

A centuries-old festival called Ghanta Karna Day is celebrated annually around this time of August in the Himalayan kingdom of Nepal. The event celebrates the death of Ghanta Karna, a blood thirsty Hindu demon who haunts crossroads and is the sworn enemy of the god Vishnu.

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#### August 11

On this day, an Irish fertility festival known as the Puck Fair begins. The medieval-style festival, which pays homage to the mischievous sprite Robin Goodfellow, continues for three consecutive days.

Oddudua, the "Mother of all Gods", is honored on this day by followers of the Santeria religion in Africa and South America.

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#### August 12

The goddess Isis and her search for Osiris (her brother and consort) is commemorated on this day by the Lychnapsia (Festival of the Lights of Isis). Dried rose petals and vervain are burned in small cauldron pots or incense burners as offerings to Isis, and green candles are lit in her honor.

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#### August 13

On this date, the major Pagan festival of Hecate is traditionally held at moonrise. Hecate, the mysterious goddess of darkness and protectress of all Witches, is a personification of the Moon and the dark side of the female principle.

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#### August 14

Every year on this date, a "burryman" (a man wearing a costume of thistle burrs, and representing an ancient fertility god) walks through the streets in many of the fishing villages along the coast of Scotland, collecting donations from the villagers. The origin of the burryman remains a mystery.

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#### August 15

Festival of Vesta. The ancient Roman goddess of the hearth was honored annually on this date in ancient times. Many modern Witches light six red candles and cast herbs into hearth fires on this day to honor Vesta and to receive her blessings for family and home.

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#### August 16 Salem Heritage Day in Massachusetts

On this date in the year 1987, the first Harmonic Convergence as observed worldwide during the Grand Trine (the alignment of all nine planets in our solar system). The event, which lasted for two consecutive days, was believed to be the beginning of five years of peace and spiritual purification. Thousands of New Age enthusiasts gathered at various sacred sites to dance, chant, meditate, and tune into the positive energies of the Earth and the universe.

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#### August 17

Festival of Diana. Every year on this date, the goddess of chastity, hunting, and the moon was honored by the ancient Romans.

This is a special day of feasting, mirth, and magic-making for many Dianic Wiccans, since Diana is the most sacred goddess of their tradition.

On this date in the year 1950, Oglala Sioux mystic and medicine man Nicholas Black Elk died in Manderson, South Dakota. He was known for his great powers of prophecy and healing, and was an adherent of the Ghost Dance, a short-lived Native American religious movement which ended in a tragic massacre at Wounded Knee, South Dakota, in 1890.

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#### August 18

On this date, the annual Festival of Hungry Ghosts is celebrated throughout China with burnt offerings to the spirits of the dead.

On this date in the year 1634, a parish priest named Father Urbain Grandier was found guilty of bewitching a group of nuns at a convent in Loudun, France, and causing them to be possessed by demons. He was condemned to be tortured and then burned alive in the public square of Saint Croix.

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#### August 19

In ancient Rome, a wine-harvest celebration known as the Vinalia Rustica was held each year on this date. It was dedicated to the goddess Venus of the Grape Vine and also to Minerva.

On this date in the year 1692, the Reverend George Burroughs and John Willard were put to death on Salem's infamous Gallows Hill as punishment for the crime of Witchcraft.

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August 20

On this date in the year 1612, ten women and men known as the Lancashire Witches were executed on the gallows in one of England's most famous Witch trials of the seventeenth century. Ironically, the nine-year-old girl who had supplied the court with incriminating evidence against the Witches was herself found guilty of Witchcraft twenty-two years later and executed in the second great Witch trial of Lancashire.

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August 21

The Consualia, a harvest festival celebrating the storing of the new crop, was held annually on this date by the ancient Romans. Also celebrated on this date was the muscular deity Hercules, who was honored with a sacrifice at one of his shrines in the city of Rome. His annual festival was called the Heraclia.

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August 22

On this date in the year 1623, the Order of the Rosy Cross (a secret sect associated with alchemy and reincarnation) was established in Paris, France. The mysterious Rosicrucian brotherhood was condemned by officials of the Church as  
worshippers of Satan.

This day is sacred to Nu Kwa, an ancient Chinese goddess identified with the healing goddess Kuan Yin.

---

August 23

The Volcanalia festival was celebrated annually on this date in ancient Rome. It was dedicated to Vulcan, the god of volcanic eruptions, and celebrated by frying fish alive to ward off accidental fires.

Each year on this date in Athens, the ancient Greeks celebrated a festival dedicated to Nemesis, the goddess who presided over the fate of all men and women.

---

August 24

On this date (approximately), the Sun enters the astrological sign of Virgo. Persons born under the sign of the Virgin are said to be analytical, organized, meticulous, and often prone to being perfectionists. Virgo is an earth sign and is ruled by the planet Mercury.

---

August 25

An annual harvest festival called the Opiconsiva was celebrated on this date in ancient Rome in honor of the fertility and success goddess Ops (Rhea). Later in the year, she was honored again at the Opalia festival on December 19 (the third day of the Saturnalia).

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#### August 26

The periodic rebirth of the Hindu god Krishna (eighth and principal avatar of Vishnu) is celebrated by his faithful worshipers at midnight services on this date. In the country of Finland, this is the annual Feast Day of Ilmatar (or Luonnotar), known as the Water Mother. According to mythology, she created the Earth out of chaos.

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#### August 27

Consus, the god of the grain-store, was celebrated annually on this date by the ancient Romans. Sacrifices were made in his honor, and all beasts of burden were embellished with wreaths of flowers and given a day of rest. The Festival of Krishna is celebrated annually on this day in the country of India. It is also a sacred day dedicated to Devaki, the Mother-Goddess.

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#### August 28

In the country of Norway, a Pagan festival celebrating the harvest is held on this date each year. Ancient Norse gods and goddesses are invoked to protect the spirit of the harvest throughout the dark half of the year.

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#### August 29 Ancient wiccan New Year

On this date in Nigeria, the Yoruba people celebrate the Gelede, an annual ritual of dancing and wearing of masks to drive away evil sorceresses. In pre-Christian times, a festival called the Pardon of the Sea was celebrated annually in Brittany. It was originally dedicated to Athes, a Pagan goddess of the sea, and was later Christianized into the Feast of Saint Anne.

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#### August 30

In Bengal, India, gruesome human sacrifices to the Indian earth-goddess Tari Pennu were made annually on this date as late as the mid-nineteenth century. After the sacrifice, a shaman would eat a bit of the victim's flesh, and then the rest of the remains would be dismembered, burned, and scattered over a plowed field to ensure the fertility of future crops.

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#### August 31

To purify the family spirits, Eyos (masqueraders wearing demon costumes concealed by white robes) walk through the streets of Lagos every year on this date. The Ritual Walk of the Eyos is a religious custom that dates back to ancient times. On this date in the year 1934, Wiccan author Raymond Buckland was born in London, England. He founded the Seax-Wica tradition of Witchcraft, helped to introduce modern Wicca into the United States, and opened the first American Museum of Witchcraft and

Magic.

In India, a women's festival of purification is held each year on this day. It is called the Anant Chaturdasi, and is dedicated to the ancient serpent-goddess Ananta, who symbolizes the female life force.

## September

### Legends and Lore for September

September, the ninth month of the current Gregorian calendar and the first month of Autumn, derives its name from septem, the Latin word meaning "seven", as September was the seventh month of the old Roman calendar.

The traditional birthstone of amulet of September is the [blue](#) sapphire; and the aster and the morning glory are the month's traditional flowers. September is shared by the astrological signs of Virgo the Virgin and Libra the Scales (or Balance), and is sacred to the following Pagan deities: Persephone, Thor, and the Wiccan Goddess in

Her aspect of the Mother.

During the month of September, the Great Solar [Wheel](#) of the Year is turned to the Autumnal Equinox, one of the four Lesser Sabbats celebrated each year by Wiccans and modern Witches throughout the world.

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### September 1

On this date in the sixth century B.C., the Persian prophet and mystic known as Zoroaster was born. He founded the religion of Zoroastrinism, which teaches that all of mankind is trapped in a perpetual battle between good spirits and bad spirits.

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### September 2

On this date in ancient Athens, an annual Grape Vine Festival was held in honor of the Greek deities Ariadne and Dionysus. In Crete, Ariadne was worshipped as a goddess of the Moon, and Dionysus as the son of Semele (who was also a goddess of the Moon).

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### September 3

On this day, the annual Path Clearing Festival (Akwambo) is held by the Akan people of Ghana to honor and receive blessings from the ancient god of the sacred well.

The Maidens of the Four Directions are honored on this day each year by a Hopi Indian women's healing ceremony called Lakon.

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### September 4

At sunrise on this day, the Changing Woman Ceremony is held annually by the Native American tribe of the Apache in [Arizona](#). The rite, which lasts for four consecutive days,

marks the coming of age of a pubescent girl, who ritually transforms into the spirit-goddess known as Changing Woman and blesses all who are in attendance.

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#### September 5

In ancient Rome, the Roman Games, in honor of the god Jupiter, began annually on this date and lasted until the thirteenth day of September.

Ganesh, the elephant-headed Hindu god of good luck and prosperity, is honored on this day throughout India with a parade and a festival of rejoicing.

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#### September 6

An ancient Inca blood festival called the Situa was held annually on this date to ward off the evil spirits of illness and disease. As part of the ceremony, parents would eat a special cake consecrated with the blood of their offspring.

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#### September 7

Healer's Day. This is a special day dedicated to all women and men who possess the Goddess-given gift of healing and who use it unselfishly to help others.

Daena, the Maiden Goddess of the Parsees, is honored on this date each year with a religious festival in India.

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#### September 8

On this date in the year 1875, the Theosophical Society (an organization dedicated to spreading occult lore and ancient wisdom) was founded by Madame Helena Petrova Blavatsky, Henry Steel Olcott, William Judge, and other occultists.

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#### September 9

In China, chrysanthemum wine is traditionally drunk on this day each year to ensure long life and to honor Tao Yuan-Ming, a Chinese poet who was deified as the god of the chrysanthemum.

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#### September 10

The Ceremony of the Deermen is held every year at dawn on the first Monday after Wakes Sunday (which normally falls on or near this date). As part of the ceremony, held at Abbots Bromley in Staffordshire, England, the Deerman, wearing antlers and carrying clubs surmounted with deers' heads, escort two young men dressed as Robin Hood and Maid Marian across the village.

On this date in the year 1930, Carl Llewellyn Weschcke (former Wiccan high priest and owner of Llewellyn Publications) was born in Saint Paul, Minnesota. In 1972 he was initiated by Lady Sheba into the American Celtic tradition of Witchcraft, and in 1973 he helped to organize the Council of American Witches.

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#### September 11

In Egypt, a centuries old festival called the Day of Queens is celebrated annually on this date in honor of Hatshepsut, Nefertiti, and Cleopatra, who were also regarded as goddesses.

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#### September 12

On this date in the year 1902, actress Margaret Hamilton was born in Cleveland, Ohio. She is best known for her memorable role as the Wicked Witch of the West in the 1939 film The Wizard of Oz. She died on May 16, 1985, in Salisbury, Connecticut.

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#### September 13

wiccan All Souls' Day. Every year on this date, the ancient wiccans celebrated a religious festival known as The Ceremony of Lighting the Fire. Sacred fires were lit in temples in honor of the spirits of the dead and the goddess Nephthys, protectress of the dead and Queen of the Underworld.

---

#### September 14

In ancient Rome, the Feast of the Holy Cross was celebrated on this date in commemoration of a supernatural vision of a cross in the sky, as well as a battle victory of Roman Emperor Constantine I.

On this date in the year 1692, the Witch trial of two Pilgrim women opened in Stamford, Connecticut. One was found not guilty; the other was convicted and sentenced to die, but was later reprieved by an investigating committee.

On this date in the year 1486, ceremonial magician Agrippa von Nettesheim was born in Cologne, France. He was skilled in the arts of divination, numerology, and astrology, and wrote several books that had a great influence over Western occultism. He died in Grenoble, France in the year 1535.

---

#### September 15

The full moon of September, known as the Harvest Moon, normally begins on or around this date. Many believe it to possess great magickal powers, and numerous superstitions are connected with it. Harvest Moon rituals are performed throughout the world on the first night of the full moon by many Witches and Pagans, especially those who dwell in the country.

---

#### September 16

Feast of Saint Cornely. On this day, villagers and farmers who live in Brittany honor Saint Cornely, the patron of horned animals who is believed to have created the Carnac megaliths by magickally transforming enemy soldiers into stone. At midnight, oxen are blessed in a shrine dedicated to him.

---

#### September 17

On this date in the year 1964, Bewitched (the first television sitcom about a Witch) made its debut on ABC-TV. It became an instant hit and received twenty-two Emmy nominations.

In ancient Greece, the goddess Demeter was honored annually on this date with a festival of secret rites.

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#### September 18

In the town of Berkshire, England, a centuries-old celebration known as Scouring the White Horse begins on this date. The festival of games and athletic competition takes place on a hillside carved with the huge figure of a galloping steed, and lasts for two consecutive days.

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#### September 19

On this day in ancient Babylonia, an annual festival of prayers and feasts took place in honor of Gula, the goddess of birth.

On this date in the year 1692, Giles Corey (a Massachusetts man charged with the crime of Witchcraft) was pressed to death by two large stones in Salem for refusing to acknowledge the Court's right to try him.

---

#### September 20

The Spring Equinox (South of the Equator) was celebrated approximately on this date by the ancient Incas. It was a time for honoring the Sun God, feasting, rejoicing, animal sacrifices, and divinations. Festivals were also held on this date throughout South America to celebrate the birthday of the god Quetzalcoatl.

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#### September 21

Saint Matthew's Day. In many parts of the world, this is a traditional day for performing divinations of all kinds. In Germany, fortune-telling wreaths of straw and evergreen, made on this day by young girls, were used for love divination.

In ancient Greece, the birth of the goddess Athena was celebrated annually on this day.

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#### September 22

On the first day of Autumn (which normally occurs on or near this date), the Autumn Equinox sabbath is celebrated by Wiccans and Witches throughout the world. Autumn Equinox (which is also known as the Fall sabbath, Alban Elfed, and the Second Festival of Harvest) is a time for thanksgiving, meditation, and introspection. On this sacred day, Witches rededicated themselves to the Craft, and Wiccan initiation ceremonies are

performed by the High Priestess and Priests of covens. Many Wiccan traditions also perform a special rite for the goddess Persephone's descent into the Underworld as part of their Autumn Equinox celebration.

---

#### September 23

On this date (approximately), the Sun enters the astrological sign of Libra. Persons born under the sign of the Scales (the Balance) are said to be artistic, resourceful, extroverted, balanced, and often indecisive. Libra is an air sign and is ruled by the planet Venus.

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#### September 24

In ancient Egypt, the annual death and rebirth of the god Osiris was celebrated once a year on this date. A festival held in his honor consisted of song, dance, and ceremonial plantings.

In West Africa, this day is sacred to Obatala, a hermaphrodite deity who was believed to have given birth to all Yoruban gods and goddesses.

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#### September 25

On this date in ancient Greece, a feast of beans known as the Pyanopsia was celebrated annually in honor of the great Olympian god Apollo and the three beautiful goddesses of the four seasons known as the Horae.

The birthday of Sedna, the Eskimo goddess of both the sea and the Underworld, is celebrated annually on this date in Greenland, northeastern Siberia, and the Arctic coastal regions of North America.

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#### September 26

Theseus, the great hero of Athens who slew the Minotaur and conquered the Amazons, was honored on this date in ancient Greece with an annual festival called the Theseia.

The celebration lasted until the twenty-ninth day of September.

In ancient times, a goat sacrifice was performed annually on this day to appease Azazel, a Hebrew fallen angel who seduced mankind. He was associated with the planet Mars.

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#### September 27

Moon Festival. On this date, an annual ceremony takes place in China to honor the Moon Hare and to give thanks to the gods for a harvest of abundance. The rites associated with the Moon Festival are always performed by women as the Moon represents yin, the female cosmic element.

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#### September 28

On this date in ancient Athens, an annual Thesmophoria festival was celebrated in honor of the Greek goddess Demeter. The festival lasted until the third day of October.

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### September 29

Michaelmas. According to English folklore, it was on this day that the Devil fell from Heaven, landed on a blackberry bush, and cursed the berries. Therefore, it is unlucky to pick blackberries after Michaelmas. In parts of Scotland, special Michaelmas cakes are eaten by the superstitious on this day to ward off all evil and misfortune in the coming year.

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### September 30

On this date, the annual Meditrinalia festival was celebrated in the city of Rome in honor of the goddess Meditrina, a deity who presided over medicines and the arts of healing.

In ancient Greece, the Epitaphia was held once a year on this date to honor the souls of the warriors slain to battle.

### October

October, the tenth month of the current Gregorian calendar and the second month of Autumn's rule, derives its name from octo, the Latin word meaning "eight," as October was the eighth month of the old Roman calendar.

The traditional birthstone amulets of October are opal, rose sapphire, and tourmaline; and the calendula is the month's traditional flower.

October is shared by the astrological signs of Libra the Scales (or Balance) and Scorpio the Scorpion, and is sacred to the following Pagan deities: Cernunnos, Hecate, the Morrigan, Osiris, and the Wiccan Goddess in Her dark aspect as the Crone.

During the month of October, the Great Solar Wheel of the Year is turned to Halloween (Samhain Eve), one of the four Grand Sabbats celebrated each year by Wiccans and modern Witches throughout the world.

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### Legends and Lore for October

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#### October 1

On this date (approximately), hundreds of thousands of Muslims make a pilgrimage to the city of Mecca to [kiss](#) and touch the Black Stone (one of the original building blocks of a veiled shrine) and to worship their god Allah. They then drink some water from the nearby sacred Well of Ishmael, and journey up into the hills of Safa and Marwa to recite prayers.

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#### October 2

Guiding Spirits Day. On this day, light a white candle on your altar and give thanks to your spirit guide (or guides) for guarding over you and guiding you through your spiritual development. If you wish to communicate with or meet your spirit guide, use a Ouija board or, through prayer, invite the spirit guide to come to you in a dream or in a trance.

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#### October 3

On this date (approximately), a Cementation and Propitiation Festival was once celebrated by the Native American tribe of the Cherokee. The purpose of the festival was to remove the barriers between the Cherokee people and the deities they worshiped.

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#### October 4

On this date in ancient Rome, a day of feasting known as the Jejunium Cereris was observed in honor of Ceres (Mother Earth), the corn-goddess and protectress of agriculture and all fruits of the Earth.

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#### October 5

The Festival of the Old Woman (Nubaigai) is celebrated annually on this date by farm workers in Lithuania. The last sheaf of grain is dressed up as a woman and a festival of feasting, merriment, and games is held to honor the goddess of the corn. In the country of Rumania, the Dionysiad wine festival was held annually on this date in honor of Dionysus, Ariadne, and the Maenads.

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#### October 6

On this date, an annual nine-day religious festival begins in Nepal to honor the great Hindu god Vishnu and to celebrate his awakening on a bed of serpents. As part of an ancient tradition, secret offerings are made to the god and placed in unripe pumpkins.

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#### October 7

In the fifteenth century, peasants in Germany celebrated a week-long festival called the Kermesse. A Pagan icon (or some other sacred object) would be unearthed from its yearlong burial spot and then paraded through the village on top of a gaily decorated pole. After a week of feasting, [dancing](#), and games, the villagers would dress up in their

mourning attire and rebury the icon in its grave, where it would remain until the next year's Kermesse.

On this date in the year 1909, famous author and Gardnerian Witch Arnold Crowther was born in Kent, England. He was initiated into the Craft in 1960 by Patricia Dawson, whom he later married. He passed away on Beltane-sabbath in the year 1974.

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#### October 8

On this day, an annual good luck festival called Chung Yeung Day (the Festival of High Places) is celebrated in China. Traditionally good omen kites are flown to carry away evil spirits. The festival also commemorates an ancient Chinese scholar named Huan Ching who, upon heeding the warning of a soothsayer, escaped with his family and friends high into the hills and thereby avoided a mysterious plague of death which swept through the village below, killing every living thing in sight.

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#### October 9

Day of Felicitas. A festival celebrating the ancient Roman goddess of luck and good fortune was held annually on this date in many parts of Italy. For many Wiccans and modern Witches, it is a time for casting spells and making amulets to attract good luck or to end a streak of bad luck.

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#### October 10

Throughout the country of Brazil, the annual Festival of Light begins on this date. The centuries-old festival, which is celebrated for two consecutive weeks, includes a parade of penance and the lighting of candles, torches, and hearth-fires to symbolically drive away the spirits of darkness who bring evil and misfortune.

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#### October 11

Every year on this date, Witches in the countries of Denmark and Germany honor the Old Lady of the Elder Trees, an ancient Pagan spirit who dwells within and watches over each and every tree of the elder family. Before cutting any branches to use as magic wands, a libation of elderberry wine is poured onto the tree's roots and a special prayer is recited.

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#### October 12

On this date in the year 1875, famous occultists and ceremonial magician Aleister Crowley was born in Warwickshire, England. He authored many popular and controversial books on the subject of magic, and was notorious for his rites of sex magic, ceremonial sorcery, and blood sacrifices. Crowley often referred to himself as the Beast of the Apocalypse and was nicknamed The Wickedest Man in the world by the news media and by many who knew him personally. He died on December 1, 1947, and after his cremation, his ashes were shipped to his followers in the United States of America.

Also on this date in the year 1888, famous ceremonial magician and occult author Eliphas Levi died.

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#### October 13

On this date in the year 1917, the Goddess in the guise of the Virgin Mary made her final visit (as promised earlier that year) to three children in the Portuguese town of Fatima. She revealed many predictions to the children, and a crowd of over 70,000 pilgrims who gathered for the miraculous event witnessed a strange object--resembling a huge silver disk blazing with colored flames--fly through the sky.

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#### October 14

Each year on this date, the planets of the Milky Way galaxy are honored and celebrated by an event known as Interplanetary Confederation Day.

In Bangladesh, an annual festival called Durga Puja is celebrated on this day to commemorate the great Mother-Goddess Durga and her triumph over the forces of evil.

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#### October 15

On this date in ancient Rome, a sacred harvest festival dedicated to the god Mars was celebrated with a chariot race, followed by the sacrifice of the slowest horse. (Before becoming a god of battle, Mars was originally a deity associated with fertility and agriculture).

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#### October 16

Each year on this date, the Festival of the Goddess of Fortune (Lakshmi Puji) is celebrated in Nepal. The goddess Lakshmi is honored with prayers, sacred chants, and offerings of flower petals and fragrant incense.

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#### October 17

Once a year on this date, the Japanese Shinto ceremony of Kan-name-Sai (God Tasting Event) takes place. The ancient goddess of the Sun and other imperial ancestors are honored with an offering of rice from the season's first crop.

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#### October 18

In England, the Great Horned Fair takes place annually on this day to celebrate the wondrous powers of nature and fertility. Many Pagans and Wiccans (especially of the Gardnerian tradition) perform a special ceremony on this day in honor of Cernunnos, the

Horned God of hunting, fertility, and wild animals. He is also the consort of the Goddess, and a symbol of the male principle. At this time, many priests of Wiccan covens perform a sacred ritual called Drawing Down the Sun.

---

October 19

On this day, an annual fair called Bettara-Ichi ("Sticky-Sticky Fair") is held in Tokyo, Japan near the sacred shrine of the god Ebisu. Children carry sticky pickled radishes tied to straw ropes through the streets in order to chase away evil spirits and to receive blessings from the seven Shinto gods of good luck.

---

October 20

On this date in the year 1949, Wiccan priestess and spiritual healer Selena Fox was born in Arlington, Virginia. In 1974, with the help of Jim Alan and a small group of Neo-Pagan friends, she formed Circle Sanctuary in Wisconsin. She is known as one of the leading religious-freedom activists in the Wiccan and Neo-Pagan movements.

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October 21

In the former Czechoslovakia, an annual festival known as the Day of Ursula is held on this date in honor of Ursula, the ancient lunar goddess of Slavic mythology who later became Saint Ursula.

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October 22

In Japan, the purifying Festival of Fire (Hi Matsuri) is celebrated annually on this night. A traditional torchlight procession parades through the streets of Kurama and ends at a sacred shrine, where the ancient gods are believed to return to Earth at the stroke of midnight.

---

October 23

On this date (approximately), the Sun enters the astrological sign of Scorpio. Persons born under the sign of the Scorpion are said to be magnetic, **psychic**, imaginative, mysterious, and often prone to jealous obsessions. Scorpio is a water sign and is ruled by the planets Mars and Pluto.

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October 24

On this day, many Wiccans from around the world celebrate the annual Feast of the Spirits of Air. Incense is offered up to the Sylphs (who often take the form of butterflies), and rituals involving dreams and/or the powers of the mind are performed. This day is sacred to Arianrhod, Cardea, Dione, Diti, Gula, Lilith, Maat, Minerva, and Sophia.

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#### October 25

Shoemaker's Day is celebrated annually on this date in honor of Saint Crispin, the patron of shoemakers who was beheaded in the third century A.D. According to legend, a new pair of shoes bought on this day will bring good luck and prosperity to their owner.

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#### October 26

Birthday of the Earth. According to the calculations of a seventeenth century Anglican archbishop, the Earth was created on this date in the year 4004 BC.

On this date in the year 1440, Giles de Rais (one of the most notorious necromancers in history) was hanged in France as punishment for practicing **black** magic and making human sacrifices to the Devil, among other crimes.

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#### October 27

Allan Apple Day. In Cornwall, England, an old Pagan method of love divination is traditionally performed each year on this day. A single gentleman or lady who wishes to see his or her future spouse must sleep with an Allan apple under his or her pillow, then get out of bed before the crack of dawn the next day. The person then waits under a tree for the first person of the opposite sex to walk by. According to the legend, the passerby will be the future marriage **mate**.

---

#### October 28

In ancient times, the Phoenician sun-god Baal of the Heavens was honored annually on or around this date. He presided over nature and fertility, and was associated with Winter rain. Sacred sun-symbolizing bonfires were lit in his honor by his worshipers in Syria.

Depicted as a warrior with a horned helmet and spear, he was once worshipped as the principal god on Earth for thousands of years.

In ancient Egypt, a series of Autumn ceremonies for the goddess Isis began each year on this date. They lasted for six consecutive days.

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#### October 29

On this date in the year 1939, ceremonial magician and occult author Frater Zarathustra was born in Baltimore, Maryland. Frater founded the Temple of Truth in 1972 and was publisher and editor of the White Light (a magazine of ceremonial magic) from 1973 until it ceased publication in 1990.

On this day, the Native American tribe of the Iroquois celebrate their annual Feast of the Dead to honor the souls of departed loved ones.

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#### October 30

Each year on this date, the Angelitos festival is held in Mexico to bless the souls of deceased children and to honor Xipe-Totec (the ancient god of death) and Tonantzin (the

Guadalupe goddess of mercy).

On this day, write a secret wish on a piece of dried mandrake root. Burn it at the stroke of midnight in a fireproof container and then go outside and cast the ashes to the wind as you say thrice: "Spirits of fire, spirits of air; grant this secret wishing-prayer. Let the ashes of this spell, fix this midnight magic well."

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### October 31

Halloween (also known as Samhain Eve, Hallowmas, All Hallow's Eve, All Saint's Eve, Festival of the Dead, and the Third Festival of Harvest).

Every year on this day, the most important of the eight Witches' Sabbats is celebrated by Wiccans throughout the world with traditional Pagan feasts, bonfires, and rituals to honor the spirits of deceased loved ones. The divinatory arts of scrying and rune-casting are traditionally practiced by Wiccans on this magickal night, as in standing before a mirror and making a secret wish.

The last night of October was the ancient Celt's New Year's Eve. It marked the end of the Summer and the beginning of Winter (also known as the dark half of the year).

In many parts of the world, special cakes and food are prepared for the dead on this night.

In Ireland, a Halloween festival is celebrated annually for the ancient Pagan goddess Tara.

This day is sacred to the goddesses Cerridwen, Eurydice, Hecate, Hel, Inanna, Kali, the Morrigan, Nephthys, Oya, Samia, Sedna, Tara, and Vanadis. On this day in the year 1970, the Parks Department of New York granted the Witches International Craft Associates (W.I.C.A.) a permit to hold a "Witch-in". The event was held in Sheep Meadow and more than one thousand persons attended.

### November

November, the eleventh month of the current Gregorian calendar and the third month of Autumn's rule, derives its name from novem, the Latin word meaning "nine," as November was the ninth month of the old Roman Calendar.

The traditional birthstone amulet of November is the topaz; and the chrysanthemum is the month's traditional flower.

November is shared by the astrological signs of Scorpio the Scorpion and Sagittarius the Centaur-Archer, and is sacred to the following Pagan deities: Astarte, Caltech, Hathor, Kali, Maman, and Sekhmet.

### November

#### Legends and Lore for November

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#### November 1

On this day in ancient Rome, the harvest-goddess of fruit trees, orchards, and all fruit-bearing plants was honored with a festival called the Pomonia (Feast of Pomona) which marked the end of the growing season.

Many modern Witches celebrate the day after the Halloween sabbath with a feast commemorating fruition, maturity, immortality and resurrection.

All Saints' Day. This is one of the most magickal and powerful days of the year to practitioners of Voodoo, and a time to perform rituals for spiritual strength and protection against evil loas (spirit-gods).

In Latin America and Spain, the Day of the Dead is celebrated on this date with offerings of food to honor the spirits of deceased loved ones.

A festival known as Callicles's Reign is celebrated annually on this date by many Pagans throughout Ireland and Great Britain in honor of the ancient Celtic Crone-Goddess.

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#### November 2

All Souls' Day. In England, small offerings known as soul cakes are traditionally set out for the dead every year on this date.

According to folklore, this is considered to be an extremely unlucky day for wedding ceremonies. Those who are wed on All Souls' Day are sure to be cursed with misfortune, illness, divorce, or an early death.

---

#### November 3

On this date in the year 1324, a Witch named Dame Alice Kyteler suffered death by fire in the first and most famous Witch trial to take place in Ireland. Nine others were arrested, found guilty, and sentenced to various punishments.

In Egypt, the final day of the Isia takes place on this day. This annual festival celebrates the rebirth of the god Osiris through the sacred and life-giving milk of Isis.

---

#### November 4

In ancient times, a Pagan festival honoring the Lord of Death was celebrated in England every year on this night (the Eve of Guy Fawkes Day). The bonfires and mischievous pranks associated with modern England's Mischief Night are actually remnants of the old Pagan customs.

---

#### November 5

Every year on this date, young men gather in Shebbear, England, to turn a large red rock

called the Devil's Boulder. The centuries-old custom of turning the one-ton rock (which was flung into the village square by the Devil himself, according to English folklore) conjures up ancient magickal powers and brings peace and prosperity to the village.

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#### November 6

On this day, the birth of Tiamat ( an ancient Babylonian goddess known as the Dragon Mother) is celebrated. According to mythology, Tiamat and her consort Apsu gave birth to all the gods of the world, and the earth and the heavens were created from Dragon Mother's severed body.

---

#### November 7

Night of Hecate. In ancient Greece, a fire festival was held once a year on this night to honor the goddess Hecate.

Modern Witches invoke Hecate for protection and fertility, as she is both a protectress of all Witches and an ancient deity associated with fertility.

In the Hawaiian Islands, the ancient god Lono is honored annually on this day by the Hawaiian Harvest Festival. The Makahiki festival also takes place in Hawaii on this day.

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#### November 8

In Haiti, farmers make offerings of yams to their family's ancestral spirits and household gods every year on this day (approximately) in order to insure a bountiful harvest in the next year.

Hettsui No Kami, the kitchen-range goddess, is honored on this day in Japan with an annual Shinto festival called the Fuigo Matsuri.

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#### November 9

In Thailand, a traditional witch-magic ritual is performed annually on this date. Banana peels and lotus leaves are made into little boats and filled with candles and various offerings to the gods (such as incense, coins, and gardenia flowers). Secret wishes are made as the "boats" are set adrift on a river, and if the candles keep burning until they are out of view, the wishes are said to come true.

---

#### November 10

On this date in olden times, Old November Eve was celebrated throughout the Scottish countryside. The goddess Nicnevin was honored with prayers and feasts, and it was believed that she rode through the air and made herself visible to mortals on this night.

On this date (approximately) in the year 1493, famous Hermetic philosopher and alchemist Paracelsus was born in Einsiedeln, Switzerland. (However, other sources give his date of birth as December 17, 1493.) Paracelsus possessed remarkable healing powers and believed in a universal natural magic. Contrary to many writings about him, he was not a sorcerer or a practitioner of ceremonial magic (in fact, he was known to be rather

skeptical of the so-called Black Arts); however, he did believe in astrology and often used magickal astrological talismans (inscribed with planetary symbols) in his medical practices. He died a mysterious death in Salzburg in the year 1541.

---

#### November 11 Old November Day

In Ireland, the Faerie Sidhe is honored on this day with an annual Pagan Festival known as the Lunatshees.

A festival called the Day of the Heroes is celebrated annually on this day by Pagans and Wiccans in northern Europe. The ancient deities of the Norse mythos are honored with prayers and merry feasts.

On this day, the annual feast of Vinalia was observed by the ancient Greeks in honor of the wine-god Bacchus.

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#### November 12

An annual festival called the Epulum Jovis in Capitola was celebrated on this date in ancient times in honor of Jupiter (the supreme god of the ancient Roman religion, identified with the Greek god Zeus) and the goddesses Minerva and Juno. Animal sacrifices were made at temples in the city of Rome and bonfires were set ablaze at sunset.

---

#### November 13

Back in medieval times, the thirteenth day after the Witches' sabbath of Halloween was considered a day of darkness, evil, and misfortune. It was believed to be a time when necromancers and sorcerers of the left-handed path summoned up evil spirits and demons to assist them in their practice of the Black Arts.

In some parts of the world, the old superstition persists that if the thirteenth day after Halloween falls on a Friday, all persons born on that day will possess the power of the evil eye.

---

#### November 14

On this date, an annual Druidic festival known as the Feast of the Musicians is celebrated by many Wiccans to honor the ancient Celtic gods of music. Traditional Pagan folk songs are sung around an open fire as various offerings are cast into the flames.

At temples throughout India, children gather annually on this day to receive divine blessings from the Children's Goddesses: Befana, Mayael, Rumina, and Surabhi.

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#### November 15

Feronia, an ancient goddess who presides over fire, fertility, and woodlands, is honored annually on this day with a Pagan festival called the Feronia.

In Japan, a centuries-old ritual for good health (Shichi-Go-San) is performed annually on

this date in Shinto shrines. The ceremony involves children who have reached the ages of three, five, and seven. At the end, the children are given candy blessed and decorated with symbols of good fortune.

On this date in the year 1280, German alchemist and ceremonial magician Albertus Magnus died. According to legend, he discovered the Philosopher's Stone and also created a supernatural zombie-like servant using natural magic and astrological science.

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#### November 16

On this date (approximately), the annual Festival of Lights is celebrated in India to mark the Hindu New Year. Candles are lit to honor Lakshmi (the goddess who presides over wealth, prosperity, and sexual pleasures), and homes are decorated with ancient good-fortune ritual designs called kolams.

---

#### November 17

The last of three annual festivals of death is observed in certain regions of China on this day (approximately). Paper clothing and **money** labeled with the names of the dead are traditionally burned as offerings to ancestors in the spirit world.

On this date in the year 1907, famous occultists and author Israel Regardie was born in England. He belonged to the Hermetic Order of the Golden Dawn, and was a onetime secretary of Aleister Crowley. He wrote numerous books which continue to be popular among Witches, Neo-Pagans, and practitioners of the occult arts. Regardie died in the year 1983.

---

#### November 18

Ardvi, a Persian goddess believed to be the Mother of the Stars, is honored annually on this date with a sacred festival called the Ardvi Sura (The Day of Ardvi). The festival, which takes place under the nighttime stars, has been celebrated by the faithful in southwestern Asia since ancient times.

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#### November 19

Warlock Day. According to medieval superstitious belief, the first stranger you meet on this day who is dressed in **black** from head to toe will be a warlock (a male Witch). Take care not to look him directly in the eyes; otherwise you will become bewitched.

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#### November 20

On this night, when the Pleiades (a cluster of stars in the constellation of Taurus) become visible to the naked eye, native rituals and celebrations begin in Hawaii to mark the beginning of their harvest season and to honor and give thanks to the ancient god Lono.

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#### November 21

In ancient times, a joyous Mayan festival honoring the god Kukulcan began each year on this date. The celebration lasted for several days and nights.

This day is also sacred to the Pagan gods Chango, Damballah, Quetzalcoatl, and Tammuz.

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#### November 22

On this date (approximately), the Sun enters the astrological sign of Sagittarius. Persons born under the sign of the Centaur-Archer are said to be optimistic, enthusiastic, curious, and often outspoken and prone to exaggeration. Sagittarius is a fire sign and is ruled by the planet Jupiter.

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#### November 23

On this day in England, Saint Clement (the patron of ironworkers) is honored with elaborate rituals. However, in ancient times, this day was celebrated with a Pagan feast in honor of the wizard-blacksmith of the Saxon deities.

In Japan, a rice harvest celebration called the Shinjosai Festival for Konohana-Hime is held yearly on this date. It is dedicated to the granddaughter goddess of the solar deity Amaterasu.

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#### November 24

In Japan, the annual festival known as Tori-No-Ichi takes place on or around this date. Traditionally, special bamboo rakes decorated with symbols of good fortune are carried through the streets in order to attract benevolent spirits.

In ancient Egypt, the sacred goddesses of light and birth were honored and invoked annually on or around this day with prayers, libations, and the ritual burning of special lamps.

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#### November 25

Windmill Blessing Day. In days of old, many millers in Holland would bless their windmills on or around this date each year by throwing a handful or two of flour into the wind as an offering to appease the mischievous invisible entities known as the Windmill Spirits.

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#### November 26

On this day (approximately), annual manhood initiation rites are performed by young males in the Basari villages of Senegal. The centuries-old ceremonies are followed by a joyous celebration of **dancing**, singing, and athletic competition.

A centuries-old fire festival takes place every year on this day in Tibet. The festival is dedicated to the ancient goddesses who rule over light and fire.

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#### November 27

The Indian Mother-Goddess known as Gujeswari is honored on or around this date each year by Buddhists and Hindus in Nepal. Prayers are recited throughout the day, and a musical procession fills the streets with sacred songs after sunset.

In India, a religious festival called the Parvati-Devi takes place on this day each year. It honors the triple goddess known as the Mother of the Universe, whose three goddess aspects are Sarasvati (Maiden), Lakshmi (Mother), and Parvati (Crone).

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#### November 28

Sophia, the ancient Greek goddess of wisdom and inner truth, is honored and invoked annually on this day by chants, libations, and secret Pagan rituals performed by those who seek to acquire arcane knowledge.

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#### November 29

Each year on this night (according to ancient legend), vampires in Rumania are believed to rise up from their graves after a year-long sleep and walk the Earth in search of human blood. Garlic and crucifixes are hung on doors and windows for protection.

In ancient Egypt, the Feast of Hathor as Sekhmet was held each year on this day. It honored the lion-headed goddess of battle, who was also the consort of the moon-god Ptah.

---

#### November 30 Saint Andrew's Night

In many rural villages in Germany, young women still perform traditional love-divinations on this night. Using various methods of fortune-telling, they read omens and dreams to find out about their future husbands and marriages.

On this date in the year 1942, Otter Zell (Pagan priest and the founder of The Church of All Worlds) was born in Saint Louis, Missouri.

### December

December, the twelfth and final month of the current Gregorian calendar and the first month Winter, derives its name from decem, the Latin word meaning "ten," as December was the tenth month of the old Roman calendar.

The traditional birthstone amulets of December are the blue zircon and turquoise; and holly, mistletoe, and poinsettia are the month's traditional flowers.

December is shared by the astrological signs of Sagittarius the Centaur-Archer and Capricorn the Goat, and is sacred to the following Pagan deities: Attis, Dionysus, Frey, Freya (or Freyja), Kriss Kringle (the Pagan god of Yule), Lucina, Woden, and the Wiccan Horned God (consort of the Wiccan Goddess).

During the month of December, the Great Solar Wheel of the Year is turned to the Winter Solstice, one of the four Lesser Sabbats celebrated each year by Wiccans and modern Witches throughout the world.

## December

### Legends and Lore for December

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### December 1

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In some parts of the world, the first day of December is the traditional time for young girls to perform the ancient art of cromniomancy (divination by onion sprouts) to find out the name of their future husband.

To find out who your future husband will be, take some onions and upon each one carve or write a different man's name. Place the onions near a fire and the man whose name is on the onion that sprouts first will be the one.

### December 2

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In what is now known as Bodh Gaya, India, the world's oldest and most sacred tree (planted in the year 282 B.C. and believed to be an offshoot of the Bodhi or Bo-tree that the Buddha sat under when he achieved enlightenment) is honored annually on this date by Tibetan Buddhist pilgrims with prayers, chants, and brightly colored flags.

On this day, an annual women's festival called Hari Kugo (Broken Needles) takes place in the city of Tokyo. It commemorates women's crafts and is dedicated to all patron goddesses of Japanese craftswomen.

### December 3

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In ancient Rome, secret women's rites were performed annually on this date in honor of Bona Dea, the Good Goddess. All males were barred from the ceremonies, which were conducted by vestal virgins.

In ancient Greece, this day was sacred to the goddess Cybele and also to Rhea, the Great Mother of the Earth.

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#### December 4

On this date in ancient Rome, the goddess Minerva was honored with an annual festival. Minerva (the Roman counterpart of the Greek Athena) is a goddess of battle and also a patroness of the arts and wisdom.

In West Africa, this day is sacred to the Yoruban god Chango. He is a god of lightning bolts, and the son of the deities Yemaya and Orungan.

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#### December 5

In ancient Greece, an annual seaside festival (the Poseidea) was celebrated annually on this date to honor the sea-god Poseidon, consort of the Mother Goddess.

In Italy, the First Feast of Saint Lucia is held on this date each year. Before being Christianized into a Saint, she was originally worshiped as Lucina, a Pagan goddess of light who also presided over childbirth.

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#### December 6

On this day in the year 1890, famous occultists and ritual magician Dion Fortune was born in Wales. Although Ms. Fortune never proclaimed herself to be a Witch, her numerous writings are popular among (and inspiring to) many modern Witches, Wiccans, and Neo-Pagans around the world. She died from leukemia on January 8, 1946.

---

#### December 7

On this date in ancient Greece, an annual rite called the Haloia of Demeter was performed. According to mythology, each year the goddess Demeter wanders the earth in search of her stolen daughter Persephone. The goddess' sorrow brings Winter to the world and all trees and flowers cease to bloom; however, Spring returns when Persephone is allowed to temporarily leave the darkness of the Underworld and Demeter once again rejoices.

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#### December 8

On this day, the birth of the ancient and powerful goddess of the sun (Amaterasu) is celebrated annually at Shinto temples throughout Japan.

In Egypt, the Festival of Neith is celebrated annually on this date to honor the Earth-Goddess of the Delta.

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#### December 9

The ninth day of the last month of the year (along with the sixth and seventh days) is considered to be an extremely unlucky time, according to Grafton in his Manuel (a

sixteenth-century book of unlucky days as determined by professional star-gazers). In Mexico, the healing virgin-goddess Tonantzin is honored on this day with an annual festival called the Fiesta of the Mother of Health.

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#### December 10

On this night (approximately), Inuit hunters in the far north begin an annual five-day series of purification rites, followed by a propitiation ceremony under the full moon, for the souls of the animals they had hunted in the last year. The December Moon ceremony has been performed in the Arctic coastal regions of North America for hundreds of years.

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#### December 11

Day of Bruma. On this date, the ancient Roman goddess of the winter season was honored by Pagans in Italy with an annual festival. This day is also sacred to Arianrhod, the Snow Queen goddess, and Yuki Onne.

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#### December 12

The victories of good over evil and light over darkness are celebrated annually at sunset on this date (approximately) with the Zoroastrian fire festival of Sada. In Mexico, the annual Our Lady of Guadalupe religious festival takes place on this day. It is a sacred day to the goddesses Coatlique, Tonantzin, and the Black Madonna.

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#### December 13

Saint Lucia's Day. On this day, a candlelight festival is celebrated throughout Sweden. The first-born daughter of each family wears a flowing white gown and a crown of candles around her head, obviously in reference to the ancient Pagan symbols of fire and life-giving light. The daughter traditionally serves her mother and father breakfast in bed.

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#### December 14

On this date in the year 1503, the famous French prophet and astrologer Michel de Nostradamus was born in Saint Remy de Provence. He experienced many psychic visions during his childhood, and he later studied the Holy Qabalah, astrology, astronomy, medicine, and mathematics. The first collection of his uncannily accurate visions, written in the form of rhymed quatrains, was published in the year 1555. Three years later, a second and larger collection of his prophecies--reaching into the year 3979--was published. Nostradamus died on July 1, 1566.

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#### December 15

Halcyon Days. According to ancient legend, the seven days before the winter solstice and the seven days following it are a special time of tranquility and calm, due to the magickal powers of the halcyon (a fabled bird who nested on the sea and calmed the wind and the waves during the winter solstice).

In Puerto Rico, the Yule Child is honored by a religious festival called Navidades, which begins annually on this day. It is celebrated until the sixth of January.

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#### December 16

In Mexico, the Yule Child is honored by a religious festival called Posadas, which begins annually on this day. It is celebrated until the twenty-fourth of December.

This day is sacred to the Pagan wisdom-goddesses Athena, Kista, Maat, Minerva, the Shekinah, and Sophia.

The Soyal ceremony is celebrated annually on this date (approximately) by the Native American tribe of the Hopi in the southwestern United States. The rites of the Soyal celebrate the return of the sun (Life) and commemorate the creation and rebirth of the Spider Woman and Hawk Maiden.

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#### December 17

Saturnalia. The Roman god **Saturn** was honored in ancient times during this annual midwinter festival, which began on this date and lasted until the twenty-fourth of December. This was a week of feasting, merriment, gift-giving, charades, and the lighting of torches and candles.

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#### December 18

On this day in Latvia, the birth of the god Diev and the rebirth of the Sun is celebrated annually with a four-day winter festival. Houses are festively decorated and traditional feasts are prepared to welcome the four gift-bearing celestial beings who are the heralds of the winter solstice.

On the second day of the Saturnalia, the ancient Romans celebrated the Eponalia (a feast dedicated to Epona, the Celtic Mother-Goddess and a patroness of horses).

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#### December 19

On the third day of the Saturnalia, the ancient Romans celebrated the Opalia, a feast dedicated to Ops (Abundance), the harvest goddess of fertility and success, and the consort of the god Saturn. This day was also sacred to the Roman fertility goddess Sabine.

The Hindu goddess Sankrant is honored annually on this date (approximately) by a Hindu Solstice celebration called Pongol.

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#### December 20

On this day in the year 1946, famous Israeli psychic Uri Geller was born in Tel Aviv. He is renowned for his psychokinetic ability to bend metal objects by stroking them with his fingers and to stop clocks simply by gazing upon them. His metal-bending and mind-reading abilities developed at the age of five when he was accidentally shocked by his mother's electric sewing machine. He began his **career** as a full-time professional stage performer in 1969.

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#### December 21

On the first day of winter (which normally occurs on or near this date), the Winter Solstice sabbath is celebrated by Wiccans and Witches throughout the world. Winter Solstice (which is also known as Yule, Winter Rite, Midwinter, and Alban Arthan) is the longest night of the year, marking the time when the days begin to grow longer and the hours of darkness decrease. It is the festival of the Sun's rebirth, and a time to honor the Horned God. (The aspect of the God invoked at this sabbath by certain Wiccan traditions is Frey, the Scandinavian fertility god and a deity associated with peace and prosperity.) Love, family togetherness, and accomplishments of the past year are also celebrated. On this sabbath, Witches bid farewell to the Great Mother and welcome the reborn Horned God who rules the dark half of the year.

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#### December 22

On this date (approximately), the Sun enters the astrological sign of Capricorn. Persons born under the sign of the Goat are said to be ambitious, practical, loyal, and often reclusive. Capricorn is an earth sign and is ruled by the planet Saturn. On this date in the year 1970, famous Wiccan authors Stewart and Janet Farrar founded their own coven. The Farrars, a husband and wife team, have written many popular Witchcraft books together.

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#### December 23

In early times, a Pagan religious ceremony called the Laurentina was held in Rome each year on this date. It celebrated the recovery of light from the darkness of the winter solstice, and was dedicated to the goddess Acca Laurentia or Lara (the mother of the Lares).

The demigod Balomain is honored annually by the Kalash people with a weeklong festival called the Chaomos, which begins on this date.

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#### December 24

Christmas Eve. According to Finnish folklore, the ghosts of departed loved ones return home each year on this night. It is a Christmas Eve tradition in Finland and in many other

parts of Europe for families to light white candles on the graves of their ancestors. According to superstition, if a man proposes to his beloved on Christmas Eve and she accepts, they will surely enjoy a happy and love-filled marriage.

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#### December 25

Birthday of the Invincible Sun (Dies Natalis Invicti Solis). Before being Christianized as the Mass of Christ (Christmas), a festival honoring the god of the sun was celebrated on this day in ancient Rome. It was made a public holiday by the Emperor Aurelian in the year A.D. 272 and consisted of the lighting of sacred bonfires.

On Christmas Day, according to German folklore, a Yuletide Witch known as the Lutzelfrau flies through the sky on her broom, bringing mischief to mortals who fail to honor her with small presents. Another Yuletide Witch of German folklore is Perchta. In the southern regions of the country, it was an old Yuletide custom for children wearing masks and carrying besoms (Witch brooms) to go door to door (in "trick or treat" fashion) begging for gifts in the name of Perchta.

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#### December 26

On this day, the first day of Yuletide begins. It continues until the Twelfth-day (January 6).

The Junkanoo festival takes place annually on this day in the Bahama Islands. Old gods are honored and ancient magic is reinvoked as music, dancing, and costumed marchers fill the streets until the crack of dawn.

This day is sacred to various deities from around the world. Among them are Frau Sonne, Igaehindvo, the Star Faery, Sunne, and Yemaya.

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#### December 27

On this day in the year 1959, Gerina Dunwich (eclectic Witch, professional astrologer, and author of many Witchcraft books, including the one you are now reading) was born in Chicago, Illinois under the sign of Capricorn with a Taurus rising.

The birth of Freya (the Norse goddess of fertility, love, and beauty) is celebrated on this day. Annual Pagan festivals in her honor are celebrated throughout the world by many Wiccans of the Saxon tradition.

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#### December 28

On this day, an annual festival of peace and spiritual renewal is celebrated in parts of China. Offerings are made to gods and spirits, and a paper horse containing the names of all the members of the temple is set on fire in the ancient Taoist belief that the rising smoke will take the names up to heaven.

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#### December 29

During this period, the eight-day Jewish Festival of Lights (also known as Hanukkah or Chanukah) is observed by Jews throughout the world. On each night of the festival, one additional candle is lit on a ceremonial nine-branched candelabrum called a menorah. In ancient Greece, a Pagan religious festival called the Day of Nymphs was celebrated on this day in honor of Andromeda, Ariadne, and Artemis (the Greek counterpart of the goddess Diana).

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#### December 30

On this date in the year 1916, Rasputin (a famous Russian mystic monk, occultist, and court magician) was assassinated by his enemy Prince Feliks Yusupov. Rasputin, who was drowned in the frozen Neva River, presaged his own death.

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#### December 31

New Year's Eve. The modern custom of ringing bells and blowing horns to usher in the new year at midnight is actually derived from the old Pagan custom of noisemaking to scare away the evils of the old year.

In certain parts of Japan, young men put on grotesque demon masks and costumes made of straw and go door to door collecting donations of money, rice cakes, and sake. This traditional New Year's Eve custom serves to drive out the demons of misfortune and ensure an abundant harvest for the new year.

### Kitchen Wicca

#### What is Kitchen Wicca?

The term "Kitchen Witch" brings up many different images to people, but the most common idea is that of a Witch who practices her art mainly thru cooking and common household skills. Another image is that of one who uses common everyday items in her art, drawing up memories of the Burning Times, when it was necessary to hide your working tools from those who would persecute you for their possession. While both of these images are certainly true ones, Kitchen Witchery goes far beyond magical cooking or using ordinary items as magical tools. One Kitchen Witch, Mama Rose, defines Kitchen Witchery in the following way: "My spirituality and my priestesshood and my magic are based around the concept that my home is my temple, all in it are consecrated and holy, and each action that I do is a portion of the ritual of my life."

It is my belief that the heart of Kitchen Witchery is a talent for finding the sacred and magical in everyday tasks, a philosophy which "practices the presence of the Goddess" in daily devotion through ordinary actions. The Kitchen Witch makes the ordinary, extraordinary, the mundane magickal and by doing so, acknowledges the presence of the

Divine in all things.

Sacred vs. Profane

One way in which Neo-Pagan religions differ in philosophy from the Judeo/Christian/Moslem paradigm is in their recognition of the sacredness in all things. The mainstream paradigm creates a philosophical dichotomy between the Sacred and the Profane (i.e. ordinary/mundane), that which is not "sacred" is, by definition "profane". In

Neo-Paganism, ALL things are sacred. No such dichotomy exists.

The Kitchen Witch takes that philosophy to it's extreme logical conclusion and finds ways to acknowledge the sacred within the mundane. How this is done is a matter of personal artistic expression. Most are familiar, of course, with the act of cooking magickally or setting up household altars. But it doesn't stop there. Some Kitchen Witches may clean magickally, turning every act of cleaning into a psychic clearing as well. Others may tend magical gardens, care for familiars or raise their children within a magickal world. Kitchen Witchery can extend into actions as mundane and simple as stirring one's coffee clockwise to bless it or remembering to recycle as an act of daily devotion. Not to say that being a Kitchen Witch is restricted to the home! Oh, no! Kitchen Witchery can be practiced anywhere that a Kitchen Witch travels. It can extend to her car, her work and her play, since it acknowledges the divine all around us. Thus, keeping a magickal office can be as much an act of Kitchen Witchery as cooking a magickal meal. Wherever the Divine exists, a Kitchen Witch will find and acknowledge it.

Practicing the Presence of the Goddess

Barbara Ardinger, in her book *A Woman's Book of Rituals and Celebrations* discusses the concept of "practicing the presence of the Goddess". She describes this practice as a type of mysticism.' In her words;

"Mysticism is not a matter of doing anything special; it's a way of life. It's recognizing that we're related to everyone else, even those who don't look like us or talk like us...

Mysticism in the tradition of the Goddess is living an ordinary life, not acting spacy or sanctimonious or as if we were specially 'chosen'. It's making a living, making car payments, disciplining our kids. It's doing regular things but doing them in an attitude that some call mindfulness. This means being aware of what we're doing, reflecting on our thoughts. It's living with raised consciousness." [A Woman's book of Rituals and Celebrations, pp. 20] I would expand on that to say that it is also changing your everyday actions when your conscience requires that you do so.

Regardless of what type of personal artistic expression she uses, the Kitchen Witch's goal is to reach this level of 'mindfulness'. To reach the point where "As we live each day on earth, we become more aware each day of the ways She is present in our lives." [Ibid, pp. 18] In leading a mindful life, the Kitchen Witch becomes sensitized to the presence of the Goddess both within and without and interacts with that presence.

Becoming More 'Mindful'.

The central core of Kitchen Witchery is learning to live consciously, developing the 'mindfulness' that Dr. Ardinger and others refer to. As Wiccans, we recognize the value of using symbols within ritual to create an altered state of consciousness, but we often forget that the symbols which surround us in everyday life can be used to the same way. They can be used to help us recognize the Sacred in our everyday lives and to assist us to adopt a lifestyle where our consciousness remains open to such change on a daily basis.

Understanding and, when necessary, redefining the symbols which surround us is sometimes an important key to developing a higher level of consciousness about your actions. As in ritual, symbolism in everyday life is both a process and a tool in developing the habit of living a mindful life. Becoming more mindful involves recognizing the symbols around us and creating new symbols to create change. Living in the presence of the Goddess demands that we consider our every day actions and adapt those actions to fit our personal values.

The following are simply a few examples of things to do to develop a habit of living more consciously. You may wish to explore one or two and see where they lead.

Develop a daily ritual.

Develop a personal daily ritual which creates a conscious connection with your environment. This could be Yoga or a daily meditation or any repetitive action which causes you to reflect on the divine. Even the smallest and most common actions can be used as a trigger to remind us of our connection to the web of life. Using those small actions repetitively turn the everyday action into a symbolic ritual.

In her essay, "Running with the Goddess", Arishna WolfMoon talks about making running into a daily ritual and how it has enhanced her life. Here are some more examples of small daily actions which can be made into rituals:

Take 10 minutes to go over your checkbook daily.

Think about what you spent and where and what impact it might have on the big picture. Tuck your child in every night. Reflect on what a miracle birth and life are and take time to appreciate your child each time you do so.

Sing a chant in the shower each morning to set your mind for the day.

What other actions can you think of which can be made into daily rituals?

Go on a Sacred "Diet".

Develop a personal dietary style which reflects your values. This can be as simple as not eating meat for both dietary reasons and reasons of social conscience and as complex as becoming educated about exactly where all of your food comes from, what steps it has taken to get to you and what impact it had in getting there. For example, in the PBS special "Escape from Affluenza", describes the impact of drinking his morning cup of coffee. In addition to the fact that a portion of the cloud rainforest was destroyed to plant the coffee and migrant workers were exploited to harvest it, he recognizes what system was used to transport it to him, where it was roasted, what forms of energy were used in those processes, even where the water comes from that he uses to brew it. Go as deep as you feel is necessary to develop a higher level of consciousness about what you consume.

What, specifically, you choose to do is not the point. Becoming aware of what you eat and why you have chosen that diet is the important part. Everything you put into your body not only affects you, but also has numerous other connections, to the environment, to other economies and to other social systems. Remember with every bite what you are doing, what it represents and why you have chosen that particular dietary path. Eating consciously is also a good way to bless the food that we eat and to give thanks for it.

The old saying, 'we are what we eat' has a lot of truth to it. Become aware of what you are becoming through your daily dietary habits. Recognize the web of life connecting you and your food and honor it by consciously choosing a diet which supports your personal values and beliefs.

Prepare a Sacred Feast

Cooking is probably the most commonly recognized type of "kitchen witchery". Anytime that you feed people, you are performing a magickal act, nourishing the body and soul. This is why so many of our holiday observances are centered around food. Learning to create magickal foods and to cook magickally simply enhances this experience.

Symbology in food varies as much as any other personal symbol set, but within any cultural or religious group we usually share a great deal of common symbology. This symbology can be used to enhance every meal or to make a meal for ritual more special. When planning a sacred meal you can use your personal symbol set, or you can research more about the common symbolism of foods through resources like The Kitchen Witch's Cookbook.

Remember, it doesn't need to be a ritual meal to be a Sacred Feast. You could also create a weekly sacred meal for your family. Use the time to help you and your family connect to each other and to be mindful of the food that you eat, the value of your family, your special actions to nurture each other, etc. It really makes this activity special if the whole family gets involved in preparing the meal, each member adding their own energy to the feast.

Decorate your home or office.

The symbols that are in our everyday surroundings can be used to trigger a change in consciousness, just as they can in ritual. Decorating your home or office with elemental symbols, God and Goddess symbols and elements which remind you of ritual creates an environment which helps you remember your connection with the Divine. Surrounding yourself with items from nature can likewise help remind you of your connection with nature. By using symbols which have personal meaning to decorate with, you can turn your living room or your office cubical into a subtle altar.

While having candles, incense or an athame on your office desk is probably not practical, you can use other symbols which represent the elements to create your office altar. You can even get very creative in your symbology. Being a Techno-Pagan, I think of computers, televisions and radios as symbols of air (communication, thought, ideas), but of course it can be much simpler. What you use should show your own personal style.

Summary

Being a Kitchen Witch involves more than cooking. In the broadest sense, it means living a life which is mindful, becoming conscious of your actions and how they connect or disconnect you with the world around you and the Divine, both within and without. Being a Kitchen Witch is not as much about what you do, but instead about how and why you do it and about doing everything that you do with an aware conscience. It's not as much about doing something special, as about doing things in a way which are special to you and in recognizing the "special"ness (or sacredness) in all that you do.

Now that you've heard the opinion of others, it's time to come up with some examples and ideas on your own. Discuss what "kitchen witchery" means to you and different ways that you can work towards leading a more "mindful" life.

Many practitioners new to the magical arts believe that before casting a spell or performing a ritual, one must drive across town to the occult supply store and spend money getting just the right ingredients. In reality, the ingredients to many successful spells, rituals, and other magical practices may be right there already--in your own

kitchen! Here are some suggestions as to how to transform common items in your kitchen cabinets and refrigerators into the accoutrements of magical practice.

**Herbs** Need some fast cash? All out of money-drawing incense? Look at your spice rack for some leafy green herbs such as mint, oregano, basil or parsley.

Write the amount of money you need right now on a piece of plain white paper.

Place the paper beneath a candle and light the candle.

Scatter the herbs on a piece of charcoal in your incense burner. You can also scatter herbs around the candle if you wish. Use dried herbs for this:

fresh ones won't burn. Supplement the herbs with any abundance-type self-burning incense to help the herbs burn if you wish.

**Forgetful?** Try a "rosemary for remembrance" pillow. Simply tie some dried rosemary into a piece of cheesecloth and place it inside your pillowcase.

Then you'll remember that you need to restock your money drawing incense! If you check your spellbooks, aromatherapy guidebooks, and natural medicine books, you'll find many more uses for common kitchen herbs.

**Extracts** Remember when Granny Clampett on "The Beverly Hilbillies" had Ellie May put vanilla extract behind her ears before a prospective beau arrived? Turns out the old back country wise woman was right. Studies have shown that sweet aromas, such as vanilla, are alluring to men. Many perfumes on the market now contain vanilla. Make sure you include vanilla in the baked goods that you make for your favorite suitor (vanilla improves even the flavor of chocolate). Why not dab a bit on the pulse points if you're hoping for a night of passion?

Perhaps you're up late studying for a big test. Instead of taking one of those harmful caffeine tablets, try sharpening your tired mental faculties by taking a whiff of the peppermint extract in your cupboard. If that doesn't do the trick, try taking the top off a jar of peppercorns and alternately inhaling the peppermint and the peppercorn. Now you're awake!

**Apple Cider Vinegar** Feel the need for a cleansing or purification ritual? Before you begin, take a purifying bath by putting a cupful of apple cider vinegar in the bath. If showering, warm a cupful in the microwave for thirty seconds; pour over yourself in the shower. As you bathe, visualize a pure white light surrounding and protecting you.

Chiropractors, **massage** therapists, and other body workers also recommend the apple cider vinegar bath after a treatment.

People in New England and in the South often recommend tonics to stimulate the system, especially in the spring. A simple tonic is made by adding one teaspoon each of apple

cider vinegar and honey to a little water. Sip slowly and visualize your system being renewed and energized.

Learn the correspondences between common herbs and [astrology](#), Witch workings and natural healing methods, and you'll find a wealth of simple abundance right there in your cupboards!

### A Kitchen Witch's Altar

by Kecia Lloyd

A few years ago, I was visiting a Hindu friend of mine for dinner. Having never been to a Hindu's house before, I was curious about the things I saw. I asked my questions and they were more than happy to provide me with answers. The one thing that stands out in my mind, more than anything else in their house, was their kitchen. In a cupboard with two doors, they have an altar dedicated to their family's patron deity. They would open the altar when they cooked, to allow their deity to guide the cooking and ensure a healthy, spiritual meal. There were other times they opened the altar, but each time, both doors to the cupboard were opened to allow a cyclic flow of Divine Energy to make it's way around the room. Now, years later, as a practicing kitchen witch, I've often wondered why I couldn't do the same?

Personally, I feel kitchen magik is overlooked, or at best given a couple of paragraphs in books, magazines, and web sites. All the information is vague, leaving most of the decisions up to my imagination. This isn't necessarily a bad thing, but the sources I've read have left little for guidance in a seemingly popular area for Pagans.

Kitchen magik has simple tools. All that's needed are some bowls, spoons, a mortar and pestle, and a tea kettle or cooking pot. I have found that all of them also have direct correlation to more common altar tools. Using my Hindu friend's altar as a guide, I have created a Kitchen Witch's Altar. All you need is an empty cupboard. More than likely, you already have the tools.

The first step is to choose which cupboard you will dedicate as your altar. Cupboard space is usually of short supply in most kitchens. Some re-arranging of cupboard contents may be at hand. My Hindu friends said they always used cupboards with two doors, and ones that were at eye level. This way, the Divine Presence is closer to you, and easy to access. When both doors are open, it directs the energy

outward and around the room. The only don't I suggest is not to use the cupboards above the refrigerator. It makes your altar virtually inaccessible and easily forgotten.

On the back of the cupboard, you could place a picture of your deity, a pentacle, or what ever reminds you of Divine Energy. Charge the object in whatever way feels best for you. With this charged picture, statuette, or pentacle, Divine Energy will have its direct pathway into your kitchen.

The next step would be the altar cloth. To make things easier, I suggest going to a local thrift store and buying cloth napkins. You could also make your own altar clothes. However, you do it, acquire more than one of each color. This will make it easier to clean and cleanse your altar.

Now it's time to dedicate which tools you use most in your kitchen magicks. If you want, you could purchase new tools, or you could just cleanse and consecrate some that you already have. Below, I have listed a few kitchen tools and what correspondences they resemble on a regular altar.

Wooden Spoon: Wand. Remember, most wooden spoons are made of balsa wood or pine. [There are several publications that list the magickal properties of different types of wood.]

Bowl: Cauldron, Cup, or Bowl. For this, I prefer glass mixing-bowls.

Glass is easy to clean, and it won't absorb any of the oils, water, or whatever you are working with. Glass also comes in many different colors. If you don't want glass, there are also several inexpensive ceramic / porcelain mixing bowls.

Tea Kettle: Cauldron. I have read that copper tea kettles are best for magik. I do not use a copper kettle, but one that is porcelain coated steel. Copper kettles can get expensive and are a high maintenance item.

Mortar and Pestle: These have been represented as the union of female and male, or the joining of Divine and Mundane Energies. They also represent the basic cup and wand. These come in all sorts of materials. Choose a set that meets both your physical and spiritual needs. For example: that dainty glass set is extremely pretty. But, will stand up to repeated use?

Cooking Pot: Cauldron. The nice thing about this correspondence is that, with a little effort, you can find full sets of cast iron cookware.

For a broom, you may want to use a small whisk broom, or basting brush. If you can wait until Halloween, you will be able to find miniature besoms for sale in the craft stores and departments of larger stores.

Cutting board: Altar tile. If you are skilled enough, or know someone who is, you could have a pentacle carved or etched into a wooden board. You could also put your creativity to **work** with paint and paint a pentacle on a cutting board. How creative you get is up to you.

Even though I have only listed a few, there may be other mundane tools that you use in your magickal creations. If you use a tool frequently enough in your magickal practice, find a place in the altar for it, bless it and consecrate it. The kitchen is a place of endless opportunities, and your altar, tools should reflect your path, choices, and spirituality. Be creative and invite the Divine into the heart of your home, the kitchen.

The term "Kitchen Witch" brings up many different images to people, but the most common idea is that of a Witch who practices her art mainly thru cooking and common household skills. Another image is that of one who uses common everyday items in her art, drawing up memories of the Burning Times, when it was necessary to hide your working tools from those who would persecute you for their possession. While both of these images are certainly true ones, Kitchen Witchery goes far beyond magical cooking or using ordinary items as magical tools. One Kitchen Witch,

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## Recipes

### Friendship Tea

Ingredients:

2 1/2 cups sugar  
1 cup Tang orange drink  
1 cup instant tea  
1 1/2 tsp. cinnamon  
3/4 tsp. ground cloves

Add all ingredients to a large bowl to mix. Stir until blended. Store in a tightly covered container. Add 2 1/2 to 3 tsps. of tea mixture to hot water. This also makes a wonderful gift to a friend.

Herbal Infusion in Water:

For leaves, flowers and crushed seeds  
1 cup water  
2 tsp. Herb tea

Boil water in a glass, enamel coated or stainless steel pan and take off the burner. Add the herb tea to the water. Cover, and let it steep for 10 minutes. Strain into a cup. Can be sweetened with honey.

Cold Infusion:

An easy and energy efficient way to make tea.

1 qt. Water  
3 T. herb  
Fill j

LuIgI says:

Cold Infusion:

An easy and energy efficient way to make tea.

1 qt. Water  
3 T. herb

Fill jar with water, add herb tea, and let it sit out or in the refrigerator overnight. Strain into a clean pitcher.

Herbal Decoction:

For roots, bark, twigs and large seeds.

1 cup water  
2 tsp. Herb tea

Bring water to a simmer. Add herb tea to the water. Cover and let simmer 10 - 20 minutes. Strain into a cup.

Sun Tea:

Another easy, energy efficient way to make tea.

1 qt. Water  
3 T. Herb tea

Fill a jar with water. Add herbal tea. Let it sit in a sunny spot outside for at least 4 hours. Strain into a clean pitcher.

#### Herbal Bath Tea:

2 cups water

4 tsp. Herb tea

Bring water to a simmer. Add herbal tea to the water. Cover and let simmer gently for 10 minutes. Strain into bath water.

#### ALLERGY / DECONGESTANT

(Infusion)

1 part nettles

1 part peppermint

1 part mullein leaf

1 part comfrey leaf

1/2 part eyebright

1/2 part licorice

1/2 part rosehips

1/4 part marshmallow

1/4 part elder berries

1/4 part hyssop

Mix. Boil. Sweeten if necessary. Drink.

#### IMMUNE VITALIZER

(Infusion)

1 part lemon balm

1 part peppermint

1/2 part ginger, dry

1/2 part elder flowers

1/2 part lemongrass

1/2 part yarrow flower

1/4 part Echinacea root

Mix. Boil. Sweeten if necessary. Drink.

#### LIVER CLEANSER

(Decoction)

1 part dandelion root, roasted

1 part burdock root

1 part chicory root, roasted

1/4 part ginger, dry

1/4 part milk thistle seeds, crushed

1/4 part flaxseeds, crushed

Mix. Boil. Sweeten if necessary. Drink.

#### MONTHLY STABILIZER

(Infusion)

4 parts raspberry leaves

1 part chamomile  
1/2 part burdock root  
1/2 part licorice root  
1/4 part dong quai, broken into pieces  
Mix. Boil. Sweeten if necessary. Drink.

#### RELAXATION TEA

(Infusion)

2 parts lemon balm  
1 part chamomile  
1/2 part catnip  
1/2 part skullcap  
1/2 part passionflower  
1/4 part St. John's Wort  
1/4 part lavender  
Stevia to taste  
Mix. Boil. Sweeten if necessary. Drink.

#### SPRING CLEANING

(Infusion)

2 parts red clover blossoms  
1/4 part olive leaf  
1 part nettles  
1/2 part chickweed  
1/4 part fenugreek  
1/4 fennel seed  
1/4 part licorice  
Mix. Boil. Sweeten if necessary. Drink.

#### Arthritis Salve

Ingredients:

1 1/2 oz fresh Mint Leaf  
1 1/2 oz crushed fresh Eucalyptus Leaf  
1/4 oz crushed dried Bay Leaf  
1/2 oz crushed or powdered dried Golden Seal Root  
1/2 lb. Vegetable Shortening (in the "old days" lard was used) (if the fresh herbs cannot be found, substitution with dried herbs is OK)

Mixing Directions:

Mix all herbs together. Melt the Vegetable Shortening in a pot on low flame, adding a little at a time to speed the melting process. When all the Shortening has been melted, turn off the fire, and slowly stir in the mixed herbs. When all is mixed well, pour the liquid salve into a jar. **DO NOT USE PLASTIC!!! USE GLASS ONLY!!!** (plastic will draw out the essence of the herbs...) Cap the jar and refrigerate until the shortening has become a solid again, and is cold. Will keep for about a week.

Directions of Use:

Gather a small amount onto hand and massage onto skin of afflicted joint. Let set for at least one hour. Repeat as necessary.

## MORE HERBS

### Herbs & Their Definitions

Many of the items covered come from the writings of Scott Cunningham - Magical Aromatherapy and Ray T. Malbrough - Charms, Spells & Formulas.

Basil is used for more than cooking in Italian food. Peace, Happiness, and the Conscious Mind are some of the magickal attributes of this herb. Keep this scent close to keep a clear mind for tasks. The smell will keep you focused for the more important tasks in your day. Note: In making an oil of this herb, do not take it internally.

### Black Pepper

For a charge in physical strength, this is a great herb. Other influences include Courage and Protection. If you are trying to keep other people's influences from ruining your day, this should help. You may take this internally.

### Bayberry

This herb is used as a helper to complete mixtures that involve money. Although it is an herb which is hard to find, it can be worth the search. It is also one of the elements that vibrates well with the Zodiac sign of Gemini.

### Benzoin

This herb is great for gathering magickal energy. This oil is also great for the Conscious mind. As an addition to a mixture, this substance will add thickness to your oil. The tincture of benzoin is a great way to make your essential oils last.

### Bay

Bay is another cooking item with great potential. The specialty of this herb is Psychic capabilities and Purification. Use dried leaves and smell them crumpled in your hand or smoke them in an incense.

### Chamomile

This is an easy-to-get herb. You will find it in many herbal teas found at your local supermarket...and for good reason. This is the herb of Peace and Meditation. Take this herb and you will achieve a deeper peace of mind.

### Carnation

This flower is so common in most areas that it is a great oil to practice with making essential oils. Smell the flowers fresh or in an oil for General Health, Love, and some Magical & Physical boosts.

### Cinnamon

The dried inner bark of this herb helps you most with overall Prosperity. It is one of the more accessible items that is part of one of the mixtures for Lucky Life Oil.

### Daffodil

This narcissus flower is one of the strongest helpers for Love. The fresh flowers have the most powerful effect. This is one of a spiritual, deep

love.

#### Frankincense

This herb has many religious connotations. The incense of this essential oil has a profound religious effect. Burn this incense for a heightened spiritual understanding and for meditation. Use this also for any oil that needs a power boost in a spiritual content. Not for internal use!

#### Garlic

One of the most versatile herbs, garlic has its focus around Health, Purification and Protection. Add it to any relevant **dish** and take the oils that come in vitamins. One bad side effect...bad for social situations.

#### Ginger

Magic is the best use of this herb. Taken in slight doses is the best practices due to its power. It also has influences in Sex, Love and slightly Money. Again, small doses are best.

#### Jasmine

Another common element, jasmine is responsible for Psychic dreams, Love, Sex and is overall good for relationships that need help in intimacy. Fresh flowers and the essential oil are best.

#### Lemon

There are many uses for this citrus. Basically, use the peels for soaking in your oils of Health and Healing. You can also use it for Physical purposes. Purification is the main attribute for lemon grass, lemon balm, and other related herbs.

#### Myrrh

Very similar to frankincense, myrrh is a great oil and incense for Meditation, and general Spirituality. You will reach new heights of spiritual depth with this. Not for internal use.

#### Onion

Onion is good for Courage. Use it on your more timid days. Bring a anectdote, but try to have it in the same family as not to neutralize your original purpose.

#### Parsley

Protection is the main quality of this herb. It is good to use this along with Onion and other noxious herbs to hide the scent, but not kill the purpose of the other herb(s).

#### Patchouly

This is a very powerful and readily available scent. Money, Sex and other Earth bound influences. This is a great essential oil to be used with Protection Oil and Seduction Oil. One word of warning. This neutralizes many spiritual situations. It is tied closely to the earth.

#### Rose

Another common flower, this is a great for Love. Beauty and oils for almost every ritual for peace should have this essential oil or flower petals involved. It also enhances intimate sexuality.

#### Rosemary

If we had more of this in our **diets** and rituals, we would benefit from an

increased Memory. It also has great influence over the mind. Keep it in moderation for it can upset the stomach if too much is used. It may better be used in its natural form for smell to enhance mind capacities.

#### Saffron

This is an expensive herb that when cooking will have a profound color and taste in its host. It is very powerful for Magic. It should be used with only one or two other herbs in a mixture. Only a little of this herb will do the trick.

#### Sage

Great for Wisdom, this herb is commonly used with others in Italian seasonings. It has an underlying sub-conscious tone that can help you get in touch with unknown forces in your life.

#### Sandalwood

Common and good for additions to mixtures to give an essence of Healing, Spirituality and Healing. Adds a sweet undertone.

#### Vanilla

Magickal energy and overall mid-level purposes is this herbs strengths. Use this to add a balancing effect in your mixtures. A safe element for almost anything. Not too strong on its own.

#### Witch Blood anointing oil

1/4 oz. artemesia (wormwood)

1/4 oz. valerian root

1/4 oz. vervain

1/4 oz. madder root

1/2 oz. English mandrake root (white bryony)

1 pint olive oil

9 drops oakmoss oil

7 drops elder oil

10 drops pine oil

5 drops chamomile oil

pinch sugar or sweet sap

pinch rock salt

#### Ghost powder

This simple powder will avert ghosts and spirits when it is placed in their path. It is best made while the moon is waning.

Ingredients: (one part each)

Dried rosemary leaves, ground to a powder

Sea salt

Garlic powder

#### Study Oil

2 drops frankincense

4 drops orange

3 drops rosemary

4 drops bergamot

2 drops sandalwood

Add the ingredients to an oil burner and fill with water. Light tea light candle. Great for promoting study energy.

Many mystical and magical uses have been found for the thirteen trees which symbolize the months of the Celtic lunar year, and it is likely, considering the popularity of Celtic Paganism, that many more will be discovered.

However you choose to observe the lunar months, it can be helpful to first imbibe a magical brew designed to attune your body and spirit to the occasion.

Following are the recipes for thirteen teas which will accomplish just that.

The measurements given are approximate, and for making one eight-ounce mug full you should use no more than a single heaping teaspoon of dry herbs placed inside a tea ball or cheesecloth strainer. All liquid measurements should be added to taste. Allow the tea to steep at least two minutes, longer if you prefer a stronger flavor. As always, when ingesting untried substances, be sure to test for any allergic reactions first, and remember

that no herbal preparation should ever be taken over the long term without

consulting an expert pharmacologist or botanist.

Though very few of the recipes actually contain any part of the trees to which they are attributed, they work quite well because their ingredients rely on using herbs and juices which share magical affinities with the properties of the tree. These properties are listed after the name of each

tree so that, if you choose to, you can make substitutions based upon this

knowledge. Depending upon the particular Celtic tradition you follow, the lunar year starts with either the first new moon closest to Samhain or the

one just before Yule.

#### BIRCH MOON

> > Matters of beginnings and children; purification.

> > 3 parts ginger

> > 1 part lemongrass

> > Pinch of dill

> > Splash of lemon juice

>

#### ROWAN MOON

> > Empowerment, clairvoyance, air magic, exorcism.

> > 1 part **valerian** root

- > > 3 parts peppermint
- > > Pinch of eyebright
- > > Pinch of ginger
- > >

Valerian is a powerful sedative that affects each person differently. You may wish to use a very small amount of this herb at first to determine how it affects your body **chemistry**

#### ASH MOON

- > > Matters of the intellect; magic, healing.
- > > 2 parts angelica
- > > 1/2 part sage
- > > 1/2 part black cohosh
- > > Pinch of rosemary

#### ALDER MOON

- > > Spirituality, wholeness of being.
- > > 1 part linden
- > > 1 part hibiscus
- > > 2 tablespoons of **cream** or milk
- > > Splash of cranberry juice

#### WILLOW MOON

- > > Matters of the Otherworld; healing, love, water magic, feminine mysteries.
- > > 2 parts willow bark
- > > 1 tablespoon vanilla extract
- > > 1/2 part dried apples or a splash of apple juice
- > > Pinch of rosemary

#### HAWTHORN MOON

- > > Peace, sleep, dreams, prosperity, happiness.
- > > 1 part hawthorn
- > > 1 part catnip
- > > 1/2 part rue
- > > 1/2 part chamomile

#### OAK MOON

- > > Lust, strength, energy, endurance, fertility, fire magic, male mysteries.
- > > 1 1/2 parts white oak bark
- > > 1/2 part mint
- > > 1/2 part orange peel
- > > Pinch of cinnamon or nutmeg

#### HOLLY MOON

- > > Matters of animals; magic, prophecy.
- > > 1 part kelp
- > > 1/2 part rose petals
- > > 1/2 part raspberry
- > > Pinch of yarrow

#### HAZEL MOON

- > > Manifestations, protection, healing, fertility.
- > > 2 parts ginseng

- > > 1/2 part mugwort
- > > Pinch of savory
- > > Splash of any noncitrus juice

#### VINE MOON

- > > Earth magic, sex magic, overcoming difficulties.
- > > 1 part blackberry
- > > 1 part dandelion
- > > Splash of currant wine or grape juice
- > > Pinch of hibiscus

#### IVY MOON

- > > Healing, cooperation, binding.
- > > 1 part mullein
- > > 1/4 part eucalyptus
- > > 1/2 part barberry

#### REED MOON

- > > Fertility, love, protection.
- > > 1 part red clover
- > > 1 part hyssop
- > > 1 part boneset
- > > Pinch of slippery elm

#### ELDER MOON

- > > Exorcism, prosperity, astral travel, finding faeries.
- > > 1 part ginko
- > > 1 part mugwort
- > > 1 part valerian -- (see note under Rowan Moon)
- > > 1 part spearmint
- > > Pinch of anise (may substitute extract)
- > > Pinch of allspice

#### Sweet Lips Balm

1/2 C almond oil

1/4 C cocoa butter

1/4 C coconut oil

Melt all ingredients over a low fire

Stir in:

2 ounces beeswax

1 T. honey

After wax has melted, stir in

1 1/2 t. liquid natural flavoring

such as vanilla, mint, lemon, anise--whatever you have in the cupboard.

Mix thoroughly.

This balm should be firm so you may add more beeswax to get the right texture.

Store in airtight container--a small tin makes it portable.

#### SAMHAIN POTPURRI

ADD THE FOLLOWING INGREDIENTS INTO A CAULDRON:

ORRIS ROOT, CLOVER, GARDNIA OIL, COLTSFOOT, YELLOW ROSE

PETALS,CARNATION,BAYBERRY,  
LAVENDAR, ROSEMARY,VOILET,ROSE HIPS,PINK ROSE  
PETALS,CINNAMON,PEPPERMINT,MARJORAM  
SPEARMINT, SAGE,AND VANILLA EXTRACT  
ADD WATER AMD SIMMER ON THE STOVE OR OVER A FIRE TO BRING ON  
POSITIVE ENERGIES FOR THE NEW YEAR.

From Glenda the Goodwitch

GYPSY-WITCH LOVE POTION  
1 TEASPOON DRIED AND CRUSHED BASIL  
1TEASPOON DRIED FENNEL  
1 TEASPOON DRIED EUROPEAN VERVAIN  
3 PINCHES GROUND NUTMEG  
1/4 CUP OF RED WINE

heat over flame til boiling for three minutes, remonve from flame and cool.  
Strain through cheesecloth into cups. Add honey to sweeten. Then drink up with a loved  
one.

Receipie from Wicca Craft by Gerina Dunwich

#### Burns

1. Scrape a raw potato and apply this to a burn. Everytime the potato scrapings dry out,  
replace them with fresh. This will start to cool  
the burn immediately.
2. Yoghurt will relieve pain from a burn fast, if applied as soon as possible.
3. Add two tablespoons of St. John's Wort to one cup of boiling water. Let steep until the  
water has cooled. Strain and use as a wash for  
the burn. This will help speed healing as well as help with the pain.

#### Insect Bites

1. Spider bites: Using equal parts of salt and baking soda mixed with a small amount of  
water, to make a paste. Apply to spider bite to  
help with pain and itching.
2. In a pinch, apply a dab of tooth paste to the insect bite to relieve itching.
- 3.Make a paste out of ordinary meat tenderizer, it will neutralize the posion of an insect  
bite in just a couple of minutes.

#### Toothache

1. Place a small piece of garlic clove into the cavity of the tooth
2. place a cotton ball soaked in ammonia over the tooth

#### Sedative Tincture

One and one half ounces of chamomile

One half teaspoon of powdered peppermint

Steep these for two weeks in one half quart of vodka, shaking daily. Strain and bottle.

This is for Adults only. Dosage is one half dropper full under the tongue.

(please always clearly label all bottles and keep out of reach of children)

#### Flu capsules

Mix one tablespoon each of the following together in a blender

Yarrow, Elder Flowers, Boneset, verbena

peppermint, powdered valerian root, and Horehound  
place in size 00 capsules and take two every three or four hours until symptoms are gone

#### Nursing Mothers

1. For milk production: Pour one cup boiling water over one teaspoon dried fennel, steep five minutes, strain, and sweeten.
2. For milk production: Add two teaspoons of sweet basil to one cup boiling water. Steep ten minutes, strain and sweeten. Drink several times a day.

#### LAYERED HERB SOAP

##### Ingredients:

1 pound glycerin soap base

1 color chip

0.5 ounce essential oil

Soap Mold

1/2 cup rolled oats or lavender flowers, or 1 cup rose petals

1. Melt the glycerin base in a double boiler
2. Add the color chip and essential oil. Stir well. Fill  $\frac{3}{4}$  of the mold(s). Let set for 5 minutes. Reheat unpoured soap mixture.
3. Add the oats, lavender flowers or rose petals. Fill the remainder of the mold with the soap mixture.
4. Let set for 30 minutes. Then freeze for 30 minutes. Let stand for 10 minutes. Pop out of the mold.

Note: Choose an essential oil that will induce certain qualities. For example, choose Jasmine, Sandalwood, or Lavender for relaxation; and Cardamom, Ginger, or Orange for stimulation.

You can order soap making supplies from

Creation Herbal Products

PO Box 344

Deep Gap NC 28618

Or visit their Web Site

#### REFERENCES

Recipe and procedure from Healthy Living Magazine

Aromatherapy correspondences from The Complete Book of Essential Oils and

Aromatherapy by Valerie Ann Wormwood

#### BRANDY SALVE

Use for dry, irritated skin, and well as old skin wounds to prevent scarring. This Salve is especially helpful for pock

marks left behind from Chicken Pox. NOTE: If you use this for Chicken Pox, wait until the blisters have dried.

100% pure cocoa butter

brandy

Heat cocoa butter in microwave until melted, add a touch of brandy and mix until

creamy. Note: only make enough for one application.

### HANGOVER FIX

These are the best for repairing the damage done by drinking a little too much and spending hours in a smoke-filled room

#### Step One: Headache

- Take 1-2 feverfew pills (they can be found in any herb or health food store) depending on your drug tolerance. If you want, start out with 1 pill and if you still have a headache one hour later take another.

#### Step 2: Helps liver and upset stomach

- Fill a tea ball with dried dandelion leaves and set aside
- Bring 2 cups of water to boil
- Turn off heat (if using an electric stove be sure to take the water off the burner)
  - Add tea ball
  - Add 1 peppermint tea bag
  - Let steep for 3-5 minutes
  - Drink both cups

Note: If your throat is sore you may add honey and lemon

#### Step 3: Helps the body repair damage from cigarette smoke

- Bring one cup of water to boil
- Turn off heat
- Add one bag of Ceylon green tea

Green tea is known to be a mild stimulant as well as a powerful anti-oxidant. Alternate steps 2 and 3 through out the day. Be sure to keep food intake to a minimum and keep it restricted to fresh fruit until dinner time. This will allow your body to quickly heal itself. You will begin to feel better from the first cup of tea

### Apple Pancakes

- 2 cups sifted all-purpose flour
- 2 tbs. sugar
- 4 tsp. baking powder
- 1tsp. salt
- 2 well beaten egg yolks
- 2 cups milk
- 2 tbs. butter/margarine, melted
- 1 cup finely chopped apple, peeled and cored
- 2 stiffly beaten egg whites.

In a large non-metal bowl, sift together all the dry ingredients. In a smaller bowl, combine the milk and egg yolks. Pour mixture into the dry ingredients and stir well. Stir in the butter/margarine and apple. Fold in the egg whites. Let the batter set up for a few minutes. Cook on a hot griddle or in a large frying pan, using 1/3 cup of batter per

pancake. Use a spatula or spoon to spread batter evenly. Remove from heat, dot with butter, sprinkle with powdered sugar, and roll up into log. Top with slightly heated applesauce and a dash of cinnamon.

#### Fairy Honeycakes

These cakes are not unlike those made on the night before Beltane by women around the turn of the century. These cakes were left in the garden to please Faery visitors.

1/2 cup sweet white wine

2 tablespoons sugar

1 egg

1 cup honey

2/3 cup flour

1/8 teaspoon nutmeg

1/8 teaspoon cinnamon

Oil for frying

1/8 teaspoon salt Beat the wine & egg in a medium bowl. Combine the flour, cinnamon, salt & sugar in a small bowl. Stir into the egg mixture. Let stand 30 minutes. Combine the honey & nutmeg in a small bowl. Heat 1/2-inch of the oil in a frying pan until hot, but not smoking. Drop the batter into the oil 1 tablespoon at a time; fry until golden brown. Drain on paper towels. Dip into the honey. Yield: 1 1/2 Dozen. Can also be eaten on Lammas and the Day of the Dryads.

#### Danish Gingerbread Recipe

1 cup butter

2/3 cup brown sugar

1/3 cup light corn syrup

2/3 cup honey

1 teasp grated lemon rind

1 teasp vanilla extract

1 teasp ground ginger

1/2 teasp ground cloves

1 teasp ground cinnamon

1 teasp salt

1 teasp baking soda

4 1/2 cups flour

Cream butter and sugar. Add syrup, honey, lemon rind & vanilla, spices, salt & soda.

Add enough flour to make soft dough. Chill until firm enough to roll.

Set oven to 350 degrees. Grease & flour baking sheets. On floured cloth roll dough 1/8 inch thick. Cut shapes with cookie cutters. Bake 8 min or until puffed and dry. Cool on a rack and decorate with colored icing.

Icing for Gingerbread:

1 1/2 cup sifted confectioner's sugar

1 egg white

1 teasp lemon juice

a few drops of vanilla extract

various food colorings

(Collect flavored extracts and food colorings and get creative)  
Beat everything but the colors and extracts until the icing peaks. If necessary add more sugar and egg white. Divide into separate bowls for each of the different colors and extracts...have fun!

### Samhain Remembrance Cookies

These cookies can be made on Hallow's Eve. They can be shaped like people and the herb rosemary is added to the dough as a symbol of remembrance. Some of the cookies are eaten while telling stories or attributes of special ancestors, reminding us that we still have access to their strengths--or perhaps a predisposition to their weaknesses. The rest of the cookies are left outside by a bonfire as an offering. This can be a solemn ritual, but it need not be.

1 1/2 c. powdered sugar  
1 c. butter or margarine (softened)  
1 egg  
2 t. vanilla  
1 t. almond extract  
2 1/2 c. all purpose flour  
1 t. baking soda  
1 t. cream of tartar  
1 1/2 T. chopped rosemary

Heat oven 375 degrees. In a large bowl, beat sugar, butter, egg, vanilla, almond extract, and rosemary until creamy. In a separate bowl, sift flour, baking soda, and cream of tartar. Fold flour mixture into sugar mixture. Beat until dough forms and refrigerate for three hours. Divide dough into halves. Roll out one portion to 3/16 of an inch on a floured surface. Cut out with gingerbread women or men cutters and place on an ungreased cookie sheet. Repeat rolling and cutting with second portion. Bake for 5-7 minutes.

### Recipes For Imbolc

#### Candied Violets

After picking a large number of violets, spread them on a cookie sheet to dry for a few hours. Then beat an egg white to a froth, paint it on each flower with a fine brush, and (carefully!) pour fine white sugar over the flowers to coat them. You can color the egg white purple for variety if you wish. (Gum arabic can be substituted for the egg whites.)

#### Feather Cake

(Candied violets [work](#) beautifully for garnishes on this cake.)

First, rub to a cream 2 tablespoons soft butter and a cup of sugar. Next, add a beaten egg yolk, half a cup of water and whole milk mixed, 1 and 1/2 cups of sifted flour, and a teaspoon each of baking [powder](#) and vanilla.

Beat an egg white stiff as meringue and fold it gently into the mixed batter. Bake it at a low heat--325 degrees Fahrenheit--for 25 minutes. Don't jump up and down or jar the cake

while it's baking or it'll fall and be full of holes. You can add chocolate glaze and/or candied violets when it comes out of the oven.

Candlemas Oil  
from Myrriah's Home Page

1/2 dram Pine oil  
1/4 dram lavender oil  
4 or 5 drops of Cinnamon oil  
1/4 dram Sandalwood oil  
1/4 dram Frankincense oil  
1/4 dram Myrrh oil  
Mix well and bottle.

Imbolc Incense  
3 Parts Frankincense  
2 parts Dragon's Blood  
1/2 Part Red Sandalwood  
1 Part Cinnamon  
few drops red wine

To this mixture, add a pinch of the first flower (dry it first) that is available in your area around the time of Imbolc.

Recipes for Yule

Recipe for Plum Pudding

1/4 lb. flour  
1/4 lb. currants  
1 tsp. salt  
1/4 lb. sultanas (small raisins)  
1 tsp. allspice  
2 cooking apples, peeled, cored and chopped  
1 tsp. ginger  
1 ounce cut mixed (citrus) peel  
1 tsp. cinnamon  
2 oz. shredded almonds  
pinch fresh grated nutmeg  
Juice and grated rind of 1 orange and 1 lemon  
1/4 lb. fresh breadcrumbs  
1/4 lb. molasses (treacle)  
1/2 lb. shredded suet  
4 large eggs  
1/4 lb. brown sugar  
2 tbsp. brandy  
1/4 lb. dried chopped apricots  
1/4 lb. prunes  
1/4 lb dates

Sift flour, salt and spices into a large bowl. Stir in breadcrumbs, suet and sugar. Add fruits, peel and rind. Beat lemon and orange juice, molasses and eggs together and add to other ingredients.

Steam for 6 hours -- a coffee tin filled with the mixture and placed in a steamer in a covered pan does well.

A little vinegar and lemon juice in the water will prevent the pan from discoloration. After steaming cover in a cool place and let age as long as possible - usually about 5 weeks.

To serve, re-steam for another 3 hours. Remove from tin, douse with warm brandy and set it ablaze!

If you haven't got six weeks before Yule to prepare a proper pudding a tinned one from Crosse & Blackwell will do fine. Just be sure to always heat the pudding first, no matter who made it, or all the warmed brandy in the world won't help. And don't forget the hard sauce!

#### Winter Meditation Incense:

2 parts Pine

1 ½ part Juniper

1 ½ part Cedar

2 parts frankincense

Cocoa Snowballs

Found at Elsangels

3 eggs

1 1/2 cup sugar

1/2 cup powdered cocoa

3/4 cup milk

1/4 cup butter

1 tsp vanilla

pinch of salt

1 1/2 cups flour

1/2 tsp baking soda

2 containers of white frosting

2 3/4 cups flaked coconut

Beat eggs, gradually beat 1/2 cup sugar into the eggs and set aside. Combine remaining sugar, cocoa, milk and butter in a pan and cook on low heat until sugar is dissolved and butter is melted. Remove from heat and add vanilla and salt. Pour egg mixture into that.

In a bowl, put remaining dry ingredients and slowly add the cocoa mixture, beating all the while.... fill 30 , 2 1/2" muffin cups about 1/2 full and bake 20-25 mins at 325 degrees. Cool completely and frost bottom, top and sides. Then roll them in the coconut.

Let them stand at room temperature until the frosting is firm, then serve or store in a container.

#### Shannon's Lemon Biscotti With Dark Chocolate and Almonds

contributed by Shannon

Biscotti is a type of Italian hard cookie, meant to be dipped in a hot drink (like tea or

coffee, or hot chocolate) and promptly eaten.

6tbs. butter

1c. sugar

2 eggs

1tsp. vanilla

zest of one lemon

juice of one lemon

about 2 1/3 c. flour (adjust as necessary for wetness or dryness of your mixture)

1tsp. baking powder

1/4 tsp. salt.

1 package dark chocolate chips

about 2c. thinly sliced almonds toasted

Set aside chocolate chips and almonds, to be used later. Preheat oven to 350 degrees fahrenheit. Mix all wet ingredients and sugar until smooth. Add all dry ingredients except flour and mix. (make sure there are no lumps in the salt or baking powder, no one wants to bite into a clump of that!) Add flour, starting out with 2c. and then slowly adding more until dough just pulls away from sides of bowl. (It'll be a little sticky, you want it to be somewhere in between chocolate chip cookie dough and bread dough) flour your hands and separate dough into two approx. even balls. Form dough into two logs approx. 10in (or so, doesn't have to be exact) in length and place on greased cookie sheet (make sure there's a couple of inches in between). When Shannon did this she covered her cookie sheet with aluminum foil and greased that, which made cleanup much easier. Bake in a 350 degree oven for half an hour. Take out and let cool completely. When cooled, slice on diagonal (about a 45 degree angle), and place cookies cut side up on baking sheet. Still at 350, bake cookies for about 8 min., take out, turn over, and bake for another 8 min. or so (for harder crunchier cookies, bake for longer, for softer ones, decrease cooking time. This dough is actually not as crunchy as many, so keep that in mind when adjusting for personal tastes).

Melt chocolate chips in the top of a double boiler over not in boiling water. Carefully spoon melted chocolate over 1/2 of biscotti on both sides (by one half I mean 1/2 of the length) holding it over pot of chocolate to let drips fall back into pot. Be careful, 'cause the cookies may be a little crumbly and you don't want to loose half of your cookie in the chocolate! While chocolate is still warm, press toasted almonds into chocolate, and then lay biscotti out on wax paper to let the chocolate cool. Enjoy!!

#### Danish Gingerbread Recipe

contributed by Ms.Deejay

1 cup butter

2/3 cup brown sugar

1/3 cup light corn syrup

2/3 cup honey

1 teasp grated lemon rind

1 teasp vanilla extract

1 teasp ground ginger

1/2 teasp ground cloves

1 teasp ground cinnamon

1 teasp salt  
1 teasp baking soda  
4 1/2 cups flour

Cream butter and sugar. Add syrup, honey, lemon rind & vanilla, spices, salt & soda.  
Add enough flour to make soft dough. Chill until firm enough to roll.  
Set oven to 350 degrees. Grease & flour baking sheets. On floured cloth roll dough 1/8 inch thick. Cut shapes with cookie cutters. Bake 8 min or until puffed and dry. Cool on a rack and decorate with colored icing.

Icing for Gingerbread  
1 1/2 cup sifted confectioner's sugar  
1 egg white  
1 teasp lemon juice  
a few drops of vanilla extract  
various food colorings

(Collect flavored extracts and food colorings and get creative)  
Beat everything but the colors and extracts until the icing peaks. If necessary add more sugar and egg white. Divide into separate bowls for each of the different colors and extracts...have fun!

Lussekattor  
--from Auramooth's Wiccan Page

1/2 t. dried saffron  
3 tablespoons boiling water  
2 tablespoons dry yeast  
1 teaspoon salt  
1/3 cup butter  
1/4 cup sugar  
1 cup scalded milk  
1 egg  
1/2 cup dried candied fruit rinds (can be omitted but increase amount of currants added)  
1/2 cup currants  
4 cups sifted flour  
1/2 cup raisins  
1 egg yolk

Soak the dried saffron in the boiling water for about 2 hours (you can omit this step by using powdered saffron). In a large warm bowl, dissolve the yeast in 1/4 cup water with 1 teaspoon sugar. Put remaining sugar, salt and butter into the scalded milk and stir until everything is melted. Strain the saffron and add the saffron water to the mixture.

Cool milk to lukewarm and pour it into the bowl. Beat the egg into it. Coat the currants and candied fruit rinds with 2 tablespoons flour. Gradually work the remaining flour into the yeast. Add fruits; turn out onto a floured board and kneed for 10 minutes or until the dough is no longer sticky. Place the dough in a butter bowl and roll it around to grease well. Cover with a cloth and let it rise in a warm place until doubled in bulk (about 1 - 1 1/2 hours). Punch down and put onto the board and kneed a few times. Divide the dough

into 24 rounded buns. Punch 2 raisins into the buns to look like eyes and place on greased cookie sheet and let rise for 1/2 hour. Bake in a preheated 400 degree oven for 15 minutes. Lower the heat to 350 degrees and bake for another 20 minutes.

An alternative form is a wreath. There are several ways to make one. This is a plaited wreath: Divide the dough into 3 equal parts and roll them out into 24" long rolls. Start plaiting from the middle.

Alternately put the right and left roll over the middle roll.

Finish the other half alternately putting the right and left roll under the middle roll. Tuck in the ends and let rise. Brush with whisked egg before putting them in the oven.

Oven temperature: 375F for 15-20 minutes for wreaths.

### Almond Cookies

--from Auramooth's Wiccan Page

1 cup butter

1 cup powdered sugar

Cream together butter and sugar, then add egg, then flavorings

1 well beaten egg

1/2 t. almond, 1/2 t. vanilla flavoring

2 cups flour

Mix together all dry ingredients, then add to creamed mixture. Stir in nuts.

3/8 teaspoon salt

1 t. soda

1 t. cream of tartar

1/2 cup finely chopped nuts

Drop onto a plain cookie sheet and criss-cross with fork tines. Remove cookies before the bottoms darken: should have a golden yellow color, not dark at sides.

### Thin German Crepes

--from Auramooth's Wiccan Page

These pancakes are brilliant for the morning after the Solstice, and are excellent served the European way: with a sprinkling of sugar and fresh lemon juice squeezed on top.

5 well beaten eggs...add salt, sugar and flour to beaten eggs to make a smooth paste.

1/4 teaspoon salt

1 1/2 Cups flour

2 Tablespoons sugar

2 1/4 cups milk

Add milk and stir well until thin and creamy. Let sit for 5 to 10 minutes to thicken. Stir again and cook as pancakes with a hot buttered pan. Re-apply small amounts of butter as needed. Serve with lemons and sugar, rolled up and cut, or with any accompaniments you can think of.

## Wassail

--from Auramooth's Wiccan Page

The traditional, classic Yuletide hot mulled cider drink.

4 litres apple cider or juice (fresh milled organic is excellent!)

1 orange, chopped

1 lime, chopped

1 lemon, chopped

4 cinnamon sticks or 1 t. ground cinnamon

1 inch-square piece of fresh ginger or 1/4 t. ground ginger

1 t. cloves, allspice and/or star anise

Heat all and simmer in an enamel pot (aluminum can impart a metallic flavor) on low for an hour, then serve to cold, caroling folks.

Brandy or rum for adults, optional

## Recipes for Beltane

### Fried Honeycakes

From Wisteria's Faery Recipes

These cakes are not unlike those made on the night before Beltane by women around the turn of the century. These cakes were left in the garden to please Faery visitors.

1/2 cup sweet white wine

2 tablespoons sugar

1 egg

1 cup honey

2/3 cup flour

1/8 teaspoon nutmeg

1/8 teaspoon cinnamon

Oil for frying

1/8 teaspoon salt

Beat the wine & egg in a medium bowl. Combine the flour, cinnamon, salt & sugar in a small bowl. Stir into the egg mixture. Let stand 30 minutes. Combine the honey & nutmeg in a small bowl. Heat 1/2-inch of the oil in a frying pan until hot, but not smoking. Drop the batter into the oil 1 tablespoon at a time; fry until golden brown. Drain on paper towels. Dip into the honey.

Yield: 1 1/2 Dozen.

Can also be eaten on Lammass and the Day of the Dryads.

### Beltane Oil

from Myrriah's Homepage

1/2 dram Sage oil

1/2 dram Pennyroyal oil

Mix well and bottle.

Beltane Marigold Custard  
(from Wicca: A Guide for the Solitary Practitioner, by Scott Cunningham)

2 cups milk  
1 cup unsprayed marigold petals  
1/4 tsp. salt  
3 Tbsp. sugar  
1 to 2 inch piece vanilla bean  
3 egg yolks, slightly beaten  
1/8 tsp. allspice  
1/8 tsp. nutmeg  
1/2 tsp. rose water  
Whipped [cream](#)

Using a clean mortar and pestle reserved for cooking purposes, pound marigold petals.

Or, crush with a spoon. Mix the salt sugar and spices together.

Scald milk with the marigolds and the vanilla bean. Remove the vanilla bean and add the egg yolks and dry ingredients. Cook on low heat.

When the mixture coats a spoon, add rose water and cool. Top with whipped cream.

Garnish with fresh marigold petals.

Elder Flower Fritters (Medieval England)

From Wisteria's Faery Recipes

The French use elder flowers to pack apples. They claim that this enhances the flavor.

1 egg  
1 cup self-rising flour  
1 teaspoon Rose Water (see following recipe)  
1/4 teaspoon cinnamon  
1/4 cup honey  
2 cups elder flowers, freshly picked & cleaned  
2 tablespoons brandy

Mix the egg, rose water, honey, & brandy in a medium sized bowl. Stir in the flour & cinnamon; the batter should resemble slightly thick pancake batter. If the batter is too thin, add a little more flour; if too thick, add more brandy. Fold in the elder flowers. Fry like pancakes or drop by the teaspoon into a deep-fat-fryer until golden brown. Serve with a sprinkling of [orange](#) water & fresh lemon, or dip into fresh sweet cream.

Yield: About 2 dozen

Note: If you are not using self-rising flour, add 1 teaspoon baking [powder](#) & 1/2 teaspoon salt.

Variation: If you can't find elder flowers, substitute 1 cup finely diced apples & a hint of fresh mint for similar magical effects.

Magical Attributes: Protection from Faery folk, trust, beauty, energy for attraction, & magical ambience. Can also be eaten on Lammas, St. Valentine's Day, or Hallow's Eve.

Dandelion Salad

1 Dishpan full of young dandelion leaves

4 Strips of bacon  
1/2 c Sugar  
2 T Flour  
1 ea Egg beaten  
1 t Salt  
1/2 c Vinegar  
1 1/2 c Water  
3 ea Eggs, hard boiled, diced  
Wash, drain, and cut up tender dandelion leaves.  
Brown bacon; remove drippings and crumble  
Combine sugar and flour. Add egg, salt, vinegar, and water and mix until smooth.  
Pour into bacon drippings and heat, stirring constantly until mixture thickens.  
Pour warm dressing over dandelion.  
add crumbled bacon and hard boiled eggs. Toss lightly and serve immediately.

Strawberry Crisp  
1 c Uncooked Oatmeal  
1 c All purpose Flour  
1 c Brown Sugar  
1/4 c Chopped Walnuts  
1/2 c Butter or margarine  
1/2 c Sugar  
3 c Sliced fresh or frozen Strawberry  
Mix together oatmeal, flour and brown sugar. Add nuts. Cut in butter or margarine until crumbly. In another bowl, mix strawberries and white sugar together. Grease an 8" square pan. Spread half the crumb mixture on bottom. Cover with strawberries. Spread remaining crumb mixture over top. Bake at 350 deg F oven for 45 minutes. Serve warm or cold with whipped cream or topping.

#### Jam Filled Lemon Tarts --from Auramooth's Wiccan Page

1--3oz package softened cream cheese  
1/2 cup butter, softened  
Beat cream cheese and butter until smooth.

2 Tablespoons sugar  
1/2 teaspoon grated lemon peel  
Add sugar and lemon.

1 cup flour  
Mix in flour. Gather dough into two balls, chill one hour. Roll out dough, cutting 2" disks out with cutter. Spoon 1/4" of jam into center of disc. Gather edges into three equally spaced corners--like a tricorn hat--and roll points over slightly, pinching shut. Bake at 375 degrees until golden brown, about 15 to 20 minutes.  
Tasty jam: rhubarb ginger, apricot, cherry, etc.

## Recipes for Litha

### Soft Mead

1 quart water, preferably spring water

1 cup honey

1 sliced lemon

1/2 tsp. nutmeg

Boil together all ingredients in a non-metallic pot. While boiling, scrape off the rising "scum" with a wooden spoon. When no more rises add the following:

pinch salt

juice of 1/2 lemon

Strain and cool. Drink in place of alcoholic mead or wine during the Simple Feast.

### Midsummer Ritual Mead

2 1/2 gallons water (preferably fresh rainwater blessed by a priest or priestess)

1 cup each: meadowsweet herb, woodruff sprigs, heather flowers

3 cloves

1 cup honey

1/2 cup brown sugar

1 cup barley malt

1 oz brewer's yeast

Pour water into a large cauldron. Bring to a boil and add herbs and cloves. Boil for an hour and add honey, brown sugar, and barley malt. Stir thirteen times in a clockwise direction and remove from heat. Strain through a cheesecloth and allow the mead to cool. Stir in brewer's yeast. Cover with a towel and let stand for one day and night. Strain, bottle, and store in a cool place until ready to serve. This is an ideal drink to serve at Summer Solstice.

### Midsummer Incense

2 Parts Sandalwood

1 Part Camomile

1 Part Gardenia petals

few drops Rose oil

few drops Lavender oil

few drops yarrow oil

Baklava

From Cookie Recipe.com

This Near Eastern pastry is made of many layers of paper-thin dough with a filling usually of honey and ground nuts. If you like honey, you'll probably like Baklava.

Ingredients:

2 cups unsalted butter

1/2 pound of phyllo dough

2 cups chopped pecans

1 1/2 tablespoons cloves, whole

3 cups water

1/3 cup white sugar

1 cinnamon stick

1 cup honey

Directions:

Preheat oven to 450 degrees F.

Melt the butter over low heat. Pour 2 tablespoons of the butter into the bottom of a 13 x 9 inch baking pan. Layer 3 sheets of the phyllo dough in the pan. Trim dough to fit.

Sprinkle 2 tablespoons of pecans over the phyllo dough.

Layer 3 more sheets of dough and sprinkle with 2 tablespoons of pecans. Continue dough - pecan layers until pan is 3/4 full.

With a sharp knife, score phyllo dough to [form](#) diamonds. Press a clove at each end of the diamonds. Pour remaining butter over the dough.

Bake 45 to 50 minutes, until dough is golden brown.

While dough is baking, combine the sugar, water and cinnamon stick in medium saucepan and bring to boil, stirring constantly. Simmer for 10 minutes.

Add the honey and simmer for 2 minutes longer. Remove from heat and discard cinnamon stick.

Pour honey mixture over hot baklava. Let cool on wire racks. Cut into diamonds. Makes 2 dozen.

#### Solstice Herb Bread

Ingredients:

3 C. flour

1 tbsp. sugar

1 tsp. salt

1 pkg. dry active yeast

2 tbsp. chopped fresh chives

2 tsp. chopped fresh rosemary

1 tsp. fresh thyme

1 1/4 C. hot water

2 tbsp. Crisco

Mix 2 cups of the flour, sugar, salt and yeast in a large bowl. Add herbs, water, and Crisco. Beat slowly, stirring in remaining cup of flour until smooth. Scrape batter from sides of bowl and let rise in a warm place for 35 minutes or until it doubles in bulk.

Punch down and beat with a spoon for about 15 seconds. Place dough in a greased loaf pan, patting down and forming a loaf shape with your hands. Cover and let rise again for about 30 minutes or until it again doubles in bulk. Bake at 375 for 40-45 minutes. Brush top with butter or margarine and remove from pan to cool.

#### Cold Tomato Soup

Ingredients:

2 large tomatoes, peeled, seeded, and chopped

1 sweet pepper, seeded and chopped

1 clove garlic, peeled and chopped

3/4 C. Herb blend, basil, chives, tarragon, parsley, dill, chervil, thyme

1/2 C. olive oil

3 tbsp. lemon juice  
3 C. cold water  
1 sweet Spanish onion, peeled and sliced  
1 C. cucumber, peeled, seeded, and sliced  
1/2 tsp. paprika

Put chopped tomatoes, pepper, garlic and herbs in a bowl. Stir in olive oil, lemon juice, and cold water. Add onion, cucumber, and paprika. Chill in refrigerator for about 5 hours. Serve over ice cubes in bowls and garnish with fresh parsley or watercress.

### Recipes for Lughnassadh

#### Perfect Corn Bread

1 cup sifted all-purpose flour  
1/4 cup sugar  
4 teaspoons baking powder  
3/4 teaspoon salt  
1 cup yellow corn meal  
2 eggs  
1 cup milk  
1/4 cup shortening

Sift flour with sugar, baking powder, and salt; stir in cornmeal. Add eggs, milk, and shortening. Beat with rotary or electric beater till just smooth. (Do not overbeat.) Pour into greased 9x9x2 inch pan. Bake at 425 degrees for 20 to 25 minutes.

Corn Sticks: Spoon batter into greased corn-stick pans, filling 2/3 full. Bake in hot oven (425) 12 to 15 minutes. Makes 18.

#### Stuffed Mushrooms

From Wisteria's Faery Recipes

2 tablespoons butter, divided  
1/4 teaspoon dried thyme  
2 tablespoons diced green pepper  
Salt  
Pepper  
1/4 cup chopped mushroom stems  
2 tablespoons chopped onion  
1/2 lb. large mushrooms, stems removed  
3/4 cup bread crumbs  
2 tablespoons cooked, crumbled bacon  
12 small slices cheese (optional)

Preheat oven to 350 degrees F. Melt 1 tablespoon of the butter over low heat and saute' the mushroom stems, green pepper, and onions until tender. Mix in the bread crumbs, bacon, thyme, salt & pepper. Spoon the mixture into the mushroom caps. Place the caps on a cookie sheet. Melt one tablespoon of the butter & drizzle over the caps. Top each with a cheese slice. Bake for 15 minutes. Serve hot.

Yield: About 1 dozen.

Noodles in Faery Butter  
From Wisteria's Faery Recipes

4 hard-boiled egg yolks  
2 tablespoons [orange](#) flower water (optional)  
1/2 cup sugar  
1/2 cup sweet butter, softened  
1 lb. noodles (any kind), cooked  
1 teaspoon dried thyme  
1 teaspoon dried sweet basil  
1 orange, sliced (garnish)

Beat the egg yolks, sugar, butter, thyme, basil, and orange water in a small bowl until smooth. Mix enough of the butter with the hot noodles to coat the noodles with a golden-yellow color. Garnish with orange slices.

Yield: 8 Servings

The page is torn here, by the whim of Fate, otherwise known as Stella Maris' ISP. Please be patient while recipes are collected and the page mended.

Lughnassadh sabbath Incense

3 parts Frankincense  
2 parts Myrrh  
1 part Rosemary  
1 part Cedar  
1 part Juniper  
Burn during Lughnassadh

Recipes for Samhain

Pumpkin Muffins  
1 c Unbleached Flour, Sifted  
2 t Baking [Powder](#)  
1/4 t Salt  
1/4 t Ground Cinnamon  
1/4 c Vegetable Shortening  
2/3 c Sugar  
1 ea Large Egg  
1/2 c Canned, Mashed Pumpkin  
2 T Milk

Sift together flour, baking powder, salt and cinnamon; set aside. [Cream](#) together shortening and sugar in mixing bowl until light and fluffy, using electric mixer at medium speed. Beat in egg. Combine pumpkin and milk in small bowl. Add dry ingredients alternately with pumpkin mixture to creamed mixture, stirring well after each addition. Spoon batter into paper-lined 2 1/2-inch muffin-pan cups, filling 2/3rds full. Bake in 350 degree F. oven 20 minutes or until golden brown. Serve hot with butter and homemade jam.

### Samhain Oil

From Myrriah's Home Page

1/2 dram Pine Oil

1/4 dram Frankincense oil

1/4 dram Patchouli oil

a/4 dram Lavendar oil

Mix well and bottle.

### Uncle Ray's Orange-Carrot Jello Mold

1 pkg. (small size) orange jello

2 or 3 medium carrots----finely grated

1/4 tsp. white horseradish

In 1 and 1/4 cups \*Hot\* water (Boiled)...add horseradish, then mix in the orange jello...stir and add the finely grated carrots...pour into mold and refrigerate til set...serve with creamy dressing...following:

#### DRESSING:

Mix equal parts of Mayonnaise and heavy cream together and chill. Serve with jello mold.

### Pumpkin Marble Cheesecake

Servings: 10

1 1/2 c Gingersnap Crumbs

1/2 c Finely Chopped Pecans

1/3 c Margarine, Melted

16 oz Cream Cheese, Softened

3/4 c Sugar

1 t Vanilla

3 ea Eggs

1 c Canned Pumpkin

3/4 t Cinnamon

1/4 t Ground Nutmeg

Combine crumbs, pecans and margarine; press onto bottom and 1 1/2-inches up sides of 9-inch springform pan. Bake at 350 degrees F., 10 minutes. Combine cream cheese, 1/2 c sugar and vanilla, mixing at medium speed on electric mixer until well blended. Add eggs, one at a time, mixing well after each addition. Reserve 1 c batter, chill. Add remaining sugar, pumpkin and spices to remaining batter; mix well. Alternately layer pumpkin and cream cheese batters over crust. Cut through batters with knife several times for marble effect. Bake at 350 degrees F., 55 minutes. Loosen cake from rim of pan; cool before removing rim of pan. Chill.

### Remembrance Cookies

These cookies can be made on Hallow's Eve. They can be shaped like people and the herb rosemary is added to the dough as a symbol of remembrance. Some of the cookies are eaten while telling stories or attributes of special ancestors, reminding us that we still have access to their strengths--or perhaps a predisposition to their weaknesses. The rest of the cookies are left outside by a bonfire as an offering. This can be a solemn ritul, but it

need not be.

Ingredients for the cookies:

1 1/2 c. powdered sugar  
1 c. butter or margarine (softened)  
1 egg  
2 t. vanilla  
1 t. almond extract  
2 1/2 c. all purpose flour  
1 t. baking soda  
1 t. cream of tartar  
1 1/2 T. chopped rosemary

Heat oven 375 degrees. In a large bowl, beat sugar, butter, egg, vanilla, almond extract, and rosemary until creamy. In a separate bowl, sift flour, baking soda, and cream of tartar. Fold flour mixture into sugar mixture. Beat until dough forms and refrigerate for three hours. Divide dough into halves. Roll out one portion to 3/16 of an inch on a floured surface. Cut out with gingerbread women or men cutters and place on an ungreased cookie sheet. Repeat rolling and cutting with second portion. Bake for 5-7 minutes.

#### Colcannon

(Potatoes, harvested from August to October, were a part of the feast in Ireland where they were made into a Samhain dish known as colcannon. Colcannon is a mashed potato, cabbage, and onion dish still served in Ireland on All Saint's Day. It was an old Irish tradition to hide in it a ring for a bride, a button for a bachelor, a thimble for a spinster, and a coin for wealth, or any other item which local custom decreed in keeping with idea of the New Year as a time for divination.)

4 cups mashed potatoes  
2 1/2 cups cabbage, cooked and chopped fine  
1/2 cup butter (avoid corn oil margarines as they will not add the needed body and flavor)  
1/2 cup evaporated milk or cream  
3/4 cup onion, chopped very fine and sautéed  
1/4 teaspoon salt  
1/8 teaspoon white pepper

Sauté onions (traditionalists sauté in lard or grease, but butter is acceptable.). Boil the potatoes and mash them (do not use artificial potato flakes). In a large pan place all of the ingredients except the cabbage and cook over low heat while blending them together. Turn the heat to medium and add the chopped cabbage. The mixture will take on a pale green cast. Keep stirring occasionally until the mixture is warm enough to eat. Lastly drop in a thimble, button, ring, and coin. Stir well and serve.

#### Howling Jack: Honey Pumpkin Mead

by Aurora

This mead is the color of a ripe peach and smells like autumn leaves - perfect for a Harvest party or sabbath.

1 sound, hard-rind pumpkin (approx. 2 quart capacity)  
Paraffin wax

1 1/2 quarts of water  
4 lbs. honey  
2 each oranges and lemons  
1 pkt. wine yeast  
1 tea bag (black tea)  
Prepare yeast starter.

Sterilize honey and water by boiling for 10 minutes, skimming the froth as it rises.

Remove from heat; stir in sliced citrus fruits, including skins.

Cool to room temperature; pitch yeast.

Allow to sit over night.

Prepare pumpkin by cutting off the top with a sharp knife. The top must "mate" with the bottom so cut carefully. Clean out the seeds, strings, and membranes of the pumpkin.

Rinse out with water.

Pour the must into the pumpkin, leaving an inch of air space between the liquid and the rim of the opening. Replace the top.

Prepare the paraffin/water bath: Fill a plastic bucket with hot water, melt the paraffin wax and float it on the water.

Dip the pumpkin, bottom first, into the warm paraffin until it is coated up to its lid. Once the paraffin begins to harden on the pumpkin skin, seal the lid by carefully pouring paraffin over the top, making sure to coat the seam.

Set the pumpkin in the middle of a shallow dishpaaan full of water to keep and thirsty pickle worms at bay and place it in a dark, quiet spot.

Allow to sit for two months, then siphon off and bottle.

Note: It is probably a good idea to rack the mead into a glass fermenter, fitted with an air lock, for evaluation prior to bottling. If the fermentation is not complete and you bottle prematurely, the corks and glass may blow.

### Bird's Nest Pudding

by Siannan

The name of this pudding (really more like a pie) comes from the serving appearance--the apples are nestled in a bowl created by the crust.

5 Granny Smith apples, cored and peeled and sliced thinly

1 tsp. cinnamon

1/4 tsp. nutmeg

1 egg

3 Tbsp. brown sugar

1/2 tsp. salt

1/2 cup milk

2 cups flour (I use a half and half mixture of wheat and white flours--all wheat yields a tough crust)

1/2 cup heavy cream

1 Tbsp. baking powder

1 tsp butter

1/2 cup sugar (for topping)

Preheat oven to 400 degrees and grease a deep pie dish (lightly grease the rim of the dish as well). Toss apple slices with cinnamon and nutmeg and arrange in the dish. Blend

together the egg, sugar, salt, milk, flour, cream, and baking powder until it begins to form a dough. Do not over mix! Shape the dough into a crust and mold it over the top of the pie dish to cover. Bake at for 25 minutes. To serve, invert the dish over a platter. Dot the apples with butter and sprinkle with the remaining sugar. Serve with heavy cream sprinkled with nutmeg. Just the thing for contemplating a warm fire or a cozy night of music!

### Cranberry-Pumpkin Cookies

Makes soft, cakelike cookies.

#### Ingredients:

1/2 cup butter or margarine, softened  
1 cup white sugar  
1 teaspoon vanilla extract  
1 egg  
1 cup pureed cooked pumpkin  
2 1/4 cups all-purpose flour  
2 teaspoons baking powder  
1 teaspoon baking soda  
1/2 teaspoon salt  
1 cup cranberries  
1 teaspoon ground cinnamon  
1 tablespoon grated orange peel  
1/2 cup chopped nuts

#### Directions:

Preheat oven to 375 degrees F. Grease cookie sheets.

In a large mixing bowl, cream butter and sugar until light and fluffy. Beat in vanilla, egg and pumpkin.

Sift together the flour, baking powder, baking soda, salt and cinnamon and add to mixture. Mix until well blended.

Cut the cranberries in half and stir into mixture. Add orange peel and nuts.

Drop by teaspoonfuls onto cookie sheets. Bake for 10 to 12 minutes. Makes 3 dozen cookies.

### Popcorn Balls

These are fun to make and fun to give--wrap them in orange tinted cellophane or clear wrap and tie with a ribbon. This makes about 18 three inch balls. Unless you have a really large pot, make these in two batches.

1/2 cup solid margarine  
2-10oz packages of large, white marshmallows  
orange paste food coloring

Melt margarine in a large pot. Add marshmallows, turning to cover with oil well, and cooking slowly to melt completely. Stir in tiny amounts of food coloring with a toothpick until the color appeals to you. When completely melted, remove from heat. Then:

20 cups popped, fresh plain or colored popcorn (don't use microwave corn)

1 cup candy corn (optional)...stir in popcorn and candy, covering well with melted marshmallow until marshmallow turns to stringy threads. Let sit a few minutes. extra butter...butter all popcorn ball-maker's hands liberally, and begin to pack mixture into balls. Adults mind that the mixture can still be quite hot, so put aside a pan in which to set balls down if children find them too hot. Let balls thoroughly cool, then wrap them up!

#### Bread of the Dead

Serve with milk or hot chocolate, and offer some to your departed ancestors, so they may breathe in its essence and be nourished, before you gobble it up yourself!

2 cups flour

2 teaspoons baking powder

2 Tablespoons sugar

1/4 t. salt

1 egg

2/3 cup milk

1/4 cup vegetable oil

10 drops anise extract

Mix all of the above until smooth. Heat the oven to 400 degrees and grease a cookie sheet. With clean hands, mold the dough into a round shape with a knob on the top (which will be a skull) or into smaller round shapes, animals, faces or angels. Place dough on cookie sheet.

1/4 cup brown sugar

1 T. flour

1 t. ground cinnamon

1 T. melted butter

Mix together brown sugar, flour, cinnamon and melted butter for the topping. Sprinkle topping on dough and bake for 20 to 25 minutes. When cool, decorate the skull shaped knobs, animals or faces with icing sugar to make eyes, nose and mouth.

#### Curried Pumpkin Stew

Contributed by White WinterWolf

You will need the following ingredients ;

1 quart (liter) chicken stock

2 cans pumpkin

1 pint (1/2 liter) whipping cream

1 cup sugar

1/2 tsp pumpkin pie spice

1/2 tsp cinnamon

1/2 tsp nutmeg

Bring chicken stock to a boil, reduce to a simmer.

Add pumpkin, stir well .

Add whipping cream and sugar. Bring to a good simmer.

Add spices, serve hot!

Enjoy!

### Ichabod Crane's Baked Pumpkin Mousse

2 tablespoons unsalted butter, softened  
1 cup superfine sugar  
4 eggs, separated  
5 tablespoons yellow cornmeal  
1 cup canned pumpkin puree  
1 teaspoon cinnamon  
1 teaspoon ginger  
1/2 teaspoon nutmeg  
1 cup heavy cream  
Pinch of salt

Preheat the oven to 350 F. Butter a 6-cup ovenproof bowl.

In a large bowl, cream together the butter and 3/4 cups sugar. Beat in the yolks, one at a time. Stir in the cornmeal, pumpkin, and spices, then the cream.

Beat the egg whites until they are foamy. Add the salt. Continue to beat until soft peaks form. Gradually add the remaining 1/4 cup sugar, a teaspoon at a time, and continue beating until the whites are stiff and glossy but not dry. Fold the whites into the pumpkin mixture and pour the mixture into the buttered bowl.

Set the bowl in a larger pan filled with 1 inch of hot water and bake for 1 1/4 to 1 1/2 hours, or until a knife inserted in the center comes out clean. Serve warm from the bowl, or let it settle on a cooling rack for 30 minutes and then invert the mousse onto a plate.

Make a jack-o'-lantern face with currants and serve with unsweetened whipped cream.

Serves 8.

### Soothsayer's Sliced Apples

8 ounces semisweet chocolate, coarsely chopped  
1/4 cup pecans, finely ground  
6 large, firm apples  
1/2 cup sugar  
1/2 cup heavy cream  
1/2 cup dark corn syrup  
2 tablespoons unsalted butter  
Pinch of salt  
1/2 teaspoon vanilla extract

Place the chocolate in a double boiler over medium heat until it is almost melted. Remove from heat, stir, and let cool.

Spread the nuts in a small bowl.

Dip the apples into the chocolate and shake off excess. Then dip the apples into the nuts to coat the bottom. Set them 3 inches apart on a lightly buttered tray and refrigerate for 45 minutes.

In a small pot, stir together the sugar, cream, corn syrup, butter, and salt. Cover and bring to a boil over medium heat. Cook until the mixture reaches 240, stirring occasionally.

Remove pot from heat and add vanilla. Pour the hot caramel over the apples, a little at a time, letting it drip down the sides. Cool the apples but don't refrigerate them.

When ready to serve, slice the apples in half and remove the cores. Cut each half into 4 slices. Makes 48 slices.

### Pumpkin Cookies

--from Auramooth's Wiccan Page

1/2 cup butter

1 1/2 cup sugar

Cream butter and sugar together, then add egg and blend well.

1 egg

1 cup cooked pumpkin

1 teaspoon vanilla

Blend in pumpkin and vanilla.

2 1/2 cups flour

1 t. baking powder

1 t. baking soda

1 t. nutmeg

1/2 t. salt

1 t. cinnamon

Blend together dry ingredients: flour, powder, soda, salt and spices, and add to pumpkin mixture.

1/2 c. walnuts

1 cup chocolate chips

Stir in nuts and chips, and drop by spoonfuls onto baking sheet.

Bake at 350 degrees for fifteen minutes, cool and eat!

### Pumpkin Soup

--from Auramooth's Wiccan Page

4 pounds of peeled pumpkin, chopped

2 onions, chopped

2 apples, chopped

2 cups chicken or vegetable stock

1 teaspoon nutmeg or 3 t. curry powder

1 t. salt

2 cups water

Place pumpkin, apples, onion, stock, nutmeg and salt in the water in a heavy saucepan and bring to the boil. Cover and simmer 40 minutes until pumpkin is tender. Puree in a blender or processor.

2 1/2 cups milk

freshly ground pepper

Return to pan and add milk and pepper.

Garnish with cilantro if curry is used.

### Hallowmas Cakes

Dough must be chilled several hours or overnight

1/2 cup vegetable oil

4 sq (4 oz) unsweetened chocolate, melted

2 cups granulated sugar

4 Eggs

2 tsp vanilla

2 cups pastry flour

2 tsp baking powder

1 cup confectioner's sugar

Mix oil, chocolate, and granulated sugar. Blend in one egg at a time until well mixed.

Add vanilla. Measure flour by dipping method or by sifting. Stir flour, baking powder and salt into oil mixture. Chill several hours or overnight.

Heat oven to 350 degrees (175C) Roll about a Tbsp of dough into a ball. Drop balls into confectioners sugar and roll around until coated. Place about 2 in apart on a greased baking sheet. Bake 10 - 12 min. They will be a little soft but should not be mushy. Edges should be firm. Do not overbake These burn easily.

### Divination

\*{+DICE+DIVINATION+}\*

Clear your mind. Then think of the question. Spin the dice (or die).

The number will correspond to an answer.

1 Yes

2 No

3 Take Care

4 Be Wise

5 Good Luck

6 Of Course

7 Have Faith

8 Be Patient

9 Certainly

10 Doubtful

11 Nonsense

12 A Chance

### ICHING

The iching does not give you specific answers to your questions but rather reveals patterns which helps you arrive at the answer you seek. Answers are given in 64 hexagrams of solid lines (yang) and broken lines (yin). These represent a state of being. The most common method used to determine hexagrams is to toss three coins three times.

The traditional method is to toss a set of 50 yarrow sticks.

The iching dates back to around 2852 B.C. The chinese emperor Fu-hsi developed a set of trigrams.

Later on around 1143 B.C. the trigrams were doubled to hexagrams. The iching found its way to western culture in the 19th century

The art of reading tea leaves is reffered to as Tasseomancy. This **form** of divination is stongly associated with the Gypsies and the English.

The history of tasseomancy can be traced back hundreds of years. During a reading the client drinks a cup of tea but leaves a small amount in the bottom of the cup. The cup is

turned upside down on a saucer and turned.  
The reader picks up the cup and reads the patterns formed by the tea leaves. Usually the best tea readers also have natural artistic skills.  
Various symbols have certain meanings. Time frames are estimated by the proximity of the leaves to the rim.  
Leaves closest to the rim represent the immediate future.  
Coffee grounds are also used by some readers. This form of divination is thought to have come from Italy.  
Diviners who read coffee grounds often recite incantations.

## DOWSING

Dowsing has been used for centuries as a method for finding water, treasures, gold, metals, people, animals and to tell the past and the future. In fact dowsing has been used for nearly 7,000 years and probably even longer.  
It was used by both the ancient wiccans and Chinese. In the middle ages it was used in Europe to find coal deposits and water.  
In the 20th century dowsing has been used in archeological and geological work, and by utility companies in locating damaged pipes and cables.  
The traditional tool of the dowser is a forked rod made of wood. Certain wood such as Hazel, Willow, Ash and Rowan are the best.  
Many dowsers prefer to work with a pendulum on a string. The dowser attunes themselves to what is being sought usually through visualization.  
The dowser holds the forked end of the rod making sure palms are turned upwards. The dowser walks until the rod trembles and dips down marking the spot.  
In the case of dowsing with a pendulum the dowser hangs the pendulum over a map. The pendulum feels like its being pulled down on the spot.

Dowsing is a searching tool that has been used for at least one thousand years by prospectors who have tried, with the help of a Y shaped rod, to locate underground water, ore bodies, oil and other important resources. Dowsing is subjective by nature. Its success depends on the qualities developed by the dowsers themselves, who sense, via a mind-body link, the presence of underground structures.  
Scientists have tried to understand the physical basis of dowsing; what factors link the movement of the rod in the dowser's hand to underground structures. No one has yet successfully explained the dowsing signal.

Dowsing searches for high points in electromagnetic energy. When dowsing, the following position is most recommended.

Dowsing rods can be made by bending wire coat hangers in the following way:

Rods should be parallel to the ground, and not held too tightly.

The rods will either go cross over, or out apart. You can program then by asking them to show you yes. Do this several times to check if it's correct. Program them by saying:

If yes:

This is yes, this is yin, this is positive.

Or if no:

This is no, this is yang, this is receptive.

### OUIJA BOARD

The Ouija Board has been around since the time of the Roman Emperor Valens in the fourth century. It is also thought to have been used by the Greeks since before the time of Christ.

The modern Ouija Board is the combination of two tools used for scrying. The first is a wheel made up of the letters of the alphabet. The second is a glass, usually a wine glass which is inverted and placed in the middle.

The letters are usually written on small pieces of paper which are placed in a circle around the table.

It was in 1891 that a patent was granted to Elijah J Bond on the first modern Ouija Board.

The following year the rights were purchased by William Fuld.

The name Ouija means yes-yes. In 1966 the Parker Brothers purchased the rights to the Ouija Board and shifted its manufacturing facilities to Salem, Massachusetts.

The Ouija Board ended up outselling the game of Monopoly in its first full year at Salem.

Over two million copies of the Ouija Board were shipped.

The layout of the Ouija Board seems to vary from country to country. The original and best layout appears to be to place the yes at the top of the circle and the no at the bottom.

The letters are placed in a circle starting with the letter A next to the word yes and continuing around until the final letter Z ends up on the other side of the word yes. The nine numbers from one to nine should be placed at the bottom next to the no.

The board usually requires a minimum of two people to operate it. It is very rare that one person has the power to operate the board.

The two people should sit opposite each other and place the tip of only one finger on the glass. The fingertip should only gently touch the glass.

Someone starts by asking a simple question, such as "is there a spirit present?". If there is no response the question should continued to be asked.

The glass eventually moves and answers the question. The first time you use a Ouija Board is quite startling.

Sometimes someone will deliberately push the glass but this is easy to spot. The glass tends to move in jerks rather than free flowing.

There are stories that Ouija Boards are dangerous to use. These stories are stupid and should be ignored.

It is helpful to write down the questions you wish to ask before you start. It is also helpful to have a third person writing down the answers as you go for future reference.

Once you become experienced at the Board you will find the pace of responses coming

from the glass will increase. In fact sometimes the glass will speed across the table at such great speeds it is almost impossible to keep up.

It should be noted that sometimes the communication will be in foreign languages or sometimes it is English backwards. My advice to most people is to make their own Ouija Board.

This is simple to do and most effective. Just have a smooth table to work from and cut up small pieces of paper to write on. Any glass will do, though a wine glass is most effective.

The responses you get from the Board will really depend on your attitude and commitment.

### SHELL SCRYING

This is a modern method of scrying and is becoming more popular. Most people are familiar with the sound of when a shell is placed over the ear.

It sort of sounds like the ocean. But in fact it is the sounds of blood flowing through the vessels in your ear.

If however you listen to this sound you will eventually be able to pick up fragments of conversation. At first you may be able to only make out a few words, but in time you will come to understand whole segments of conversations.

The subject of this talk will be usually meaningless, but if you can mentally break into this communication you may find the voices may choose to respond. Just exactly what is happening here I'm not sure, but for those of you who have seen the movie "The Phantom Menace" it may give you a clue.

### SMOKE SCRYING

Smoke scrying is best done while relaxing in front of a campfire. You should be in comfortable visual range of watching the smoke rise.

Do not follow the smoke up but rather allow the smoke to form patterns within your spiritual gaze. In time you will see visions of many far off events.

I have generally found people who have natural artistic skill good at this form of scrying. The American Indians practise a special type of smoke scrying. It's called a sweat lodge.

Water is poured over hot rocks in a tent to create steam. The steam is inhaled by those who sit naked around the rocks.

The combination of temperature, humidity and elevated levels of carbon dioxide produce a state in which visions can arise. This form of scrying may be dangerous and should only be undertaken by experienced people.

### MIRROR SCRYING

Mirror scrying is an evolved form of water scrying. When it became possible to build mirrors they were regarded as being like water that was fixed into one place.

The early mirrors were made of polished copper, brass, marcasite, tin foil or mercury behind glass, polished silver and obsidian. All types of mirrors may be used for scrying and the size is not important.

Because mirrors are linked to the moon mirrors should be backed with silver. Try and use a round or oval mirror instead of a square mirror.

For the frame try and use a mirror that has a silver frame. Old mirrors also seem to **work** better than new mirrors.

Most seers prefer to use a black mirror. Because this is difficult to **buy** you may have to make one.

Just simply take out the glass and paint it black. You may have to give it a few coats of paint though. When you put it back in the frame make sure the glass part is to the front. The use of black mirrors may be traced back over the centuries. John Dee used a black mirror of obsidian.

When using the black mirror for scrying you do not want to see your reflexion. The best is to leave the mirror on a table and look at it from an angle.

Look into the depths of the mirror as though you were looking into a bowl of water. At first it may appear grey than colors will come and go.

With time and practise you will be able to see scried images like still photographs or moving film images. Spirits may sometimes look at the scryer, talk to the scryer or even touch the scryer.

The visions may even exist outside the mirror and surround the scryer on all sides.

### PENDULUM SCRYING

The ancient Romans were renowned for pendulum scrying and their methods were detailed in the writings of Roman historian Ammianus Marcellinus. It is also possible that French seer Nostradamus used this same Roman method of basin scrying by means of a pendulum to produce individual letters that formed intelligible prophetic verses.

The bowl used was a composite material of many metals, meaning it was made of electrum, an alloy of gold and silver. A ring was attached by thread to a wand.

The ring was probably a band of electrum with occult characters engraved upon it. The twenty four letters of the Greek alphabet were engraved into the flange of the basin.

The table used was probably a tripod in which to support the basin. It was made out of branches of laural and had three legs.

Laural was the substance specified by the Enochian angels for the scrying table of John Dee. Another method which has been used in Europe for centuries involves the suspension of a ring from a thin silk thread inside an ordinary water goblet.

The responses come in the form of tapping sounds as the ring gently raps the side of the glass. The seer asks a specific question that can be answered with a yes or a no. A single tap indicates a yes while two taps indicate a no. More than two taps indicates the spirit is not certain of the response.

Another method is to use a sheet of paper with a cross marked upon it. The ring is held suspended over the cross in the left hand upon a silk thread.

A simple question is asked which only requires a yes or no. If the answer is yes it will swing back and forth along the vertical arm of the cross. If the answer is no it will swing side to side along the horizontal arm of the cross.

Some scryers prefer to use a crystal instead of a ring. Once you have made your pendulum you should purify it.

Fill a clear bowl with fresh pure water. Say a cleansing prayer : "Purge me with hyssop, and I shall be clean, Wash me, and I shall be whiter than snow, Create in me a clean heart, And renew a right spirit within me".

Dip the crystal and thread into the water and leave for a few minutes.

On the night of a full moon place the pendulum and thread in the moonlight and leave for several hours. Never allow your pendulum to be placed in direct sunlight.

Still the pendulum Say to it, "Show me YES." It will soon swing in one direction.... could be side to side, back and forth, or circles. Say, "Show me NO." It should swing in the opposite direction. Program similar to the dowsing rods. Practice makes this easier and faster. Now you are ready to begin. Ask your questions. Eventually you will hear the answers in your mind.

### CLOUD SCRYING

Throughout history symbols of political or religious importance have been seen in the clouds. In A.D. 312 when Emperor Constantine was marching against the army of Maxentius at Rome, both he and his entire army saw a shining cross of light amid the clouds.

It was said the cross contained the Greek words "By This Conquer". Later that night Christ appeared to Constantine in his dreams bearing a cross in his hand ordering Constantine to have a military standard made in the same image.

Under this standard his outnumbered army was victorious. Down through history entire military battles have been witnessed in the clouds.

Some of the U.F.O. sightings have in fact turned out to be disk shaped cloud formations.

Generally cloud scrying is done on days when cloud conditions are good.

Having too few or too many clouds is no good for scrying. The best is when the clouds are thick.

Find a nice location to lie down and just relax. Try not to focus on any one cloud but rather allow the clouds to drift across your view.

Visions cannot be forced, they will come naturally when the time is right.

### WIND SCRYING

Ancient Greeks practised wind scrying in the sacred grove of Dodona, which was dedicated to Zeus. Pselus referred to this technique writing "there is a mode of predicting by means of the air and the leaves of the trees.

The method seemed to involve the hanging of striking wands from branches of sacred oak trees in a way that they struck resounding brass basins when the wind blew.

Interpretations were made of these sounds and that of the wind.

The wind gives itself naturally to scrying because it talks the same as you or me. Find a quiet place in the bush where there is no noise of cars, music, etc.

A place among the trees is the best. Find a tree and sit under it.

Casually focus your attention on the wind, blocking out all other thoughts. In time the wind will talk to you.

In order for you to scry the wind, you must, for a time, become the wind.

Wiccan dream scrying may be traced back thousands of years. The method used by the wiccans was recorded in the Greek magical papyri which were written between 200 B.C. to 500 A.D.

In preparing to use the wiccan dream scrying method you must not speak to anyone on

the evening you plan to scry. You should remain in silence after the setting of the sun. Do not consume alcohol on that day or engage in sex. You must refrain from consuming food for up to four hours before the scrying.

After having a warm bath you anoint your temples with olive oil. You will need an oil lamp which must not be colored red or bear any inscription.

Write on a short narrow strip of white linen with ink mixed with myrrh the name of the dream God and the purpose for the dream scrying. Twist the linen strip into a wick and insert into the oil of the lamp.

Place the lamp on a table beside your bed. Using the ink draw the image of the dream God upon your left palm.

You must decide which God or Goddess you wish to use. Thoth was well used with the wiccans.

Light your lamp. Kneel before the lamp.

Concentrating on the image on your left hand recite the following invocation : Thoth I invoke, blessed power of dreams divine, Angel of future fates, swift wings are thine, Great source of oracles to human kind, When stealing soft, and whispering to the mind, Through sleep's sweet silence and the gloom of night, Thy power awake the sight, To silent souls the will of heaven relates, And silently reveals their future fates.

You need to concentrate on your question you wish to know the answer to. Around your left hand wrap a piece of black linen about four inches wide and about thirty inches long.

The black cloth is called "black" of Isis. Blow out the flame of the lamp.

Now go to bed, clear your mind and go to sleep. Have a tape recorder beside your bed so that when you awaken you may recrd your dreams while still fresh in your mind.

You will find that the dream will come to you in a voice that is clear and powerfull rather than in dream images. Sometimes the message is sent in cryptic form so take your time in working out the answer.

### WATER SCRYING

You will need a large, deep bowl made from glass, brass or silver. It must have a smooth and even rim.

You must set your base on some sort of tripod for best results. A tripod made of laural boughs is the best.

You will need to do your own testing to find out which bowl works best for you and how much water you should use. Do not use water from a tap. Get clean, fresh water from a stream.

The ancient Greeks believed that nature spirits dwelled in fresh water. The water may be stored in a vessel and used again.

However it is a good idea to replace your water once a month. Never collect the water of a day time. Water should only be collected at night preferably on a full moon.

To make your wand use a branch from a bay tree, hazel tree or the laural. The end of the wand should be covered in dry tree sap or resin.

Dip the end of the wand into the water until it becomes wet. Wet the rims of the bowl. The best time to scry is at night when it is quite. By gently drawing the rim of the wand around the bowl it will cause it to resonate.

The action of the resonating basin will cause circular ripples to form in the basin. The water seems to breathe with the sounds.

It is the harmonics that seem to whisper forth predictions of the future. These are interpreted with the help of a gaurdian angel.  
You may also recieve visual impressions which Nostradamus likened to that of a "burning mirror".

### CRYSTAL SCRYING

Both Merlin and John Dee used a crystal globe for scrying. Because of the cost of rock crystal balls many people use a glass ball but this is not advisable.

Brazil has the best crystal rocks in the world. Although crystals may grow to a considerable length, they seldom exceed one inch in thickness.

There are however some exceptions. Flaws in a crystal such as cracks, bubbles and discolorations do not make crystal unfit for scrying although they may distract your attention.

Size is however not important and bigger does not mean it will be better. Crystal scrying should be done in near or total darkness.

The main thing is to avoid reflections on the surface of the crystal. The best method is to use the light of a candle when scrying but make sure the candle does not reflect in the ball.

Focus your gaze on the centre of the crystal not on its surface. Try looking through the crystal as if it were a mirror upon the astral world.

The first thing you may see is clouds that change color. Eventually a mist will spread outwards from the centre of the crystal to reveal images.

When you scry for visions sooner or later you will achieve communication from the spirits. These spirits will help you to understand what you have seen in the visions.

It may be helpful to charge your crystal ball once a month with moonlight. Place the ball in a glass bowl of natural water in the glow of a full moon.

### OIL SCRYING

The history of oil scrying can be traced back to the ancient Babylonians. Some of their magic books have survived down through the centuries with details of the methods they used.

One of their techniques was called the "Princess of the Thumb". A scryer annointed the forehead and thumbnail of a subject.

The shiny nail acted as a magic mirror in which the scryer saw spirits. Another version was called the "Princess of the Hand".

Oil was mixed with black soot to make a black paste that was then smeared upon the hand. The scryer then used the hand as a mirror to scry future events.

A third type of oil scrying was called the "Princess of the Cup". Sesame seed oil was used to coate the inside of a cup that was rested on its side.

The cup was used as a concave magic mirror to capture and magnify the light of a candle that was fixed on its inner rim.

From the Babylonians oil scrying found its way to the wiccans and Hebrews. The most detailed examples of oil scrying are written in the Greek Magical Papyri written in Egypt between 200 B.C. and A.D. 500.

Four kinds of water which is to be mixed with the oil is used for four types of divination.

If you call upon the services of the heavenly Gods then use rainwater. If you invoke the terrestrial Gods then use sea water. If you invoke the Gods Osiris or Serapis use riverwater. And if you call upon the souls of the dead then use spring water.

### LAMP SCRYING

Both the Egyptians and Babylonians scryed by means of an oil lamp. The lamp itself was in fact a stone shaped as a low open dish with a strip of white linen coiled in the oil that had an end hanging over the end of the dish.

The wiccans used clear Oasis oil which was a kind of palm oil. The clearer the oil the better.

The wiccans used a lamp that was red in color which is the color of the God Set. Set is in fact the God of evil.

It may be advisable for you to use a white lamp. Place your lamp on a table and sit on the west side facing east across the lamp.

You should address your invocation to the Greco Roman God who rules the day you scry on.

Sunday : Sun.

Monday : Moon.

Tuesday : Mars.

Wednesday : Mercury.

Thursday : Jupiter.

Friday : Venus.

Saturday : Saturn.

Using the name of the God of the day you should chant a suitable invocation doing so directly into the flame. This invocation should be chanted in a soft voice and done so several times.

Gently focus on the flames of the lamp. You will begin to see moving shadows off to the side.

Do not look directly at the shadows or they will vanish. Ask the shadows what it is you seek.

You may hear voices or you may see images.

### PSYCHOMETRY

Psychometry is the ability to read the history of certain objects by holding the object in your hand or placing it to your forehead. Usually small personal objects such as a watch, ring, key or other personal objects are the best.

People with the ability to scry this way are called Psychometrist. The term psychometry was invented in 1842 by J R Buchanan.

Buchanan experimented with some students from Cincinnati medical school and found that when certain students were given an unmarked bottle of medicine they had the same reaction as if they had taken the medicine. Buchanan developed the theory that all things give off an emanation.

These emanations contained a sort of record of the history of the object. Buchanan believed that objects recorded senses and emotions and these could be played back in the mind of the psychometric scryer.

Some theosophists attempt to explain psychometry in terms of the Akashic records.

Psychometrists usually scry in a normal state of mind.

In other words there is no preparation needed or any need for trance, etc. Scryers are sometimes unable to hold certain objects because of that objects past. For example if the object had been used in a violent crime.

In some cases if a scryer has been handed an object of someone who recently died of illness the scryer may suffer from symptoms of the illness. Psychometric impressions may come in the form of emotions, sounds, scents, tastes or images.

The visions are usually very rapid in nature. The visual images occur with no logical sequences.

Psychometrists usually experience a loss of energy and an increase in body temperature when scrying. Some scryers report an irregular heartbeat.

It is generally thought that psychometry is a natural power of the human mind, but some people believe that it is controlled by spiritual beings. Some scryers feel that they act as an instrument and that the spirits do the actual scrying.

If you possess a talent for psychometry you probably already know it.

### ORNITHOMANCY

Ornithomancy is a method of divination that interprets the flight patterns of birds.

It also refers to the divination of the songs of birds.

It was a very popular form of divination during ancient Rome where in fact it was part of its religion.

### ORACLE

An Oracle is a person who acts as a go between for those who seek council from the Gods.

Some people use an Oracle to seek a prophecy.

Sometimes the Oracle will take on the role of being a medium whose soul is temporarily taken over so as to pass on the information.

Oracles have been used by the Dalai Lama and as well in ancient cultures such as Greece.

### MONITIONS OF APPROACH

Monitions of Approach are ideas of an impending meeting with someone. Basically its when you see someone you know only to realize its not them, then just soon after the real person appears.

Some Monitions appear in a much more complicated way. For example it may come in the voice of announcing someone, then the real person appears.

It may be that the astral body of the person is somehow projected in advance.

### LECANOMANCY

A form of divination where a stone is thrown into a basin of water.

The scryer will divinate by the sound the stone makes in the water and the images of the rippling water.

Sometimes oil is used instead of a rock.

In this case the scryer interpretes the shapes of the oil floating on the water.

### HAKATA

Hakata are pieces of bone, ivory or wood that were used by African witch doctors for divination.

These different objects are inscribed with symbols that represent the signs of the zodiac. They are cast upon the ground by the witch doctor who then interprets their meaning.

### COSCINOMANCY

Coscinomancy is a form of divination that is practised with a sieve and a pair of shears.

This form of divination is used to find a thief.

A thread was tied to a sieve by which it was upheld. Or a pair of shears which was held up by two fingers.

The divinator prayed to the Gods for guidance. They repeated the names of those people under suspicion. The sieve or shears would then swirl around a person or persons name.

This person was then thought to be the guilty one.

In the Athenian Oracle it is referred to as "the trick of the sieve and scissors".

This method of divination was also used to find missing persons and discover love secrets.

### CRITOMANCY

Critomancy is an ancient form of divination of cakes.

The paste of cakes which were offered in sacrifice were divinated.

Omens were drawn from the flour spread upon them after being strewn upon sacrifices.

### CURSED BREAD

In ancient times cursed bread was used in divination to find a guilty person.

A piece of bread that would be about an ounce in weight would be given to the suspected person.

The piece of bread would have a spell cast over it.

If the person became sick he was regarded as guilty. If he remained fine then he was innocent.

Often barley bread was used for this as it often caused choking or the person may be allergic to it.

### DACTYLOMANCY

Dactylomancy is a form of divination practised with rings in ancient times. There are various methods used.

One method involved placing gold or silver rings on the fingernails in certain conjunctions of the planets.

In another way a round table is inscribed with the letters of the alphabet and a ring suspended above. The ring will then spell out the message.

Another method involves suspending a ring within a glass. If the glass is struck once it will indicate yes, and twice will be no.

### Tarot

This article is about the structure, card imagery, and history and origin of tarot decks, which are used for spiritual, esoteric, psychological, occult and/or divinatory purposes.

See Tarot (game) for information about the traditional European card game.  
As discussed in more detail below, the Tarot is usually a deck of 78 cards composed of:

the major arcana, consisting of 21 trump cards and the Fool card;  
the minor arcana consisting of 56 cards:  
ten cards numbered from Ace to 10 in four different suits; traditionally batons (wands),  
cups, swords and coins (pentacles) (40 cards in total); and  
four court cards, page, knight, queen and king in the same four suits (4 per suit, thus 16  
court cards in total).

The earliest extant specimens of Tarot decks are of North Italian origin and date to the early to mid-15th century. These were called *carte da trionfi* or "cards of the triumphs". Soon afterwards, the cards were used for the [games](#) called Tarocchi. In the 18th and 19th centuries, the cards became popular in occult studies, initiated by occultists such as Etteilla and Antoine Court de Gebelin.

The Fool: the unnumbered card in the Tarot deck, from the Tarot of Marseille.Contents

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The Tarot Deck

Death, the tarot card, from the Rider-Waite-Smith deckThe typical 78-card tarot deck is structured into two distinct parts. The first, called the Major Arcana, consists of 21 cards without suits typically referred to as "trumps", plus a 22nd card, The Fool. The second, called the Minor Arcana, consists of 56 cards divided into four suits of 14 cards each. The traditional Italian suits are Swords, Batons, Coins and Cups. In modern tarot decks, the Batons suit is commonly called Wands, Rods or Staves, while the Coins suit is often called Pentacles or Disks. (Arcana is the plural form of the Latin word *arcanum*, meaning "key".)

The 14 cards in each suit consist of an Ace, nine cards numbered 2 through 10, and four court cards (not dissimilar from the structure of 52-card bridge/poker [playing](#) card decks, except that bridge/poker playing card decks have three court cards rather than four).

The four court cards (or face cards) of the tarot deck traditionally consist of the King, the Queen, the Knight and the Page (or Knave). In bridge/poker decks, the court cards typically consist of the King, the Queen and the Jack. The Jack corresponds to the tarot deck's Page.

In the Western world today, the Tarot is usually seen either as a means of divination, the practice of ascertaining information from supernatural or other sources, or, in a more modern view, as a psychological tool for accessing the unconscious. However, early references such as a sermon refer only to the use of the cards for game-playing and gambling; and in some European countries such as France, Italy, Switzerland, Austria and Germany, Tarot is still a widely played game.

The relationship between Tarot cards and playing cards is well documented. Playing cards appeared quite suddenly in Christian Europe during the period 1375-1380, following several decades of use in Islamic Spain: see playing card history for discussion of its origins. Early European sources describe a deck with typically 52 cards, like a modern deck with no jokers. The 78-card Tarot resulted from merging the 21 Trumps and the Fool into an early 56-card variant (14 cards per suit).

## Origin and History

### The tarot deck

As an institution, the Roman Catholic Church and most civil governments did not routinely condemn tarot cards during tarot's early history. In fact, in some jurisdictions, tarot cards were specifically exempted from laws otherwise prohibiting regular playing cards. However, some sermons inveighing against the evil inherent in cards can be traced to the 14th century. No mention of playing cards in the context of gambling and other marks of dissolute life precede the sudden appearance of a barrage of hostility in the 1370s: a sermon by the Swiss Johannes von Rheinfelden, *Tractus de moribus et disciplina humanae conversationis* states that "the game of cards has come to us this year" (said to be 1377, in the 15th-century surviving manuscript) without inveighing against them, but prohibitions against cards were issued by John I of Castile and the cities of Florence and Basel that same year and by the city of Regensburg the following year and in the Duchy of Brabant in 1379 [1]. Bernard of Siena gave a sermon reviling cards as the invention of the Devil in 1423. However, other sources praised cards as an educational tool.

In Pietro Aretino's witty 16th-century dialogue *Le carte parlanti* ("The talking cards: dialogue in which gaming is discussed in a congenial fashion") there are frequent references to tarot symbolism: "The temptation of the hermit is the devil," and some irony on their uses: "...They reveal the secrets of nature, the reason for things, and explain the causes why day is driven out by night and night by day." [2]

The oldest surviving Tarot cards are three early to mid-15th century sets, all made for members of the Visconti family, rulers of Milan. The oldest of these existing Tarot decks was perhaps painted to celebrate a mid-15th century wedding joining the ruling Visconti and Sforza families of Milan, probably painted by Bonifacio Bembo and other miniaturists of the Ferrara school. Of the original cards, 35 are in the Pierpont Morgan Library, 26 cards are at the Accademia Carrara, 13 are at the Casa Colleoni, 4 cards (the Devil, the Tower, the Three of Swords, and the Knight of Coins) being lost or possibly never made. This "Visconti-Sforza" deck, which has been widely reproduced in varying quality, combines the Minor Arcana (suits of Swords, Staves, Coins and Cups, and face cards King, Queen, Knight and Page) with Major Arcana that reflect conventional iconography of the time to a significant degree.

More simply drawn decks survive from various cities in France at various times (the best known in this context being the city of Marseille, in southern France) perhaps from the early 16th century, though actual surviving examples are no earlier than the 17th century.

Much speculation surrounds early tarot cards, including the notions which follow. There is no reason to be confident that the surviving set of Major Arcana is complete. Of the four Classical Virtues, only Fortitude, Justice and Temperance remain. Can Prudence have always been missing? The Christian Virtues that would ordinarily complete them (i.e., Faith, Hope and Charity) are missing, however. The presence of the Fool and the Magician has often suggested a portable catechism for the illiterate, which survives in cartomancy. All the heavenly sources of Light, so important to Dualist heretics, are present in the Major Arcana, without any planets that would have been required for any meaning associated with astrology, the usual context for heavenly bodies. Indeed, of any possible signs of the Zodiac, only the dual-natured Twins are present. It is unlikely that their Zodiac context is being referred to, in which case all the others would have to have gone missing. Traces of medieval dualist heresy, such as the Bogomils taught, or the Cathars, whose centers were precisely where the earliest Tarot surfaced in Piedmont and Provence, can be also detected in the paired balance, not merely of Emperor with Empress, but, significantly, by Pope with Popess, with echoes of the Pope Joan myth and of the gnostic Pistis Sophia. The substitution of a more neutral "Hierophant" designation for the nameless high priest is a modern one. Steven Runciman, in *The Medieval Manichee* (1947), doubted the Catharist connection: "There seems to me to be a trace of Dualism in the pack, but it has since been overlaid with debased Kabalistic lore." He recognized the traditional interpretation of the Devil as the embodiment of the evil natural forces of this world, holding a naked man and woman in chains, and suggested in the Tower struck by lightning, a Cathar view of a Roman Catholic church. However, historians have found little evidence to substantiate many such speculations.

Study of the iconography of the earliest tarots via standard comparative-historical methods suffices to pin the origin of the depiction of Death as after the Black Death, because the skeletal-death-with-a-scythe motif found on effectively all versions of Trump XIII does not predate the plagues. Before then, skulls in pictorial art were primarily symbols of scholarship and learning.

## Use of tarot cards in divination

The Rider-Waite-Smith deck Since the Egyptianizing ruminations in *Le Monde primitif* by Antoine Court de Gébelin (1781) which soon inspired the occultism of "Etteilla," it has been believed by many that the Tarot is far older than this. Based on purported similarities of imagery and reinforced by the added numbering, some claim that Tarot originated in ancient Egypt, Hebrew mystic tradition of the Kabbalah, or a wide variety of other exotic places and times. Such ideas, however, are speculative.

In fact, although much of imagery **looks** mysterious or exotic to modern users, nearly all of it reflects conventional symbolism popular in the late Middle Ages and early Renaissance. Nearly all of it may easily be interpreted as a reflection of the dominant Christian values of the times. Thus, the earliest Tarots may have been depictions of the carnival parades that ushered in the Christian season of Lent or the related motif of hierarchical powers found in Petrarch's poem *I Trionfi*. These *trionfi* or triumphs were elaborate productions which layered then-fashionable Graeco-Roman symbolism over a Christian allegory of sin, grace, and redemption. Notably, the earliest versions of the World card show a conventional image known from period religious art to represent St. Augustine's "Heavenly City", and it is not coincidence that it often closely follows the Judgement card.

Several other early Tarot-like sequences of **portable** art survive to place the Visconti deck in context. Later confusion about the symbolism stems, in part, from the occult decks, which began a process of steadily paganizing and universalizing the symbolism to the point where the underlying Christian allegory has been somewhat obscured (as, for example, when the Rider-Waite deck of the early Twentieth Century changed "The Pope" to "The Hierophant" and "The Popess" to "The High Priestess"). It is notable that between 1450 and 1500 the Tarot was actually recommended for the instruction of the young by Church moralists (reference is urgently needed here); not until fifty years after the Visconti deck did it become associated with gambling, and not until the 18th century and Gébelin and Etteilla with occultism.

The Tarot cards eventually came to be associated with mysticism and magic. This was actually a late rather than early development, as we can tell from period sources on card divination and magic. The Tarot was not widely adopted by mystics, occultists and secret societies until the 18th and 19th century. The tradition began in 1781, when Antoine Court de Gébelin, a Swiss clergyman and Freemason, published *Le Monde Primitif*, a speculative study which included religious symbolism and its survivals in the modern world. De Gébelin first asserted that symbolism of the Tarot de Marseille asserted represented the mysteries of Isis and Thoth. Gébelin further claimed that the name "tarot" came from the Egyptian words *tar*, meaning "royal", and *ro*, meaning "road", and that the Tarot therefore represented a "royal road" to wisdom. Gébelin asserted these and similar views dogmatically; he presented no clear factual evidence to substantiate his claims. In addition, Gébelin wrote before Champollion had deciphered Egyptian hieroglyphs. Later Egyptologists found nothing in the Egyptian language that supports de Gébelin's fanciful etymologies, but these findings came too late; by the time authentic Egyptian texts were

available, the identification of the Tarot cards with the Egyptian "Book of Thoth" was already firmly established in occult practice.

Although tarot cards were used for fortune-telling in Italy in the 1700s, they were first widely publicized as a divination method by Alliette, also called "Etteilla", a French occultist who reversed the letters of his name and worked as a seer and card diviner shortly before the French Revolution. Etteilla designed the first esoteric Tarot deck, adding astrological attributions to various cards, altering many of them from the Marseille designs, and adding divinatory meanings in text on the cards. Etteilla decks, although now eclipsed by Smith and Waite's fully-illustrated deck and Aleister Crowley's "Thoth" deck, remain available. Later Marie-Anne Le Normand popularized divination and prophecy during the reign of Napoleon Bonaparte. This was due, in part, to the influence she wielded over Joséphine de Beauharnais, Napoleon's first wife. However, she did not typically use Tarot.

Interest in Tarot by other occultists came later, during the Hermetic Revival of the 1840s in which (among others) Victor Hugo was involved. The idea of the cards as a mystical key was further developed by Eliphas Levi and passed to the English-speaking world by The Hermetic Order of the Golden Dawn. Lévi, not Etteilla, is considered by some to be the true founder of most contemporary schools of Tarot; his 1854 *Dogme et Rituel de la Haute Magie* (English title: *Transcendental Magic*) introduced an interpretation of the cards which related them to Cabala. While Levi accepted Court de Gébelin's claims about an Egyptian origin of the deck symbols, he rejected Etteilla's innovations and his altered deck, and devised instead a system which related the Tarot, especially the Tarot de Marseille, to the Kabbalah and the four elements of alchemy. On the other hand, to this day some of Etteilla's divinatory meanings for Tarot are still used by some Tarot practitioners.

Tarot became increasingly popular beginning in 1910, with the publication of the Rider-Waite-Smith Tarot, which took the step of including symbolic images related to divinatory meanings on the numeric cards. (Arthur Edward Waite had been an early member of the Golden Dawn). In the 20th century, a huge number of different decks were created, some traditional, some vastly different. Thanks, in part, to marketing by the publisher U.S. Games Systems, the Rider-Waite-Smith deck has been extremely popular in the English-speaking world beginning in the 1970s.

Tarot decks depict the archetypes of spiritual life, see iconography.

Le Chariot, from the Tarot of Marseille.[edit]

Differences among decks

Tarot cards serve many purposes, and this leads to a variety of Tarot deck styles. Traditionally, a variety of styles of Tarot decks and designs have existed. A number of typical regional patterns emerged. Historically, one of the most important design is now usually known as the Tarot of Marseille (French: *Tarot de Marseille*). This standard pattern was the one studied by Court de Gébelin, and cards based on this style illustrate

his *Le Monde primitif*. The Tarot of Marseille was also popularized in the 20th century by Paul Marteau. Some current editions of cards based on the Marseille design go back to a deck of a particular Marseille design that was printed by Nicolas Conver in 1760. Other regional styles include the "Swiss" Tarot; this one substitutes Juno and Jupiter for the Papess and the Pope. In Florence an expanded deck called *Minchiate* was used; this deck of 96 cards includes astrological symbols and the four elements, as well as traditional Tarot cards.

Some decks exist primarily as artwork; and such "art decks" sometimes contain only the 22 cards of the Major Arcana. Esoteric decks are often used in conjunction with the study of the Hermetic Qabala; in these decks the Major Arcana are illustrated in accordance with Qabalistic principles while the numbered suit cards (2 through 10) sometimes bear only stylized renderings of the suit symbol. However, under the influence of the Rider-Waite-Smith deck, decks used in the English-speaking world for divination often bear illustrated scenes on the numeric cards to facilitate divination. The more simply illustrated "Marseille" style decks are nevertheless used esoterically, for divination, and previously for game play. (Note that the French card game of tarot is now generally played using a relatively modern 19th-century design. Such Tarot decks generally have 22 trumps with genre scenes from 19th-century life, a Fool, and have minor arcana that closely resemble today's French playing cards.)

An influential deck in English-speaking countries is the Rider-Waite deck (sometimes called simply the Rider deck). (See also discussion of the general expression "Rider-Waite-Smith" below, to indicate a category of decks that includes the "Rider-Waite" deck as well as decks which use the line drawings of the Rider-Waite deck, such as the Universal Waite deck.) (In contrast, in French-speaking countries, the Marseille deck enjoys the equivalent popularity.) The images were drawn by artist Pamela Colman Smith, to the instructions of Christian mystic and occultist Arthur Waite, and originally published by the Rider Company in 1910. While the deck is sometimes known as a simple, user-friendly one, its imagery, especially in the Trumps, is complex and replete with occult symbolism. The subjects of the trumps are based on those of the earliest decks, but have been significantly modified to reflect Waite and Smith's view of Tarot. An important difference from 'Marseille'-style decks is that Smith drew scenes on the numeric cards to depict divinatory meanings; those divinatory meanings derive, in great part, from traditional cartomantic divinatory meanings (e.g., Etteilla and others) and from divinatory meanings first espoused by The Hermetic Order of the Golden Dawn, of which both Waite and Smith were members. However, it isn't the first deck to include completely illustrated numeric cards. The first to do so was the 15th-century Sola-Busca deck; however, in this case, the illustrations apparently were not made to facilitate divination.

The Lovers, Rider-Waite-Smith deck

Some individuals object to the Rider-Waite deck due to its relatively small selection of colors and "flat" appearance. However, several decks, such as the Universal Waite, copy the Smith's line drawings, but add more subtle coloring and three dimensional modeling. The limited number of colors and "flat"

appearance in the original Rider-Waite-Smith decks were virtually unavoidable due to the limits of printing technology in the early 20th century.

In Internet tarot discussion groups, the Rider-Waite deck and very similar decks, e.g., the Universal Waite, are sometimes referred to by the collective term "Rider-Waite-Smith", "RWS" or "Waite-Colman-Smith" (or similar expressions). Numerous other decks that are loosely based on Rider-Waite (as noted below) have been published from the mid-20th century through today. They are sometimes called Rider-Waite-Smith clones; however, the term is misleading. They are not exact copies as the term clone would imply. Instead, they are variations.

A widely-used esoteric Tarot deck is Aleister Crowley's Thoth Tarot (pronounced "tote" or "thoth"). Crowley engaged the artist Lady Frieda Harris to paint the cards for the deck. The Thoth deck is distinctly different from the Rider-Waite deck. That said, many consider the Rider-Waite deck and the Tarot de Marseille also to be 'esoteric' decks.

In contrast to the Thoth deck's colorfulness, the illustrations on Paul Foster Case's B.O.T.A. Tarot deck are black line drawings on white cards; this is an unlaminated deck intended to be colored by its owner. Other esoteric decks include the Golden Dawn Tarot, which is apparently based on a deck by S.L. MacGregor Mathers and clearly based on the teachings of the Golden Dawn. Numerous other decks exist, including the Tree of Life Tarot whose cards are stark symbolic catalogs, and the Cosmic Tarot.

The Marseille style Tarot decks generally feature numbered minor arcana cards that look very much like the pip cards of modern playing card decks. The Marseille numbered minor arcana cards do not have scenes depicted on them; rather, they sport a geometric arrangement of the number of suit symbols (e.g., swords, rods, cups, coins) corresponding to the number of the card (accompanied by botanical and other non-scenic flourishes), while the court cards are often illustrated with flat, two-dimensional drawings.

Other modern decks created since the time of the first publishing of the Rider-Waite deck in 1909 vary in their card imagery. The variety is almost endless, and grows yearly. For instance, cat-lovers may have the Tarot of the Cat People, a deck complete with cats in every picture. The Tarot of the Witches and the Aquarian Tarot retain the conventional cards with varying designs. The Tarot of the Witches deck became famous/notorious in the 1970s for its use in the James Bond movie *Live and Let Die*.

These modern decks change the cards to varying degrees. For example, the Motherpeace Tarot is notable for its circular cards and feminist angle: the mainly male characters have been replaced by females. The Tarot of Baseball has suits of bats, mitts, balls and bases; "coaches" and "MVPs" instead of Queens and Kings; and major arcana cards like "The Catcher", "The Rule Book" and "Batting a Thousand". In the Silicon Valley Tarot, major arcana cards include The Hacker, Flame War, The Layoff and The Garage; the suits are

Networks, Cubicles, Disks and Hosts; the court cards CIO, Salesman, Marketeer and New Hire.

### Symbolism

The Tarot has a complex and rich symbolism with a long history. Such history is not impenetrable. Contrary to what many popular author claim, its origins are not lost in the mists of time. In fact, much of the fog around the symbolism can be dispelled if one studies sources other than occultists with a vested interest in the occult interpretation of Tarot. We will do some dispelling further on; in the meanwhile, the most important thing to note is that modern, occult readings of the cards often have little to do with their meaning in their original context.

Some people find that modern Tarot decks are more interesting, expressive, and psychologically resonant than their ancestors. Interpretations have evolved together with the cards over the centuries: later decks have "clarified" the pictures in accordance with meanings assigned to the cards by their creators. In turn, the meanings come to be modified by the new pictures. Images and interpretations have been continually reshaped, in part, to help the Tarot live up to its mythic role as a powerful occult instrument and to respond to modern needs.

See, for example, the Rider-Waite-Smith Strength card. We can know more about the symbolic intentions of the designer here, since he conveniently wrote many books on the subject on occultism and symbolism and a handbook specifically for this deck titled *The Pictorial Key to the Tarot* (1910). As with its Marseille-deck ancestor, the Strength trump shows a woman holding the jaws of a lion, but this picture is far more elaborate. The woman's hat of the Marseille card has frequently been interpreted as a lemniscate: the sideways-figure-eight representing infinity, or, according to Waite, the Spirit of Life. In the newer card, this symbol appears explicitly. Other symbols are included: a chain of roses symbolizing desire or passion, against a white robe symbolizing purity. The mountains in the background demonstrate another kind of strength. Even here there is room for interpretation: the card is sometimes considered as showing intellect triumphing over desire, sometimes as the equal union of intellect and passion, sometimes just as a symbol of mental strength or endurance.

The twenty-two cards in the major arcana are: Fool, Magician, High Priestess [or La Papessa/Popess], Empress, Emperor, Hierophant [or Pope], Lovers, Chariot, Strength, Hermit, Wheel of Fortune, Justice, Hanged Man, Death, Temperance, Devil, Tower, Star, Moon, Sun, Judgement, World. Each card has its own large, complicated and disputed set of meanings. Altogether the major arcana are frequently said to represent the Fool's journey: a symbolic journey through life in which the Fool overcomes obstacles and gains wisdom. This idea was apparently first suggested by tarot author Eden Gray in the mid-20th century.

There is a vast body of writing on the significance of the Tarot. In many systems of interpretation based on that of the Golden Dawn, the four suits are associated with the four elements: Swords with air, Wands with fire, Cups with water and Pentacles with

earth. The numerology is usually thought to be significant. The Tarot is often considered to correspond to various systems such as astrology, Pythagorean numerology, the Kabbalah, the I Ching and others.

### Psychology

Carl Jung was the first psychologist to attach importance to the Tarot. He may have regarded the Tarot cards as representing archetypes: fundamental types of person or situation embedded in the subconscious of all human beings. The Emperor, for instance, represents the ultimate patriarch or father figure.

The theory of archetypes gives rise to several psychological uses. Some psychologists use Tarot cards to identify how a client views himself or herself, by asking the patient to select a card that he or she identifies with. Some try to get the client to clarify his ideas by imagining his situation or relationship in terms of Tarot images: Is someone rushing in heedlessly like the Knight of Swords perhaps, or blindly keeping the world at bay as in the Rider-Waite-Smith Two of Swords? The Tarot can be seen as a kind of algebra of the subconscious, allowing it to be analysed at the conscious level.

Interestingly, some people view the older decks such as the Visconti-Sforza and Marseille as crude and limited when compared to some modern ones. This may reflect their belief that Tarot symbolism has evolved, especially since the early 20th century, so that it has become increasingly universal.

### Storytelling and Art

The Tarot has inspired writers as well as visual artists. Italo Calvino described the Tarot as a "machine for telling stories", writing the novel *The Castle of Crossed Destinies* with plots and characters constructed through the Tarot. T. S. Eliot's poem *The Waste Land* uses only superficial descriptions of Tarot cards, a few of which are genuine. Random selections of Tarot cards have also been used to construct stories for writing exercises and writing games.

Tarot decks play a significant role in Roger Zelazny's *Amber* fantasy series, where most major characters carry a magical deck of Tarot cards whose Trumps represent other characters (and enable communication with them) or locations. A Tarot deck inspired by the *Amber* series has been published.

Tarot cards also play a role in Stephen King's *Dark Tower* series. At the end of Book 1, *The Gunslinger*, Roland finally catches up to the Man in Black, who reads Roland's future with a deck of Tarot cards in a golphtha: "Death. Yet not for you."

From 1977 to 1980, Piers Anthony published the "Planet of Tarot" series, which included *God of Tarot*, *Vision of Tarot* and *Faith of Tarot*. On the planet Tarot, nightmares, visions and fantasies become real, and sometimes tangentially, sometimes on-target, the protagonist lives through myths and stories, e.g., the moment Jesus of Nazareth "dies" and accepts his spiritual journey as Christ the savior, related to Tarot cards.

In John Crowley's novel *Little, Big* (1981), characters use a Tarot deck with non-standard major arcana ("the lesser trumps") for divination.

Tim Powers' 1992 novel *Last Call* depicts Tarot decks used for magic beyond just divination, particularly in a variant of poker, and alludes repeatedly to *The Waste Land*.

### Divination

Divination, or fortune-telling, is by far the most popular and well-known use of the Tarot in the English-speaking world. This is sometimes seen as an extension of the psychological use mentioned above. Alternatively, it is sometimes seen as a less sophisticated use of tarot. It can be argued that we sometimes perceive the signs of future events subconsciously only. For instance, you might be subconsciously aware that a relationship or job is in trouble, before you admit it to yourself. In that sense, it might be said that the Tarot can give you insights into the future without having any supernatural or occult aspect at all. Meaning may emerge even from purely random patterns, as chance selections force you to consider concepts that you'd normally ignore, and the density of meaning is great enough that meanings can emerge from almost any selection of cards.

That point of view may be unusual among those who use Tarot for divination. Tarot card readers sometimes believe that Tarot cards allow them to exercise an innate psychic ability to see the future. Still others routinely follow the divinatory meanings assigned to each card by popular books and other authorities. Further, some individuals believe that the cards take on the "aura" or "vibrations" of someone who touches them. The cards are therefore sometimes "insulated" by wrapping them in silk or enclosing them in a box, and only touched by the reader and by the person for whom the reading is done (the "querent").

There are many variations, but in many readings the querent shuffles the cards, then the reader lays out the cards in a pattern called a "layout" or "spread". A well-known spread is the Celtic Cross. The cards are then analysed according to their positions, their individual divinatory meanings, their relationships, and whether the cards are upside-down ("reversed"). If the reader uses the interpretation technique of reversals, a reversed card has its own set of modified meanings and/or modified energies; a reversed card's meaning may sometimes be the opposite of the upright card meaning, sometimes weakened, sometimes twisted.

Divination may be seen as magical in itself, but the word "magic" often refers to the use of Tarot cards in a magical ritual designed to achieve some end. This is probably much less common than simple divination.

### Layouts or spreads

In Tarot divination, results can be achieved with analysis of just one card, but, for more thoroughness, combinations of several cards in set patterns are usually used. These patterns are called spreads or layouts. There are many different spreads, although the Celtic Cross is one of the best known, and is often taught to beginners as their first spread, despite the complexity of it and the availability of simpler, more easily

manageable spreads. More experienced practitioners will sometimes use their own spreads, assigning their own meanings to the relevant positions represented.

#### The Great Cross ("Celtic Cross") Layout

This layout generally consists of 10 cards, or 10 cards plus an optional, 11th card [as a significator card]. The significator card represents the person or the situation. The first 6 of the 10 cards are laid out in the shape of a cross. (If there is a significator card, the first card of the 10 is placed atop the significator card.) The final 4 of the 10 cards are placed in a column to the right. [3]

The Celtic Cross was possibly used by the Hermetic Order of the Golden Dawn for outer-order members of the Order and was later made popular because of its description by A. E. Waite in his book, *A Pictorial Key to the Tarot*. Note that, for tarot layouts for its inner-order members, the Hermetic Order of the Golden Dawn used a more complex system which included The Opening of the Key spread [4].

#### The Romany Draw Layout (or Past/Present/Future Layout)

The card-reader shuffles the deck, then spreads out all of the cards, asking the querent [the person for whom the cards are being read] to pick three cards, one at a time. The card-reader then flips the cards over, the one on the left telling of the past, the middle one telling current events, and the one on the right telling the future.

#### "Crowley's" Thoth layout

The Thoth Tarot deck was created by Aleister Crowley and Lady Frieda Harris. The deck is shuffled by the querent. The querent concentrates on the question and then returns the deck to the reader. The reader lays out the cards in five categories. The center category (three cards) represents the motivations of the querent. The top right hand category (three cards) represents things that will happen in the near or most likely future. The top left hand category (three cards) represent what will happen in the distant or less likely future. The bottom left hand category (three cards) represents forces that help the querent. The bottom right hand category (three cards) represents forces beyond the querent's control.

Many readers avoid the Thoth deck because of Crowley's alleged affinity for black magic.

## Kabbalah

### Kabbalah 101

Introduction. If a chemist from the twentieth century could step into a time-machine and go back two-hundred years he or she would probably feel a deep kinship with the chemists of that time, even though there might be considerable differences in terminology, underlying theory, equipment and so on. Despite this kinship, chemists have not been trapped in the past, and the subject as it is studied today bears little resemblance

to the [chemistry](#) of two hundred years ago. Kabbalah has existed for nearly two thousand years, and like any living discipline it has evolved through time, and it continues to evolve. One aspect of this evolution is that it is necessary for living Kabbalists to continually "re-present" what they understand by Kabbalah so that Kabbalah itself continues to live and continues to retain its usefulness to each new generation. If Kabbalists do not do this then it becomes a dead thing, an historical curiosity (as was virtually the case within Judaism by the nineteenth century). These notes were written with that intention: to present one view of Kabbalah as it is currently practised in 1992, so that people who are interested in Kabbalah and want to learn more about it are not limited purely to texts written hundreds or thousands of years ago (or for that matter, modern texts written about texts written hundreds or thousands of years ago). For this reason these notes acknowledge the past, but they do not defer to it. There are many adequate texts for those who wish to understand Kabbalah as it was practised in the past.

These notes have another purpose. The majority of people who are drawn towards Kabbalah are not historians; they are people who want to know enough about it to decide whether they should use it as part of their own personal mystical or magical adventure. There is enough information not only to make that decision, but also to move from theory into practice. I should emphasise that this is only one variation of Kabbalah out of many, and I leave it to others to present their own variants - I make no apology if the material is biased towards a particular point of view. The word "Kabbalah" means "tradition". There are many alternative spellings, the two most popular being Kabbalah and Qabalah, but Cabala, Qaballah, Qabala, Kaballa (and so on) are also seen. I made my choice as a result of a poll of the books on my bookcase, not as a result of deep linguistic understanding. If Kabbalah means "tradition", then the core of the tradition was the attempt to penetrate the inner meaning of the Bible, which was taken to be the literal (but heavily veiled) word of God. Because the Word was veiled, special techniques were developed to elucidate the true meaning....Kabbalistic theosophy has been deeply influenced by these attempts to find a deep meaning in the Bible. The earliest documents (~100 - ~1000 A.D.) associated with Kabbalah describe the attempts of "Merkabah" mystics to penetrate the seven halls (Hekaloth) of creation and reach the Merkabah (throne-chariot) of God. These mystics used the familiar methods of shamanism (fasting, repetitious chanting, prayer, posture) to induce trance states in which they literally fought their way past terrible seals and guards to reach an ecstatic state in which they "saw God". An early and highly influential document (Sepher Yetzirah) appears to have originated during the earlier part of this period. By the early middle ages further, more theosophical developments had taken place, chiefly a description of "processes" within God, and a highly esoteric view of creation as a process in which God manifests in a series of emanations. This doctrine of the "sephiroth" can be found in a rudimentary form in the "Yetzirah", but by the time of the publication of the book "Bahir" (12th. century) it had reached a form not too different from the form it takes today. One of most interesting characters from this period was Abraham Abulafia, who believed that God cannot be described or conceptualised using everyday symbols, and used the Hebrew alphabet in intense meditations lasting many hours to reach ecstatic states. Because his abstract letter combinations were used as keys or entry points to altered states of consciousness, failure to carry through the manipulations correctly could have a drastic effect on the Kabbalist. In "Major Trends in Jewish Mysticism" Scholem includes a long extract of one such experiment made by one

of Abulafia's students - it has a deep ring of truth about it. Probably the most influential

Kabbalistic document, the "Sepher ha Zohar", was published by Moses de Leon, a Spanish Jew, in the latter half of the thirteenth century. The "Zohar" is a series of separate documents covering a wide range of subjects, from a verse-by-verse esoteric commentary

on the Pentateuch, to highly theosophical descriptions of processes within God. The "Zohar" has been widely read and was highly influential within mainstream Judaism. A

later development in Kabbalah was the Safed school of mystics headed by Moses Cordovero and Isaac Luria. Luria was a highly charismatic leader who exercised almost total control over the life of the school, and has passed into history as something of a saint. Emphasis was placed on living in the world and bringing the consciousness of God through \*into\* the world in a practical way. Practices were largely devotional.

Throughout the sixteenth and seventeenth centuries Judaism as a whole was heavily influenced by Kabbalah, but by the beginning of this century a Jewish writer was able to dismiss it as an historical curiosity. Jewish Kabbalah has vast literature which is almost entirely untranslated into English. A development which took place almost

synchronously with Jewish Kabbalah was its adoption by many Christian mystics, magicians and philosophers. Renaissance philosophers such as Pico della Mirandola were familiar with Kabbalah and mixed it with gnosticism, pythagoreanism, neo-platonism and hermeticism to form a snowball which continued to pick up traditions as it rolled down the centuries. It is probably accurate to say that from the Renaissance on, virtually all

European occult philosophers and magicians of note had a working knowledge of Kabbalah. It is not clear how Kabbalah was involved in the propagation of ritual magical techniques, or whether it \*was\* involved, or whether the ritual techniques were preserved in parallel within Judaism, but it is an undeniable fact that the most influential documents appear to have a Jewish origin. The most important medieval magical text is the "Key of

Solomon", and it contains the elements of classic ritual magic - names of power, the magic circle, ritual implements, consecration, evocation of spirits etc. No-one knows how old it is, but there is a reasonable suspicion that its contents preserve techniques which might well date back to Solomon. The combination of non-Jewish Kabbalah and ritual magic has been kept alive outside Judaism until the present day, although it has been heavily adulterated at times by hermeticism, gnosticism, neo-platonism, pythagoreanism, rosicrucianism, christianity, tantra and so on. The most important "modern" influences are the French magician Eliphas Levi, and the English "Order of the Golden Dawn". At

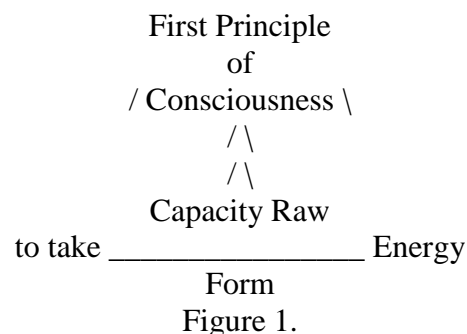
least two members of the G.D. (S.L. Mathers and A.E. Waite) were knowledgeable Kabbalists, and three G. D. members have popularised Kabbalah - Aleister Crowley, Israel Regardie, and Dion Fortune. Dion Fortune's "Inner Light" has also produced a number of authors: Gareth Knight, William Butler, and William Gray. An unfortunate side effect of the G.D is that while Kabbalah was an important part of its "Knowledge Lectures", surviving G.D. rituals are a syncretist hodge-podge of symbolism in which Kabbalah plays a minor or nominal role, and this has led to Kabbalah being seen by many modern occultists as more of a theoretical and intellectual discipline, rather than a potent and self-contained mystical and magical system in its own right. Some of the originators of modern witchcraft drew heavily on medieval ritual and Kabbalah for inspiration, and it is not unusual to find witches teaching some form of Kabbalah, although it is generally

even less well integrated into practical technique than in the case of the G.D. The Kabbalistic tradition described in the notes derives principally from Dion Fortune, but

has been substantially developed over the past 30 years. I would like to thank M.S. and the T.S.H.U. for all the fun.

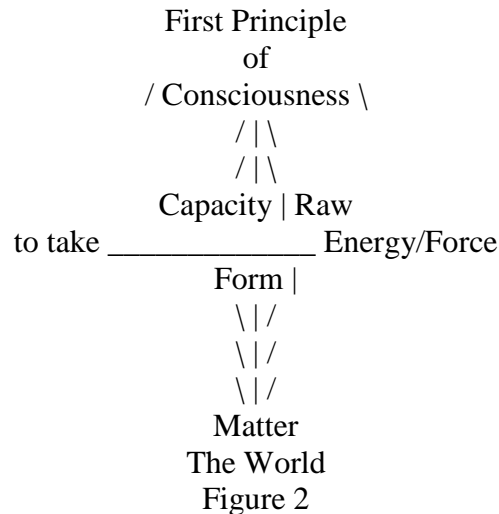
At the root of the Kabbalistic view of the world are three fundamental concepts and they provide a natural place to begin. The three concepts are force, form and consciousness and these words are used in an abstract way, as the following examples illustrate: - high pressure steam in the cylinder of a steam engine provides a force. The engine is a form which constrains the force. - a river runs downhill under the force of gravity. The river channel is a form which constrains the water to run in a well defined path. - someone wants to get to the centre of a garden maze. The hedges are a form which constrain that person's ability to walk as they please. - a diesel engine provides the force which drives a boat forwards. A rudder constrains its course to a given direction. - a politician wants to change the law. The legislative framework of the country is a form which he or she must follow if the change is to be made legally. - water sits in a bowl. The force of gravity pulls the water down. The bowl is a form which gives its shape to the water. - a stone falls to the ground under the force of gravity. Its acceleration is constrained to be equal to the force divided by the mass of the stone. - I want to win at chess. The force of my desire to win is constrained within the rules of chess. - I see something in a shop window and have to have it. I am constrained by the conditions of sale (do I have enough money, is it in stock). - cordite explodes in a gun barrel and provides an explosive force on a bullet. The gas and the bullet are constrained by the form of the gun barrel. - I want to get a passport. The government won't give me one unless I fill in lots of forms in precisely the right way. - I want a university degree. The university won't give me a degree unless I attend certain courses and pass various assessments. In all these examples there is something which is causing change to take place ("a force") and there is something which causes change to take place in a defined way ("a form"). Without being too pedantic it is possible to identify two very different types of example here: 1. examples of natural physical processes (e.g. a falling stone) where the force is one of the natural forces known to physics (e.g. gravity) and the form is some combination of physical laws which constrain the force to act in a well defined way. 2. examples of people wanting something, where the force is some ill-defined concept of "desire", "will", or "drives", and the form is one of the forms we impose upon ourselves (the rules of chess, the Law, polite behaviour etc.). Despite the fact that the two different types of example are "only metaphorically similar", Kabbalists see no fundamental distinction between them. To the Kabbalist there are forces which cause change in the natural world, and there are corresponding psychological forces which drive us to change both the world and ourselves, and whether these forces are natural or psychological they are rooted in the same place: consciousness. Similarly, there are forms which the component parts of the physical world seem to obey (natural laws) and there are completely arbitrary forms we create as part of the process of living (the rules of a game, the shape of a mug, the design of an engine, the syntax of a language) and these forms are also rooted in the same place: consciousness. It is a Kabbalistic axiom that there is a prime cause which underpins all the manifestations of force and form in both the natural and psychological world and that prime cause I have called consciousness for lack of a better word. Consciousness is

undefinable. We know that we are conscious in different ways at different times - sometimes we feel free and happy, at other times trapped and confused, sometimes angry and passionate, sometimes cold and restrained - but these words describe manifestations of consciousness. We can define the manifestations of consciousness in terms of manifestations of consciousness, which is about as useful as defining an ocean in terms of waves and foam. Anyone who attempts to define consciousness itself tends to come out of the same door as they went in. We have lots of words for the phenomena of consciousness - thoughts, feelings, beliefs, desires, emotions, motives and so on - but few words for the states of consciousness which give rise to these phenomena, just as we have many words to describe the surface of a sea, but few words to describe its depths. Kabbalah provides a vocabulary for states of consciousness underlying the phenomena, and one of the purposes of these notes is to explain this vocabulary, not by definition, but mostly by metaphor and analogy. The only genuine method of understanding what the vocabulary means is by attaining various states of consciousness in a predictable and reasonably objective way, and Kabbalah provides practical methods for doing this. A fundamental premise of the Kabbalistic model of reality is that there is a pure, primal, and undefinable state of consciousness which manifests as an interaction between force and form. This is virtually the entire guts of the Kabbalistic view of things, and almost everything I have to say from now on is based on this trinity of consciousness, force, and form. Consciousness comes first, but hidden within it is an inherent duality; there is an energy associated with consciousness which causes change (force), and there is a capacity within consciousness to constrain that energy and cause it to manifest in a well-defined way (form).



What do we get out of raw energy and an inbuilt capacity for form and structure? Is there yet another hidden potential within this trinity waiting to manifest? There is. If modern physics is to be believed we get matter and the physical world. The cosmological Big Bang model of raw energy surging out from an infinitesimal point and condensing into basic forms of matter as it cools, then into stars and galaxies, then planets, and ultimately living creatures, has many points of similarity with the Kabbalistic model. In the Big Bang model a soup of energy condenses according to some yet-to-be-formulated Grand-Universal-Theory into our physical world. What Kabbalah does suggest (and modern physics most certainly does not!) is that matter and consciousness are the same stuff, and differ only in the degree of structure

imposed - matter is consciousness so heavily structured and constrained that its behaviour becomes describable using the regular and simple laws of physics. This is shown in Fig. 2. The primal, first principle of consciousness is synonymous with the idea of "God".



The glyph in Fig. 2 is the basis for the Tree of Life. The first principle of consciousness is called Kether, which means Crown. The raw energy of consciousness is called Chokhmah or Wisdom, and the capacity to give form to the energy of consciousness is called Binah, which is sometimes translated as Understanding, and sometimes as Intelligence. The outcome of the interaction of force and form, the physical world, called Malkuth or Kingdom.

This quaternary is a Kabbalistic representation of God-the-Knowable, in the sense that it is the most primitive representation of God we are capable of comprehending; paradoxically, Kabbalah also contains a notion of God-the-Unknowable which transcends this glyph, and is called En Soph. There is not much I can say about En Soph, and what I can say I will postpone for later.

God-the-Knowable has four aspects, two male and two female: Kether and Chokhmah are both represented as male, and Binah and Malkuth are represented as female. One of the titles of Chokhmah is Abba, which means Father, and one of the titles of Binah is Aima, which means Mother, so you can think of Chokhmah as God-the-Father, and Binah as God-the-Mother. Malkuth is the daughter, the female spirit of God-as-Matter, and it would not be wildly wrong to think of her as Mother Earth. One of the more pleasant things about Kabbalah is that its symbolism gives equal place to both male and female.

And what of God-the-Son? Is there also a God-the-Son in Kabbalah? There is, and this is the point where Kabbalah tackles the interesting problem of thee and me. The glyph in Fig. 2 is a

model of consciousness, but not of self-consciousness, and self-consciousness throws an interesting spanner in the works.

### The Fall

Self-consciousness is like a mirror in which consciousness sees itself reflected. Self-consciousness is modelled in Kabbalah by making a copy of figure 2.

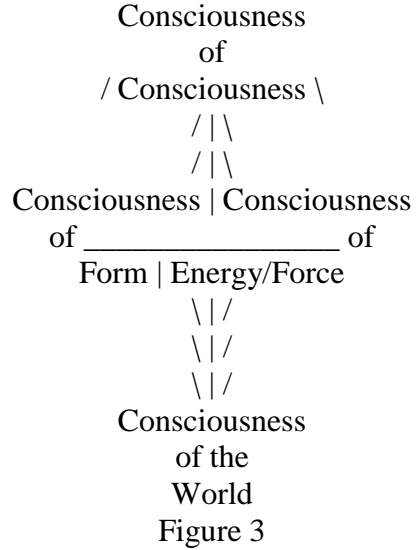
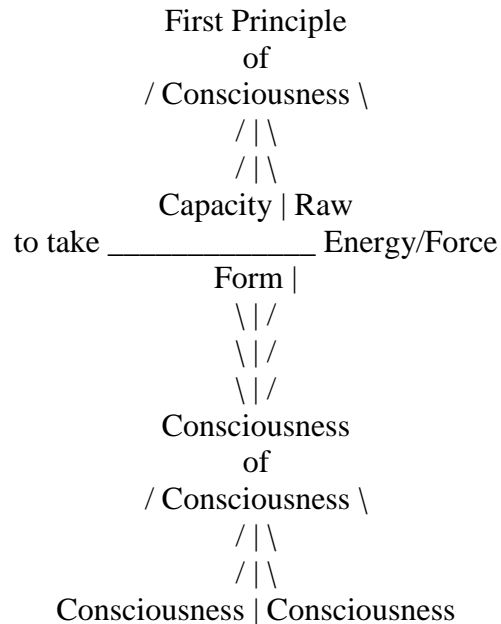


Figure 3. is Figure 2. reflected through self-consciousness. The overall effect of self-consciousness is to add an additional layer to Figure 2. as follows:



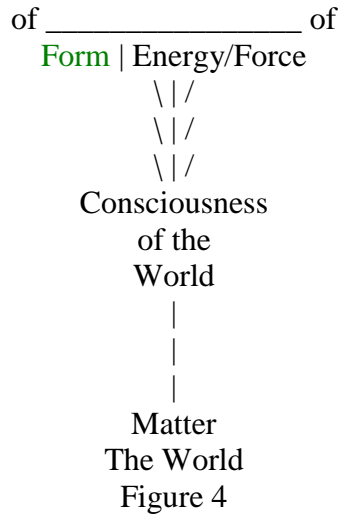
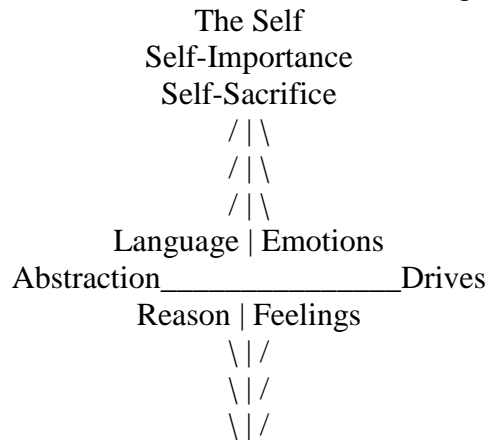


Fig. 2 is sometimes called "the Garden of Eden" because it represents a primal state of consciousness. The effect of self-consciousness as shown in Fig. 4 is to drive a wedge between the First Principle of Consciousness (Kether) and that Consciousness realised as matter and the physical world (Malkuth). This is called "the Fall", after the story of Adam and Eve in the Garden of Eden. From a Kabbalistic point of view the story of Eden, with the Tree of Knowledge of Good and Evil, the serpent and the temptation, and the casting out from the Garden has a great deal of meaning in terms of understanding the evolution of consciousness.

Self-consciousness introduces four new states of consciousness: the Consciousness of Consciousness is called Tipheret, which means Beauty; the Consciousness of Force/Energy is called Netzach, which means Victory or Firmness; the Consciousness of Form is called Hod, which means Splendour or Glory, and the Consciousness of Matter is called Yesod, which means Foundation. These four states have readily observable manifestations, as shown below in Fig. 5:

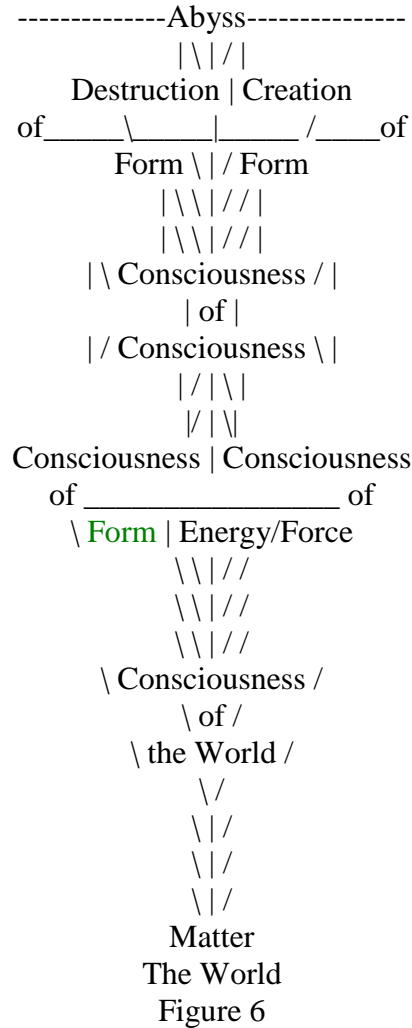


\ Perception /  
 Imagination  
 Instinct  
 Reproduction  
 Figure 5

Figure 4. is almost the complete Tree of Life, but not quite - there are still two states missing. The inherent capacity of consciousness to take on structure and objectify itself (Binah, God-the-Mother) is reflected through self-consciousness as a perception of the limitedness and boundedness of things. We are conscious of space and time, yesterday and today, here and there, you and me, in and out, life and death, whole and broken, together and apart. We see things as limited and bounded and we have a perception of form as something "created" and "destroyed".

My car was built a year ago, but it was smashed yesterday. I wrote an essay, but I lost it when my computer crashed. My granny is dead. The river changed its course. A law has been repealed. I broke my coffee mug. The world changes, and what was here yesterday is not here today. This perception acts like an "interface" between the quaternary of consciousness which represents "God", and the quaternary which represents a living self-conscious being, and two new states are introduced to represent this interface. The state which represents the creation of new forms is called Chesed, which means Mercy, and the state which represents the destruction of forms is called Gevurah, which means Strength. This is shown in Fig. 6. The objectification of forms which takes place in a self-conscious being, and the consequent tendency to view the world in terms of limitations and dualities (time and space, here and there, you and me, in and out, God and Man, good and evil...) produces a barrier to perception which most people rarely overcome, and for this reason it has come to be called the Abyss. The Abyss is also marked on Figure 6.

First Principle  
 of  
 / Consciousness \  
 / | \  
 / | \  
 Capacity | Raw  
 to take \_\_\_\_\_ Energy/Force  
 Form | |  
 | | / |  
 | | / |



The diagram in Fig. 6 is called the Tree of Life. The "constructionist" approach I have used to justify its structure is a little unusual, but the essence of my presentation can be found in the "Zohar" under the guise of the Macroprosopus and Microprosopus, although in this form it is not readily accessible to the average reader. My attempt to show how the Tree of Life can be derived out of pure consciousness through the interaction of an abstract notion of force and form was not intended to be a convincing **exercise** from an intellectual point of view - the Tree of Life is primarily a gnostic rather than a rational or intellectual explanation of consciousness and its interaction with the physical world.

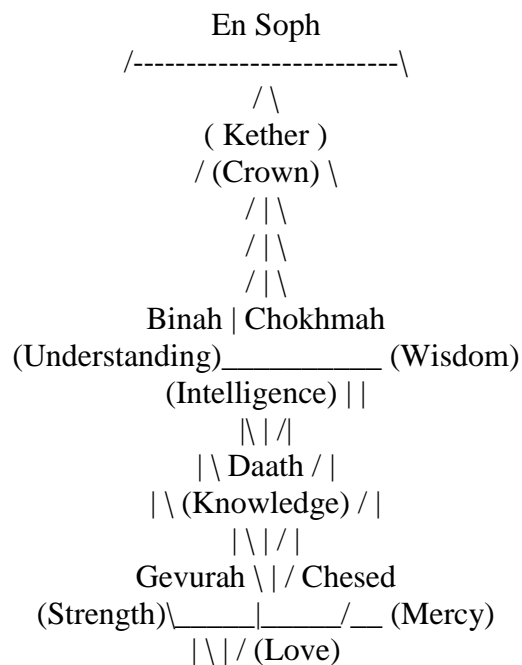
The Tree is composed of 10 states or sephiroth (sephiroth plural, sephira singular) and 22 interconnecting paths. The age of this diagram is unknown: there is enough information in the 13th. century "Sepher ha Zohar" to construct this diagram, and the doctrine of the sephiroth has been attributed to Isaac the

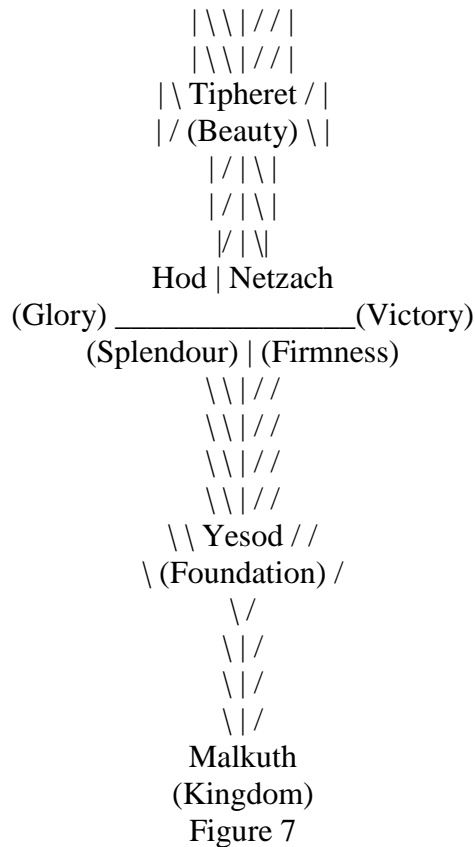
Blind in the 12th. century, but we have no certain knowledge of its origin. It probably originated sometime in the interval between the 6th. and 13th. centuries AD. The origin of the word "sephira" is unclear - it is almost certainly derived from the Hebrew word for "number" (SPhR), but it has also been attributed to the Greek word for "sphere" and even to the Hebrew word for a sapphire (SPhIR). With a characteristic aptitude for discovering hidden meanings everywhere, Kabbalists find all three derivations useful, so take your pick.

In the language of earlier Kabbalistic writers the sephiroth represented ten primeval emanations of God, ten focii through which the energy of a hidden, absolute and unknown Godhead (En Soph) propagated throughout the creation, like **white** light passing through a prism. The sephiroth can be interpreted as aspects of God, as states of consciousness, or as nodes akin to the Chakras in the occult anatomy of a human being .

I have left out one important detail from the structure of the Tree. There is an eleventh "something" which is definitely *\*not\** a sephira, but is often shown on modern representations of the Tree. The Kabbalistic "explanation" runs as follows: when Malkuth "fell" out of the Garden of Eden (Fig. 2) it left behind a "hole" in the fabric of the Tree, and this "hole", located in the centre of the Abyss, is called Daath, or Knowledge. Daath is *\*not\** a sephira; it is a hole. This may sound like gobbledy-gook, and in the sense that it is only a metaphor, it is.

The completed Tree of Life with the Hebrew titles of the sephiroth is shown below in Fig. 7.





From an historical point of view the doctrine of emanations and the Tree of Life are only one small part of a huge body of Kabbalistic speculation about the nature of divinity and our part in creation, but it is the part which has survived. The Tree continues to be used in the Twentieth Century because it has proved to be a useful and productive symbol for practices of a magical, mystical and religious nature. Modern Kabbalah in the Western Mystery Tradition is largely concerned with the understanding and practical application of the Tree of Life, and the following set of notes will list some of the characteristics of each sephira in more detail so that you will have a "snapshot" of what each sephira represents before going on to examine the sephiroth and the "deep structure" of the Tree in more detail.

## Chapter 2.: Sephirothic Correspondences

The correspondences are a set of symbols, associations and qualities which provide a handle on the elusive something a sephira represents. Some of the correspondences are hundreds of years old, many were concocted this century, and some are my own; some fit very well, and some are obscure - oddly enough it is often the most obscure and ill-fitting correspondence which is

most productive; like a Zen riddle it perplexes and annoys the mind until it arrives at the right place more in spite of the correspondence than because of it.

There are few canonical correspondences; some of the sephiroth have alternative names, some of the names have alternative translations, the mapping from Hebrew spellings to the English alphabet varies from one author to the next, and inaccuracies and accretions are handed down like the family silver. I keep my Hebrew **dictionary** to hand but guarantee none of the English spellings.

The correspondences I have given are as follows:

1. The Meaning is a translation of the Hebrew name of the sephira.
2. The Planet in most cases is the planet associated with the sephira. In some cases it is not a planet at all (e.g. the fixed stars). The planets are ordered by decreasing apparent motion - this is one correspondence which appears to pre-date Copernicus!
3. The Element is the physical element (earth, water, air, fire, aethyr) which has most in common with the nature of the Sephira. The Golden Dawn applied an excess of logic to these attributions and made a mess of them, to the confusion of many. Only the five Lower Face sephiroth have been attributed an element.
4. Briatic color. This is the color of the sephira as seen in the world of Creation, Briah. There are color scales for the other three worlds but I haven't found them to be useful in practical **work**.
5. Magical Image. Useful in meditations; some are astute.
6. The Briatic Correspondence is an abstract quality which says something about the essence of the way the sephira expresses itself.
7. The Illusion characterises the way in which the energy of the sephira clouds one's judgement; it is something which is *\*obviously\** true. Most people suffer from one or more of these according to their temperament.
8. The Obligation is a personal quality which is demanded of an initiate at this level.

9. The Virtue and Vice are the energy of the sephiroth as it manifests in a positive and negative sense in the personality.
10. Qlippoth is a word which means "shell". In medieval Kabbalah each sephira was "seen" to be adding **form** to the sephira which preceded it in the Lightning Flash (see Chapter 3.). Form was seen to an accretion, a shell around the pure divine energy of the Godhead, and each layer or shell hid the divine radiance a little bit more, until God was buried in form and exiled in matter, the end-point of the process. At the time attitudes to matter were tainted with the Manichean notion that matter was evil, a snare for the spirit, and consequently the Qlippoth or shells were "demonised" and actually turned into demons. The correspondence I have given here restores the original notion of a shell of form \*without\* the corresponding force to activate it; it is the lifeless, empty husk of a sephira devoid of force, and while it isn't a literal demon, it is hardly a bundle of laughs when you come across it.
11. The Command refers to the Four Powers of the Sphinx, with an extra one added for good measure.
12. The Spiritual Experience is just that.
13. The Titles are a collection of alternative names for the sephira; most are very old.
14. The God Name is a key to invoking the power of the sephira in the world of emanation, Atziluth.
13. The Archangel mediates the energy of the sephira in the world of creation, Briah.
14. The Angel Order administers the energy of the sephira in the world of formation, Yetzirah.
15. The Keywords are a collection of phrases which summarise key aspects of the sephira.

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Sephira: Malkuth Meaning: Kingdom  
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Planet: Cholem Yesodeth Element: earth  
----- (the Breaker of -----  
the Foundations, sphere of the elements, the Earth)

Briatic Colour: brown Number: 10  
----- (citrine, russet-red, -----  
olive green, black)

Magical Image: a young woman crowned and throned  
-----

Briatic Correspondence: stability  
-----

Illusion: materialism Obligation: discipline  
-----

Virtue: discrimination Vice: avarice & inertia  
-----

Qlippoth: stasis Command: keep silent  
-----

Spiritual Experience: Vision of the Holy Guardian Angel  
-----

Titles: The Gate; Gate of Death; Gate of Tears; Gate of Justice;  
----- The Inferior Mother; Malkah, the Queen; Kallah, the  
Bride; the Virgin.  
-----

God Name: Adonai ha Aretz Archangel: Sandalphon  
----- Adonai Malekh -----  
Angel Order: Ishim  
-----

Keywords: the real world, physical matter, the Earth, Mother  
Earth, the physical elements, the natural world, sticks  
& stones, possessions, faeces, practicality, solidity,  
stability, inertia, heaviness, bodily death, incarnation.

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Sephira: Yesod Meaning: Foundation  
-----

Planet: Levanah (the Moon) Element: Aethyr  
-----

Briatic Colour: purple Number: 9  
-----

Magical Image: a beautiful man, very strong (e.g. Atlas)  
-----

Briatic Correspondence: receptivity, perception  
-----

Illusion: security Obligation: trust

-----

Virtue: independence Vice: idleness

-----

Qlippoth: zombieism, robotism Command: go!

-----

Spiritual Experience: Vision of the Machinery of the Universe

-----

Titles: The Treasure House of Images

-----

God Name: Shaddai el Chai Archangel: Gabriel

-----

Angel Order: Cherubim

-----

Keywords: perception, interface, imagination, image, appearance,  
glamour, the Moon, the unconscious, instinct, tides,  
illusion, hidden infrastructure, dreams, divination,  
anything as it seems to be and not as it is, mirrors  
and crystals, the "Astral Plane", Aethyr, glue,  
tunnels, sex & reproduction, the genitals, cosmetics,  
instinctive magic (psychism), secret doors, shamanic

tunnel. =====

Sephira: Hod Meaning: Glory, Splendour

-----

Planet: Kokab (Mercury) Element: air

-----

Briatic Colour: orange Number: 8

-----

Magical Image: an hermaphrodite

-----

Briatic Correspondence: abstraction

-----

Illusion: order Obligation: learn

-----

Virtue: honesty, truthfulness Vice: dishonesty

-----

Qlippoth: rigidity Command: will

-----

Spiritual Experience: Vision of Splendour

-----

Titles: -

-----

God Name: Elohim Tzabaoth Archangel: Raphael

-----

Angel Order: Beni Elohim

Keywords: reason, abstraction, communication, conceptualisation,  
logic, the sciences, language, speech, **money** (as a  
concept), mathematics, medicine & healing, trickery,  
writing, media (as communication), pedantry,  
philosophy, Kabbalah (as an abstract system), protocol,  
the Law, ownership, territory, theft, "Rights", ritual  
magic.

=====

Sephira: Netzach Meaning: Victory, Firmness

-----

Planet: Nogah (Venus) Element: water

-----

Briatic Colour: green Number: 7

-----

Magical Image: a beautiful naked woman

-----

Briatic Correspondence: nurture

-----

Illusion: projection Obligation: responsibility

-----

Virtue: unselfishness Vice: selfishness

-----

Qlippoth: habit, **routine** Command: know

-----

Spiritual Experience: Vision of Beauty Triumphant

-----

Titles: -

-----

God Name: Jehovah Tzabaoth Archangel: Haniel

-----

Angel Order: Elohim

-----

Keywords: passion, pleasure, luxury, sensual beauty, feelings,  
drives, emotions - love, hate, anger, joy, depression,  
misery, excitement, desire, lust; nurture, libido,  
empathy, sympathy, ecstatic magic.

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Sephira: Tipheret Meaning: Beauty

-----

Planet: Shemesh (the Sun) Element: fire

-----

Briatic Colour: yellow Number: 6

-----

Magical Image: a king, a child, a sacrificed god

-----

Briatic Correspondence: centrality, wholeness

-----

Illusion: identification Obligation: integrity

-----

Virtue: devotion to the Great **Work** Vice: pride, self-importance

-----

Qlippoth: hollowness Command: dare

-----

Spiritual Experience: Vision of Harmony

-----

Titles: Melekh, the King; Zoar Anpin, the lesser countenance, the  
----- Microprosopus; the Son; Rachamin, charity.

God Name: Aloah va Daath Archangel: Michael

-----

Angel Order: Malachim

-----

Keywords: harmony, integrity, balance, wholeness, the Self, self-  
importance, self-sacrifice, the Son of God, centrality,  
the Philosopher's Stone, identity, the solar plexus,  
a King, the Great Work.

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Sephira: Gevurah Meaning: Strength

-----

Planet: Madim (Mars)

-----

Briatic Colour: red Number: 5

-----

Magical Image: a mighty warrior

-----

Briatic Correspondence: power

-----

Illusion: invincibility Obligation: courage & loyalty

-----

Virtue: courage & energy Vice: cruelty

-----

Qlippoth: bureaucracy

-----

Spiritual Experience: Vision of Power

-----

Titles: Pachad, fear; Din, justice.

-----  
God Name: Elohim Gevor Archangel: Kamael

-----  
Angel Order: Seraphim

-----  
Keywords: power, justice, retribution (eaten cold), the Law (in  
execution), cruelty, oppression, domination & the Power  
Myth, severity, necessary destruction, catabolism,  
martial arts.

=====

Sephira: Chesed Meaning: Mercy

-----  
Planet: Tzadekh (Jupiter)

-----  
Briatic Colour: blue Number: 4

-----  
Magical Image: a mighty king

-----  
Briatic Correspondence: authority

-----  
Illusion: being right Obligation: humility  
----- (self-righteousness) -----

Virtue: humility & obedience Vice: tyranny, hypocrisy,  
----- ---- bigotry, gluttony  
Qlippoth: ideology

-----  
Spiritual Experience: Vision of Love

-----  
Titles: Gedulah, magnificence, love, majesty

-----  
God Name: El Archangel: Tzadkiel

-----  
Angel Order: Chasmalim

-----  
Keywords: authority, creativity, inspiration, vision, leadership,  
excess, waste, secular and spiritual power, submission  
and the Annihilation Myth, the atom bomb, obliteration,  
birth, service.

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=

Non-Sephira: Daath Meaning: Knowledge

-----  
Daath has no manifest qualities and cannot be invoked directly.

Keywords: hole, tunnel, gateway, doorway, black hole, vortex.

=====

=

Sephira: Binah Meaning: Understanding,

-----

Planet: Shabbathai (**Saturn**)

-----

Briatic Colour: black Number: 3

-----

Magical Image: an old woman on a throne

-----

Briatic Correspondence: comprehension

-----

Illusion: death

-----

Virtue: silence Vice: inertia

-----

Qlippoth: fatalism

-----

Spiritual Experience: Vision of Sorrow

-----

Titles: Aima, the Mother; Ama, the Crone; Marah, the **bitter**  
sea; Khorsia, the Throne; the Fifty Gates of  
Understanding; Intelligence; the Mother of Form; the  
Superior Mother.

God Name: Elohim Archangel: Cassiel

-----

Angel Order: Aralim

-----

Keywords: limitation, form, constraint, heaviness, slowness, old-  
age, infertility, incarnation, karma, fate, time,  
space, natural law, the womb and gestation, darkness,  
boundedness, enclosure, containment, fertility, mother,  
weaving and spinning, death (annihilation).

=====

===

Sephira: Chokhmah Meaning: Wisdom

-----

Planet: Mazlot (the **Zodiac**, the fixed stars)

-----

Briatic Colour: silver/white Number: 2

----- grey -----

Magical Image: a bearded man

-----

Briatic Correspondence: revolution

-----

Illusion: independence

-----

Virtue: good Vice: evil

-----

Qlippoth: arbitrariness

-----

Spiritual Experience: Vision of God face-to-face

-----

Titles: Abba, the Father. The Supernal Father.

-----

God Name: Jah Archangel: Ratziel

-----

Angel Order: Auphanim

-----

Keywords: pure creative energy, life force, the wellspring.

=====

===

Sephira: Kether Meaning: Crown

-----

Planet: Rashith ha Gilgalim (first swirlings, the Big Bang)

-----

Briatic Colour: pure white Number: 1

-----

Magical Image: a bearded man seen in profile

-----

Briatic Correspondence: unity

-----

Illusion: attainment

-----

Virtue: attainment Vice: ---

-----

Qlippoth: futility

-----

Spiritual Experience: Union with God

-----

Titles: Ancient of Days, the Greater Countenance  
(Macroprosopus), the White Head, Concealed of the  
Concealed, Existence of Existences, the Smooth Point,  
Rum Maalah, the Highest Point.

God Name: Eheieh Archangel: Metatron

-----  
Angel Order: Chaioth ha Qadesh  
-----

Keywords: unity, union, all, pure consciousness, God, the  
Godhead, manifestation, beginning, source, emanation.

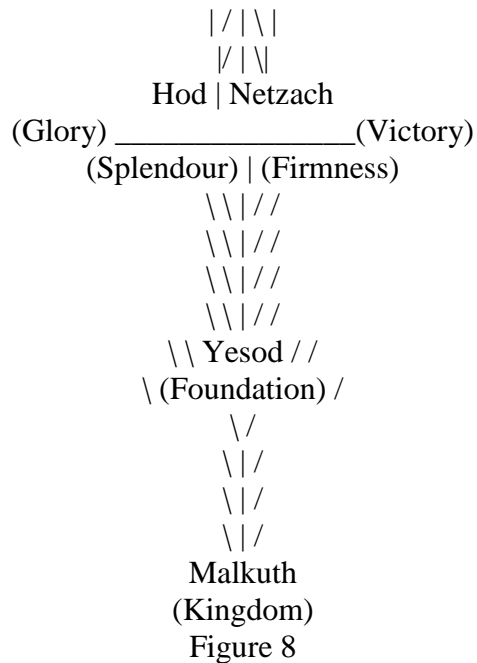
### Chapter 3: The Pillars & the Lightning Flash

=====

In Chapter 1. the Tree of Life was derived from three concepts, or rather one primary concept and two derivative concepts which are "contained" within it. The primary concept was called consciousness, and it was said to "contain" within it the two complementary concepts of force and form. This chapter builds on the idea by introducing the three Pillars of the Tree, and uses the Pillars to clarify a process called the Lightning Flash. The Three Pillars are shown in Figure 8. below.

Pillar Pillar Pillar  
of of of  
Form Consciousness Force  
(Severity) (Mildness) (Mercy)

Kether  
/ (Crown) \  
/ | \  
/ | \  
/ | \  
Binah | Chokhmah  
(Understanding) \_\_\_\_\_ (Wisdom)  
(Intelligence) | |  
| | /  
| \ Daath / |  
| \ (Knowledge) / |  
| \ | / |  
Gevurah \ | / Chesed  
(Strength) \ \_\_\_\_\_ / (Mercy)  
| \ | / (Love)  
| \ | / |  
| \ | / |  
| \ Tipheret / |  
| / (Beauty) \ |  
| / | \ |



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-----  
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-----  
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-----  
Spiritual Experience: Union with God

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Concealed, Existence of Existences, the Smooth Point,  
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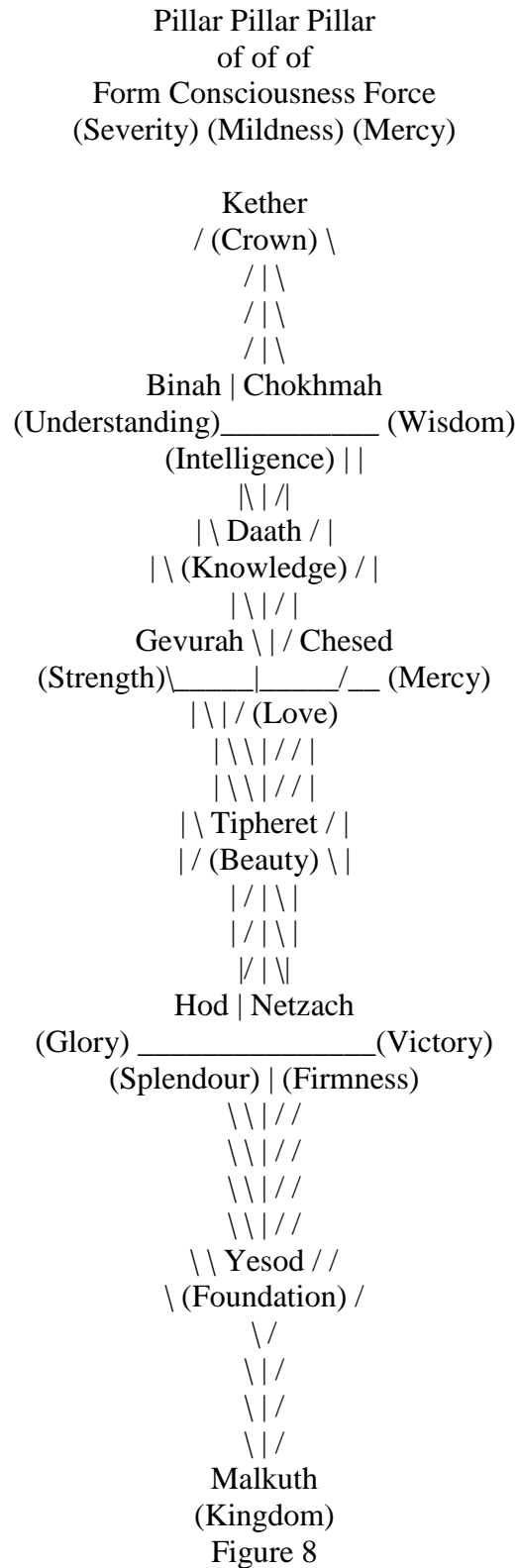
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uses the Pillars to clarify a process called the Lightning Flash.  
The Three Pillars are shown in Figure 8. below.



Not surprisingly the three pillars are referred to as the pillars of consciousness, force and form. The pillar of consciousness contains the sephiroth Kether, Tiphereth, Yesod and Malkuth; the pillar of force contains the sephiroth Chokhmah, Chesed and Netzach; the pillar of form contains the sephiroth Binah, Gevurah and Hod. In older Kabbalistic texts the pillars are referred to as the pillars of mildness, mercy and severity, and it is not immediately obvious how the older jargon relates to the new. To the medieval Kabbalist (and this is a recurring metaphor in the Zohar) the creation as an emanation of God is a delicate \*balance\* (metheqela) between two opposing tendencies: the mercy of God, the outflowing, creative, life-giving and sustaining tendency in God, and the severity or strict judgement of God, the limiting, defining, life-taking and ultimately wrathful or destructive tendency in God. The creation is "energised" by these two tendencies as if stretched between the poles of a battery. Modern Kabbalah makes a half-hearted attempt to remove the more obvious anthropomorphisms in the descriptions of "God"; mercy and severity are misleading terms, apt to remind one of a man with a white beard, and even in medieval times the terms had distinctly technical meanings as the following quotation shows

[1]:

"It must be remembered that to the Kabbalist, judgement [Din - judgement, another title of Gevurah] means the imposition of limits and the correct determination of things. According to Cordovero the quality of judgement is inherent in everything insofar as everything wishes to remain what it is, to stay within its boundaries."

I understand the word "form" in precisely this sense - it is that which defines \*what\* a thing is, the structure whereby a given thing is distinct from every other thing.

As for "consciousness", I use the word "consciousness" in a sense so abstract that it is virtually meaningless, and according to whim I use the word God instead, where it is understood that both words are placeholders for something which is potentially knowable in the gnostic sense only - consciousness can be

\*defined\* according to the \*forms\* it takes, in which case we are defining the forms, \*not\* the consciousness. The same qualification applies to the word "force". My inability to define two of the three concepts which underpin the structure of the Tree is a nuisance which is tackled traditionally by the use of extravagant metaphors, and by elimination ("not this, not that").

The classification of sephiroth into three pillars is a way of saying that each sephira in a pillar partakes of a common quality which is "inherited" in a progressively more developed and structured form from the top of a pillar to the bottom. Tipheret, Yesod and Malkuth all share with Kether the quality of "consciousness in balance" or "synthesis of opposing qualities", or but in each case it is expressed differently according to the increased degree of structure imposed. Likewise, Chokhmah, Chesed and Netzach share the quality of force or energy or expansiveness, and Binah, Gevurah and Hod share the quality of form, definition and limitation. From Kether down to Malkuth, force and form are combined; the symbolism of the Tree has something in common with a production line, with molten metal coming in one end and finished cars coming out the other, and with that metaphor we are now ready to describe the Lightning Flash, the process whereby God takes on flesh, the process which created and sustains the creation.

In the beginning...was Something. Or Nothing. It doesn't really matter which term we use, as both are equally meaningless in this context. Nothing is probably the better of the two terms, because I can use Something in the next paragraph. Kabbalists call this Nothing "En Soph" which literally means "no end" or infinity, and understand by this a hidden, unmanifest God-in-Itself.

Out of this incomprehensible and indescribable Nothing came Something. Probably more words have been devoted to this moment than any other in Kabbalah, and it is all too easy to make fun of the effort which has gone into elaborating the indescribable, so

I won't, but in return do not expect me to provide a justification for why Something came out of Nothing. It just did.

A point crystallised in the En Soph. In some versions of the story the En Soph "contracted" to "make room" for the creation (Isaac Luria's theory of Tsimtsum), and this is probably an important clarification for those who have rubbed noses with the hidden face of God, but for the purposes of these notes it is enough that a point crystallised. This point was the crown of creation, the sephira Kether, and within Kether was contained all the unrealised potential of the creation.

An aspect of Kether is the raw creative force of God which

blasts into the creation like the blast of hot gas which keeps a hot air balloon in the air. Kabbalists are quite clear about this; the creation didn't just happen a long time ago - it is happening all the time, and without the force to sustain it the creation would crumple like a balloon. The force-like aspect within Kether is the sephira Chokhmah and it can be thought of as the will of God, because without it the creation would cease to \*be\*. The whole of creation is maintained by this ravaging, primeval desire to \*be\*, to become, to exist, to change, to evolve. The experiential distinction between Kether, the point of emanation, and Chokhmah, the creative outpouring, is elusive, but some of the difference is captured in the phrases "I am" and "I become".

Force by itself achieves nothing; it needs to be contained, and the balloon analogy is appropriate again. Chokhmah contains within it the necessity of Binah, the Mother of Form. The person who taught me Kabbalah (a woman) told me Chokhmah (Abba, the Father) was God's prick, and Binah (Aima, the mother) was God's womb, and left me with the picture of one half of God continuously ejaculating into the other half. The author of the Zohar also makes frequent use of sexual polarity as a metaphor to describe the relationship between force and form, or mercy and severity (although the most vivid sexual metaphors are used for the marriage of the Microprosopus and his [bride](#), the Queen and Inferior Mother, the sephira Malkuth).

The sephira Binah is the Mother of Form; form exists within Binah as a potentiality, not as an actuality, just as a womb contains the potential of a baby. Without the possibility of form, no thing would be distinct from any other thing; it would be impossible to distinguish between things, impossible to have individuality or identity or change. The Mother of Form contains the potential of form within her womb and gives birth to form when a creative impulse crosses the Abyss to the Pillar of Force and emanates through the sephira Chesed. Again we have the idea of "becoming", of outflowing creative energy, but at a lower level. The sephira Chesed is the point at which form becomes perceptible to the mind as an inspiration, an idea, a vision, that "Eureka!" moment immediately prior to rushing around shouting "I've got it! I've got it!" Chesed is that quality of genuine inspiration, a sense of being "plugged in" which characterises the visionary leaders who drive the human race onwards into every new kind of endeavour. It can be for good or evil; a leader who can tap the petty malice and vindictiveness in any person and channel it into a vision of a new order and genocide is just as much a visionary as any other, but the positive side of Chesed is the humanitarian leader who brings

about genuine improvements to our common life.

No change comes easy; as Cordova points out "everything wishes to remain what it is". The creation of form is balanced in the sephira Gevurah by the preservation and destruction of form. Any impulse of change is channelled through Gevurah, and if it is not resisted then something will be destroyed. If you want to make paper you cut down a tree. If you want to abolish slavery you have to destroy the culture which perpetuates it. If you want to change someone's mind you have to destroy that person's beliefs about the matter in question. The sephira Gevurah is the quality of strict judgement which opposes change, destroys the unfamiliar, and corresponds in many ways to an immune system within the body of God.

There has to be a balance between creation and destruction. Too much change, too many ideas, too many things happening too quickly can have the quality of chaos (and can literally become that), whereas too little change, no new ideas, too much form and structure and protocol can suffocate and stifle. There has to be a balance which "makes sense" and this "idea of balance" or "making sense" is expressed in the sephira Tiphereth. It is an instinctive morality, and it isn't present by default in the human species. It isn't based on cultural norms; it doesn't have its roots in upbringing (although it is easily destroyed by it). Some people have it in a large measure, and some people are (to all intents and purposes) completely lacking in it. It doesn't necessarily respect conventional morality: it may laugh in its face. I can't say what it is in any detail, because it is peculiar and individual, but those who have it have a natural quality of integrity, soundness of judgement, an instinctive sense of rightness, justice and compassion, and a willingness to fight or suffer in defense of that sense of justice. Tiphereth is a paradoxical sephira because in many people it is simply not there. It can be developed, and that is one of the goals of initiation, but for many people Tiphereth is a room with nothing in it.

Having passed through Gevurah on the Pillar of **Form**, and found its way through the moral filter of Tiphereth, a creative impulse picks up energy once more on the Pillar of Force via the Sephira Netzach, where the energy of "becoming" finds its final expression in the form of "vital urges". Why do we carry on living? Why bother? What is it that compels us to do things? An artist may have a vision of a piece of art, but what actually compels the artist to paint or sculpt or write? Why do we want to compete and **win**? Why do we care what happens to others? The

sephira Netzach expresses the basic vital creative urges in a form we can recognise as drives, feelings and emotions. Netzach is pre-verbal; ask a child why he wants a toy and the answer will be

"I just do".

"But why," you ask, wondering why he doesn't want the much more "sensible" toy you had in mind. "Why don't you want this one here."

"I just don't. I want this one."

"But what's so good about that one."

"I don't know what to say...I just like it."

This conversation is not fictitious and is quintessentially Netzach. The structure of the Tree of Life posits that the basic driving forces which characterise our behaviour are pre-verbal and non-rational; anyone who has tried to change another person's basic nature or beliefs through force of rational argument will know this.

After Netzach we go to the sephira Hod to pick up our last cargo of Form. Ask a child why they want something and they say

"I just do". Press an adult and you will get an earful of

"reasons". We live in a culture where it is important (often essential) to give reasons for the things we do, and Hod is the sephira of form where it is possible to give shape to our wants in **terms** of reasons and explanations. Hod is the sephira of abstraction, reason, logic, language and communication, and a reflection of the Mother of Form in the human mind. We have a innate capacity to abstract, to go immediately from the particular to the general, and we have an innate capacity to communicate these abstractions using language, and it should be clear why the alternative translation of Binah is

"intelligence"; Binah is the "intelligence of God", and Hod underpins what we generally recognise as intelligence in people - the ability to grasp complex abstractions, reason about them, and articulate this understanding using some means of communication.

The synthesis of Hod and Netzach on the Pillar of

Consciousness is the sephira Yesod. Yesod is the sephira of interface, and the comparison with computer peripheral interfaces is an excellent one. Yesod is sometimes called "the Receptacle of the Emanations", and it interfaces the emanations of all three pillars to the sephira Malkuth, and it is through Yesod that the final abstract form of something is realised in matter. Form in

Yesod is no longer abstract; it is explicit, but not yet individual - that last quality is reserved for Malkuth alone.

Yesod is like the mold in a bottle factory - the mold is a realisation of the abstract idea "bottle" in so far as it expresses the shape of a particular bottle design in every

detail, but it is not itself an individual bottle.

The final step in the process is the sephira Malkuth, where God becomes flesh, and every abstract form is realised in actuality, in the "real world". There is much to say about this, but I will keep it for later.

The process I have described is called the Lightning Flash. The Lightning Flash runs as follows: Kether, Chokhmah, Binah, Chesed, Gevurah, Tiphereth, Netzach, Hod, Yesod, Malkuth, and if you trace the Lightning Flash on a diagram of the Tree you will see that it has the zig-zag shape of a lightning flash. The sephiroth are numbered according to their order on the lightning flash: Kether is 1, Chokhmah is 2, and so on. The "Sepher Yetzirah" [2] has this to say about the sephiroth:

"When you think of the ten sephiroth cover your heart and seal the desire of your lips to announce their divinity. Yoke your mind. Should it escape your grasp, reach out and bring it back under your control. As it was said, 'And the living creatures ran and returned as the appearance of a flash of lightning,' in such a manner was the Covenant created."

The quotation within the quotation comes from Ezekiel 1.14, a text which inspired a large amount of early Kabbalistic speculation, and it is probable that the Lightning Flash as described is one of the earliest components of the idea of sephirothic emanation.

The Lightning Flash describes the creative process, beginning with the unknown, unmanifest hidden God, and follows it through ten distinct stages to a change in the material world. It can be used to describe \*any\* change - lighting a match, picking your nose, walking the dog - and novices are usually set the exercise of analysing any arbitrarily chosen event in terms of the Lightning Flash. Because the Lightning Flash can be used to understand the inner process whereby the material world of the senses changes and evolves, it is a key to practical magical work, and because it is intended to account for \*all\* change it follows that all change is equally magical, and the word "magic" is essentially meaningless (but nevertheless useful for distinguishing between "normal" and "abnormal" states of consciousness, and the modes of causality which pertain to each).

It also follows that the key to understanding our "spiritual nature" does not belong in the spiritual empyrean, where it remains inaccessible, but in \*all\* the routine and unexciting little things in life. Everything is equally "spiritual", equally "divine", and there is more to be learned from picking

one's nose than there is in a spiritual discipline which puts you "here" and God "over there". The Lightning Flash ends in Malkuth, and it can be followed like a thread through the hidden pathways of creation until one arrives back at the source. The next chapter will retrace the Lightning Flash by examining the qualities of each sephira in more detail.

[1] Scholem, Gershom G. "Major Trends in Jewish Mysticism", Schoken Books 1974

[2] Westcott, W. Wynn, ed. "Sepher Yetzirah". Many reprintings.

#### Chapter 4: The Sephiroth

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This chapter provides a detailed look at each of the ten sephiroth and draws together material scattered over previous chapters.

##### Malkuth

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Malkuth is the Cinderella of the sephiroth. It is the sephira most often ignored by beginners, the sephira most often glossed over in Kabbalistic texts, and it is not only the most immediate of the sephira but it is also the most complex, and for sheer inscrutability it rivals Kether - indeed, there is a Kabbalistic aphorism that "Kether is Malkuth, and Malkuth is in Kether, but after another manner".

The word Malkuth means "Kingdom", and the sephira is the culmination of a process of emanation whereby the creative power of the Godhead is progressively structured and defined as it moves down the Tree and arrives in a completed form in Malkuth.

Malkuth is the sphere of matter, substance, the real, physical world. In the least compromising versions of materialist philosophy (e.g. Hobbes) there is nothing beyond physical matter, and from that viewpoint the Tree of Life beyond Malkuth does not exist: our feelings of identity and self-consciousness are nothing more than a by-product of chemical reactions in the brain, and the mind is a complex automata which suffers from the disease of metaphysical delusions. Kabbalah is \*not\* a materialist model of reality, but when we examine Malkuth by itself we find ourselves immersed in matter, and it is natural to think in terms of physics, chemistry and molecular biology. The natural sciences provide the most accurate models of matter and the physical world that we have, and it would be foolishness of

the first order to imagine that Kabbalah can provide better explanations of the nature of matter on the basis of a study of the text of the Old Testament. Not that I under-rate the intuition which has gone into the making of Kabbalah over the centuries, but for practical purposes the average university science graduate knows (much) more about the material stuff of the world than medieval Kabbalists, and a grounding in modern physics is as good a way to approach Malkuth as any other.

For those who are not comfortable with physics there are alternative, more traditional ways of approaching Malkuth. The magical image of Malkuth is that of a young woman crowned and throned. The woman is Malkah, the Queen, Kallah, the Bride. She is the inferior mother, a reflection and realisation of the superior mother Binah. She is the Queen who inhabits the Kingdom, and the Bride of the Microprosopus. She is Gaia, Mother Earth, but of course she is not only the substance of this world; she is the body of the entire physical universe.

Some care is required when assigning Mother/Earth goddesses to Malkuth, because some of them correspond more closely to the superior mother Binah. There is a close and deep connection between Malkuth and Binah which results in the two sephiroth sharing similar correspondences, and one of the oldest Kabbalistic texts [1] has this to say about Malkuth:

"The title of the tenth path [Malkuth] is the Resplendent Intelligence. It is called this because it is exalted above every head from where it sits upon the throne of Binah. It illuminates the numinosity of all lights and causes to emanate the Power of the archetype of countenances or forms."

One of the titles of Binah is Khorsia, or Throne, and the image which this text provides is that Binah provides the framework upon which Malkuth sits. We will return to this later. Binah contains the potential of **form** in the abstract, while Malkuth is the fullest realisation of form, and both sephiroth share the correspondences of heaviness, limitation, finiteness, inertia, avarice, silence, and death.

The female quality of Malkuth is often identified with the Shekhinah, the female spirit of God in the creation, and Kabbalistic literature makes much of the (carnal) relationship of God and the Shekhinah. Waite [7] mentions that the relationship between God and Shekhinah is mirrored in the relationship between man and woman, and provides a great **deal** of information on both the Shekhinah and what he quaintly calls "The Mystery of Sex".

After the exile of the Jews from Spain in 1492, Kabbalists identified their own plight with the fate of the Shekhinah, and she is pictured as being cast out into matter in much the same way as the Gnostics pictured Sophia, the outcast divine wisdom. The doctrine of the Shekhinah within Kabbalah and within Judaism as a whole is complex and it is something I don't feel competent to comment further on; more information can be found in [3] & [7].

Malkuth is the sphere of the physical elements and Kabbalists still use the four-fold scheme which dates back at least as far as Empedocles and probably the Ark. The four elements correspond to four readily-observable states of matter:

solid - earth  
liquid - water  
gas - air  
plasma - fire/electric arc (lightning)

In addition it is not uncommon to include a fifth element so rarified and arcane that most people (self included) are pushed to say what it is; the fifth element is aethyr (or ether) and is sometimes called spirit.

The amount of material written about the elements is enormous, and rather than reproduce in bulk what is relatively well-known I will provide a rough outline so that those readers who aren't familiar with Kabbalah will realise I am talking about approximately the same thing as they have seen before. A detailed description of the traditional medieval view of the four elements can be found in "The Magus" [2]. The hierarchy of elemental powers can be found in "777" [4] and in Golden Dawn material [5] - I have summarised a few useful items below:

Element Fire Air Water Earth

God Name Elohim Jehovah Eheieh Agla

Archangel Michael Raphael Gabriel Uriel

King Djin Paralda Nichsa Ghob

Elemental Salamanders Sylphs Undines Gnomes

It amused me to notice that the section on the elemental kingdoms in Farrar's "What Witches Do" [6] had been taken by Alex Saunders lock, stock and barrel from traditional Kabbalistic and CM

sources.

The elements in Malkuth are arranged as follows:

South  
Fire

East Zenith Aethyr+ West  
Air Nadir Aethyr- Water

North  
Earth

I have rotated the cardinal points through 180 degrees from their customary directions so that it is easier to see how the elements fit on the lower face of the Tree of Life:

Tiphereth  
Fire

Hod Yesod Netzach  
Air Aethyr Water

Malkuth  
Earth

It is important to distinguish between the elements in Malkuth, where we are talking about real substance (the water in your body, the breath in your lungs), and the elements on the Tree, where we are using traditional correspondences \*associated\* with the elements, e.g.:

Earth: solid, stable, practical, down-to-earth

Water: sensitive, intuitive, emotional, caring, fertile

Air: vocal, communicative, intellectual

Fire: energetic, daring, impetuous

Positive Aethyr: glue, binding, plastic

Negative Aethyr: unbinding, dissolution, disintegration  
Aethyr or Spirit is enigmatic, and I tend to think of it in terms of the forces which bind matter together. It is almost certainly a coincidence (but nevertheless interesting) that there are four fundamental forces - gravitational, electromagnetic, weak nuclear & strong nuclear - known to date, and current belief is that they can be unified into one fundamental force. On a slightly more arcane tack, Barret [2] has this to say about Aethyr:

"Now seeing that the soul is the essential form, intelligible and uncorruptible, and is the first mover of the body, and is moved itself; but that the body, or matter, is of itself unable and unfit for motion, and does very much degenerate from the soul, it appears that there is a need of a more excellent medium:- now such a medium is conceived to be the spirit of the world, or that which some call a quintessence; because it is not from the four elements, but a certain first thing, having its being above and beside them. There is, therefore, such a kind of medium required to be, by which celestial souls [e.g. forms] may be joined to gross bodies, and bestow upon them wonderful gifts. This spirit is in the same manner, in the body of the world, as our spirit is in our bodies; for as the powers of our soul are communicated to the members of the body by the medium of the spirit, so also the virtue of the soul of the world is diffused, throughout all things, by the medium of the universal spirit; for there is nothing to be found in the whole world that hath not a spark of the virtue thereof."

Aethyr underpins the elements like a foundation and its attribution to Yesod should be obvious, particularly as it forms the linking role between the ideoplastic world of "the Astral Light" [8] and the material world. Aethyr is often thought to come in two flavours - positive Aethyr, which binds, and negative

Aethyr, which unbinds. Negative Aethyr is a bit like the Universal Solvent, and requires as much care in handling ;-}  
Working with the physical elements in Malkuth is one of the most important areas of applied magic, dealing as it does with the basic constituents of the real world. The physical elements are tangible and can be experienced in a very direct way through recreations such as caving, diving, parachuting or firewalking; they bite back in a suitably humbling way, and they provide CMs with an opportunity to join the neo-pagans in the great outdoors. Our bodies themselves are made from physical stuff, and there are many Raja Yoga-like exercises which can be carried out using the

elements as a basis for work on the body. If you can stand his manic intensity (Exercise 1: boil an egg by force of will) then Bardon [9] is full of good ideas.

Malkuth is often associated with various kinds of intrinsic evil, and to understand this attitude (which I do not share) it is necessary to confront the same question as thirteenth century Kabbalists: can God be evil? The answer to this question was (broadly speaking) "yes", but Kabbalists have gone through many strange gyrations in an attempt to avoid what was for many an unacceptable conclusion. It was difficult to accept that famine, war, disease, prejudice, hate, death could be a part of a perfect being, and there had to be some way to account for evil which did not contaminate divine perfection. One approach was to sweep evil under the carpet, and in this case the carpet was Malkuth.

Malkuth became the habitation for evil spirits.

If one examines the structure of the Tree without prejudice then it is difficult to avoid the conclusion that evil is quite adequately accounted for, and there is no need to shuffle evil to the periphery of the Tree like a cleaner without a dustpan. The emanation of any sephirah from Chokhmah downwards can manifest as good or evil depending on circumstances and the point of view of those affected by the energy involved. This appears to have been understood even at the time of the writing of the "Zohar", where the mercy of God is constantly contrasted with the severity of God, and the author makes it clear that one has to balance the other - you cannot have the mercy without the severity. On the other hand, the severity of God is persistently identified with the rigours of existence (form, finiteness, limitation), and while it is true that many of the things which have been identified with evil are a consequence of the finiteness of things, of being finite beings in a world of finite resources governed by natural laws with inflexible causality, it not correct to infer (as some have) that form itself is \*intrinsically\* evil.

The notion that form and matter are \*intrinsically\* evil, or in some way imperfect or not a part of God, may have reached Kabbalah from a number of sources. Scholem comments:

"The Kabbalah of the early thirteenth century was the offspring of a union between an older and essentially Gnostic tradition represented by the book "Bahir", and the comparatively modern element of Jewish Neo-Platonism."

There is the possibility that the Kabbalists of Provence (who wrote or edited the "Sepher Bahir") were influenced by the Cathars, a late form of Manicheanism. Whether the source was

Gnosticism, Neo-Platonism, Manicheanism or some combination of all three, Kabbalah has imported a view of matter and form which distorts the view of things portrayed by the Tree of Life, and so Malkuth ends up as a kind of cosmic outer darkness, a bin for all the dirt, detritus, broken sephira and dirty hankies of the creation. Form is evil, the Mother of Form is female, women are definitely and indubitably evil, and Malkuth is the most female of the sephira, therefore Malkuth is most definitely evil...quod erat demonstrandum. By the time we reach the time of S.L. Mathers and the Golden Dawn there is a complete Tree of evil demonic Qlipboth \*underneath\* Malkuth as a relection of the "good" Tree above it. I believe this may have something to do with the fact that meditations on Malkuth can easily become meditations on Binah, and meditations on Binah have a habit of slipping into the Abyss, and once in the Abyss it is easy to trawl up enough junk to "discover" an averse Tree "underneath" Malkuth. This view of the Qlipboth, or Shells, as active, demonic evil has become pervasive, and the more energy people put into the demonic Tree, the less there is for the original. Abolish the Qlipboth as demonic forces, and the Tree of Life comes alive with its full power of good \*and\* evil. The following quotation from Bischoff [10] (speaking of the Sephiroth) provides a more rational view of the Qlipboth:

"Since their energy [of the sephiroth] shows three degrees of strength (highest, middle and lowest degree), their emanations group accordingly in sequence. We usually imagine the image of a descending staircase. The Kabbalist prefers to see this fact as a decreasing alienation of the central primeval energy. Consequently any less perfect emanation is to him the cover or shell (Qlippah) of the preceeding, and so the last (furthest) emanations being the so-called material things are the shell of the total and are therefore called (in the actual sense) Qlipboth."

This is my own view; the shell of something is the accretion of form which it accumulates as energy comes down the Lightning Flash. If the shell can be considered by itself then it is a dead husk of something which could be alive - it preserves all the structure but there is no energy in it to bring it alive. With this interpretation the Qlipboth are to be found everywhere: in relationships, at work, at play, in ritual, in society. Whenever something dies and people refuse to recognise that it is dead, and cling to the lifeless husk of whatever it was, then you get a Qlippah. For this reason one of the vices of Malkuth is Avarice, not only in the sense of trying to acquire material things, but

also in the sense of being unwilling to let go of anything, even when it has become dead and worthless. The Qlippah of Malkuth is what you would get if the Sun went out: Stasis, life frozen into immobility.

The other vice of Malkuth is Inertia, in the sense of "active resistance to motion; sluggish; disinclined to move or act". It is visible in most people at one time or another, and tends to manifest when a task is new, necessary, but not particularly exciting, there is no excitement or "natural energy" to keep one fired up, and one has to keep on pushing right to the finish. For this reason the obligation of Malkuth is (has to be) self-discipline.

The virtue of Malkuth is Discrimination, the ability to perceive differences. The ability to perceive differences is a necessity for any living organism, whether a bacteria able to sense the gradient of a nutrient or a kid working out how much **money** to wheedle out of his parents. As Malkuth is the final realisation of form, it is the sphere where our ability to distinguish between differences is most pronounced. The capacity to discriminate is so fundamental to survival that it works overtime and finds boundaries and distinctions everywhere - "you" and "me", "yours" and "mine", distinctions of "property" and "value" and "territory" which are intellectual abstractions on one level (i.e. not real) and fiercely defended realities on another (i.e. very real indeed). I am not going to attempt a definition of real and unreal, but it is the case that much of what we think of as real is unreal, and much of what we think of as unreal is real, and we need the same discrimination which leads us into the mire to lead us out again. Some people think **skin** color is a real measure of intelligence; some don't. Some people think gender is a real measure of ability; some don't. Some people judge on appearances; some don't. There is clearly a difference between a bottle of beer and a bottle of piss, but is the color of the \*bottle\* important? What \*is\* important? What differences are real, what matters? How much energy do we devote to things which are "not real". Am I able to perceive how much I am being manipulated by a fixation on unreality? Are my goals in life "real", or will they look increasingly silly and immature as I grow older? For that matter, is Kabbalah "real"? Does it provide a useful model of reality, or is it the remnant of a world-view which should have been put to rest centuries ago? One of the primary **exercises** of an initiate into Malkuth is a thorough examination of the question "What is real?".

The Spiritual Experience of Malkuth is variously the Knowledge and Conversation of the Holy Guardian Angel (HGA), or the Vision of the HGA (depending on who you believe). I vote for

the Vision of the HGA in Malkuth, and the Knowledge and Conversation in Tiphereth. What is the HGA? According to the Gnosticism of Valentinus each person has a guardian angel who accompanies that individual through their life and reveals the gnosis; the angel is in a sense the divine Self. This belief is identical to what I was taught by the person who taught me Kabbalah, so some part of Gnosticism lives on. The current tradition concerning the HGA almost certainly entered the Western Esoteric Tradition as a consequence of S.L. Mather's translation [11] of "The Book of the Sacred Magic of Abramelin the Mage", which contains full details of a lengthy ritual to attain the Knowledge and Conversation of the HGA. This ritual has had an important influence on twentieth century magicians and it is often attempted and occasionally completed.

The powers of Malkuth are invoked by means of the names Adonai ha Aretz and Adonai Melekh, which mean "Lord of the World" and "The Lord who is King" respectively. The power is transmitted through the world of Creation by the archangel Sandalphon, who is sometimes referred to as "the Long Angel", because his feet are in Malkuth and his head in Kether, which gives him an opportunity to chat to Metatron, the Angel of the Presence. The angel order is the Ashim, or Ishim, sometimes translated as the "souls of fire", supposedly the souls of righteous men and women.

In concluding this section on Malkuth, it is worth emphasising that I have chosen deliberately not to explore some major topics because there are sufficient threads for anyone with an interest to pick up and follow for themselves. The image of Malkuth as Mother Earth provides a link between Kabbalah and a numinous archetype with a deep significance for some. The image of Malkuth as physical substance provides a link into the sciences, and it is the case that at the limits of theoretical physics one's intuitions seem to be slipping and sliding on the same reality as in Kabbalah. The image of Malkuth as the sphere of the elements is the key to a large body of practical magical technique which varies from yoga-like concentration on the bodily elements, to nature-oriented work in the great outdoors. Lastly, just as the design of a building reveals much about its builders, so Malkuth can reveal a great deal about Kether - the bottom of the Tree and the top have much in common.

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#### Chapter 4: The Sephiroth (continued)

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This chapter provides a detailed look at each of the ten  
sephiroth and draws together material scattered over previous  
chapters.

#### Yesod

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Yesod means "foundation", and that is what Yesod is: it is  
the hidden infrastructure whereby the emanations from the  
remainder of the Tree are transmitted to the sephira Malkuth.  
Just as a large building has its air-conditioning ducts, service  
tunnels, conduits, electrical wiring, hot and cold water pipes,  
attic spaces, lift shafts, winding rooms, storage tanks, a  
telephone exchange etc, so does the Creation, and the external,  
visible world of phenomenal reality rests (metaphorically  
speaking) upon a hidden foundation of occult machinery.  
Meditations on the nature of Yesod tend to be full of secret  
tunnels and concealed mechanisms, as if the Creation was a Gothic  
mansion with a secret door behind every mirror, a passage in  
every wall, a pair of hidden eyes behind every portrait, and a

subterranean world of forgotten tunnels leading who knows where. For this reason the Spiritual Experience of Yesod is aptly named "The Vision of the Machinery of the Universe".

Many Yesod correspondences reinforce this notion of a foundation, of something which lies behind, supports and gives shape to phenomenal reality. The magical image of Yesod is of "a beautiful naked man, very strong". The image which springs to mind is that of a man with the world resting on his shoulders, like one of the misrepresentations of the Titan Atlas (who actually held up the heavens, not the world). The angel order of Yesod is the Cherubim, the Strong Ones, the archangel is Gabriel, the Strong or Mighty One of God, and the God-name is Shaddai el Chai, the Almighty Living God.

The idea of a foundation suggests that there is a substance which lies behind physical matter and "in-forms it" or "holds it together", something less structured, more plastic, more refined and rarified, and this "fifth element" is often called aethyr. I will not attempt to justify aethyr in **terms** of current physics (the closest concept I have found is the hypothesised Higgs field); it is a convenient handle on a concept which has enormous intuitive appeal to many magicians, who, when asked how magic works, tend to think in terms of a medium which is directly receptive to the will, something which is plastic and can be shaped through concentration and imagination, and which transmits their artificially created forms into reality. Eliphas Levi called this medium the "Astral Light". It is also natural to imagine that mind, consciousness, and the soul have their habitation in this substance, and there are volumes detailing the properties of the "Etheric Body", the "Astral Body", the "Causal Body" [1,2] and so on. I don't take this stuff too seriously, but I do like to work with the kind of natural intuitions which occur spontaneously and independently in a large number of people - there is power in these intuitions - and it is a mistake to invalidate them because they sound cranky. When I talk about aethyr or the Astral Light, I mean there is an ideoplastic substance which is subjectively real to many magicians, and explanations of magic at the level of Yesod revolve around manipulating this substance using desire, imagination and will.

The fundamental nature of Yesod is that of **\*interface\***; it interfaces the rest of the Tree of Life to Malkuth. The interface is bi-directional; there are impulses coming down from Kether, and echoes bouncing back from Malkuth. The idea of interface is illustrated in the design of a computer system: a computer with a multitude of worlds hidden within it is a source of heat and repair bills unless it has peripheral interfaces and device **drivers** to interface the world outside the computer to the world

"inside" it; add a keyboard and a mouse and a monitor and a printer and you have opened the door into another reality. Our own senses have the same characteristic of being a bi-directional interface through which we experience the world, and for this reason the senses correspond to Yesod, and not only the five traditional senses - the "sixth sense" and the "second sight" are given equal status, and so Yesod is also the sphere of instinctive psychism, of clairvoyance, precognition, divination and prophecy. It is also clear from accounts of lucid dreaming (and personal experience) that we possess the ability to perceive an inner world as vividly as the outer, and so to Yesod belongs the inner world of dreams, daydreams and vivid imagination, and one of the titles of Yesod is "The Treasure House of Images".

To Yesod is attributed Levanah, the Moon, and the lunar associations of tides, flux and change, occult influence, and deeply instinctive and sometimes atavistic behaviour - possession, mediumship, lycanthropy and the like. Although Yesod is the foundation and it has associations with strength, it is by no means a rigid scaffold supporting a world in stasis. Yesod supports the world just as the sea supports all the life which lives in it and sails upon it, and just as the sea has its irresistible currents and tides, so does Yesod. Yesod is the most "occult" of the sephiroth, and next to Malkuth it is the most magical, but compared with Malkuth its magic is of a more subtle, seductive, glamorous and ensnaring kind. Magicians are drawn to Yesod by the idea that if reality rests on a hidden foundation, then by changing the foundation it is possible to change the reality. The magic of Yesod is the magic of form and appearance, not substance; it is the magic of illusion, glamour, transformation, and shape-changing. The most sophisticated examples of this are to be found in modern marketing, advertising and image consultancies. I do not jest. My tongue is not even slightly in my cheek. The following quote was taken from this morning's paper [3]:

Although the changes look cosmetic, those responsible for creating corporate image argue that a redesign of a company's uniform or name is just the visible sign of a much larger transformation.

"The majority of people continue to misunderstand and think that it is just a logo, rather than understanding that a corporate identity programme is actually concerned with the very commercial objective of having a strong personality and single-minded, focussed direction for the whole organisation, " said Fiona Gilmore, managing director of the design company Lewis Moberly. "It's like planting an acorn

and then a tree grows. If you create the right \*foundation\*  
(my italics) then you are building a whole culture for the  
future of an organisation."

I don't know what Ms. Gilmore studies in her spare time, but the  
idea that it is possible to manipulate reality by manipulating  
symbols and appearances is entirely magical. The same article on  
corporate identity continues as follows:

"The scale of the BT relaunch is colossal. The new logo will  
be painted on more than 72,000 vehicles and trailers, as  
well as 9,000 properties.

The company's 92,000 public payphones will get new decals,  
and its 90 shops will have to be changed, right down to the  
yellow door handles. More than 50,000 employees are likely  
to need new uniforms or "image clothing".

Note the emphasis on \*image\*. The company in question (British  
Telecom) is an ex-public monopoly with an appalling customer  
relations problem, so it is changing the color of its  
door handles! This is Yesodic magic on a gigantic scale.

The image manipulators gain most of their power from the  
mass-media. The mass-media correspond to two sephiroth: as a  
medium of communication they belong in Hod, but as a foundation  
for our perception of reality they belong in Yesod. Nowadays most  
people form their model of what the world (in the large) is like  
via the media. There are a few individuals who travel the world  
sufficiently to have a model based on personal experience, but  
for most people their model of what most of the world is like is  
formed by newspapers, radio and television; that is, the media  
have become an extended (if inaccurate) instrument of perception.

Like our "normal" means of perception the media are highly  
selective in the variety and content of information provided, and  
they can be used by advertising agencies and other manipulative  
individuals to create foundations for new collective realities.

While on the subject of changing perception to assemble new  
realities, the following quote by "Don Juan" [4] has a definite  
Kabbalistic flavour:

"The next truth is that perception takes place," he went on,  
"because there is in each of us an agent called the  
assemblage point that selects internal and external  
emanations for alignment. The particular alignment that we  
perceive as the world is the product of a specific spot  
where our assemblage point is located on our cocoon."

One of the titles of Yesod is "The Receptacle of the Emanations", and its function is precisely as described above - Yesod is the assemblage point which assembles the emanations of the internal and the external.

In addition to the deliberate, magical manipulation of foundations, there are other important areas of magic relevant to Yesod. Raw, innate psychism is an ability which tends to improve as more attention is devoted to creative visualisation, focussed meditation (on Tarot cards for example), dreams (e.g. keeping a dream diary), and divination. Divination is an important technique to practice even if you feel you are terrible at it (and especially if you think it is nonsense), because it reinforces the idea that it is permissible to "let go" and intuit meanings into any pattern. Many people have difficulty doing this, feeling perhaps that they will be swamped with unreason (recalling Freud's fear, expressed to Jung, of needing a bulwark against the "black mud of occultism"), when in reality their minds are swamped with reason and could use a holiday. Any divination system can be used, but systems which emphasise pure intuition are best (e.g. Tarot, runes, tea-leaves, flights of birds, patterns on the wallpaper, smoke. I heard of a Kabbalist who threw a cushion into the air and carried out divination on the basis of the number of pieces of foam stuffing which fell out). Because Yesod is a kind of aethyric reflection of the physical world, the image of and precursor to reality, mirrors are an important tool for Yesod magic. Quartz crystals are also used, probably because of the use of crystal balls for divination, but also because quartz crystal and amethyst have a peculiarly Yesodic quality in their own right. The average New Age shop filled with crystals, Tarot cards, silver jewelry (lunar association), perfumes, dreamy music, and all the glitz, glamour and glitter of a daemonic magpie's nest, is like a temple to Yesod. Mirrors and crystals are used passively as focii for receptivity, but they can also be used actively for certain kinds of aethyric magic - there is an interesting book on making and using magic mirrors which builds on the kind of elemental magical work carried out in Malkuth [5].

Yesod has an important correspondence with the sexual organs. The correspondence occurs in three ways. The first way is that when the Tree of Life is placed over the human body, Yesod is positioned over the genitals. The author of the Zohar is quite explicit about "the remaining members of the Microprosopus", to the extent that the relevant paragraphs in Mather's translation of "The Lesser Holy Assembly" remain in Latin to avoid offending Victorian sensibilities.

The second association of Yesod with the genitals arises

from the union of the Microprosopus and his **Bride**. This is another recurring theme in Kabbalah, and the symbolism is complex and refers to several distinct ideas, from the relationship between man and wife to an internal process within the body of God: e.g [6].

"When the Male is joined with the Female, they both constitute one complete body, and all the Universe is in a state of happiness, because all things receive blessing from their **perfect body**. And this is an Arcanum."

or, referring to the Bride:

"And she is mitigated, and receiveth blessing in that place which is called the Holy of Holies below."

or, referring to the "member":

"And that which floweth down into that place where it is congregated, and which is emitted through that most holy Yesod, Foundation, is entirely white, and therefore is it called Chesed.

Thence Chesed entereth into the Holy of Holies; as it is written Ps. cxxxiii. 3 'For there Tetragrammaton commanded the blessing, even life for evermore.'"

It is not difficult to read a great deal into paragraphs like this, and there are many more in a similar vein. Suffice to say that the Microprosopus is often identified with the sephira Tiphereth, the Bride is the sephira Malkuth, and the point of union between them is obviously Yesod.

The third and more abstract association between Yesod and the sexual organs arises because the sexual organs are a mechanism for perpetuating the *\*form\** of a living organism. In order to get close to what is happening in sexual reproduction it is worth asking the question "What is a computer program?". Well, a computer program indisputably begins as an idea; it is not a material thing. It can be written down in various ways; as an abstract specification in set theoretic notation akin to pure mathematics, or as a set of recursive functions in lambda calculus; it could be written in several different high level languages - Pascal, C, Prolog, LISP, ADA, ML etc. Are they all the same program? Computer scientists wrestle with this problem: can we show that two different programs written in two different languages are in some sense functionally identical? It isn't trivial to do this because it asks fundamental questions about

language (any language) and meaning, but it is possible in limited cases to produce two apparently different programs written in different languages and assert that they are identical. Whatever the program is, it seems to exist independently of any particular language, so what is the program and where is it? Let us ignore that chestnut and go on to the next level. Suppose we write the program down. We could do it with a pencil. We could punch holes in paper. We could plant trees in a pattern in a field. We can line up magnetic domains. We can burn holes in metal foil. I could have it tattooed on my back. We can transform it into radically different forms (that is what compilers and assemblers do). It obviously isn't tied to any physical representation either. What about the computer it runs on? Well, it could be a conventional one made with CMOS chips etc.....but aren't there a lot of different kinds and makes of computer, and they can all run the same program. It is also quite practical to build computers which \*don't\* use electrons - you could use mechanics or fluids or ball bearings - all you need to do is produce something with the functionality of a Turing machine, and that isn't hard. So not only is the program not tied to any particular physical representation, but the same goes for the computer itself, and what we are left with is two puffs of smoke. On another level this is crazy; computers are real, they do real things in the real world, and the programs which make them work are obviously real too....aren't they?

Now apply the same kind of scrutiny to living organisms, and the mechanism of reproduction. Take a good look at nucleic acids, enzymes, proteins etc., and ask the same kind of questions. I am not implying that life is a sort of program, but what I am suggesting is that if you try to get close to what constitutes a living organism you end up with another puff of smoke and a handful of atoms which could just as well be ball-bearings or fluids or....The thing that is being perpetuated through sexual reproduction is something quite abstract and immaterial; it is an abstract form preserved and encoded in a particular pattern of chemicals, and if I was asked which was more real, the transient collection of chemicals used, or the abstract form itself, I would answer "the form". But then, I am a programmer, and I would say that.

I find it astonishing that there are any hard-core materialists left in the world. All the important stuff seems to exist at the level of puffs of smoke, what Kabbalists call form. Roger Penrose, one of the most eminent mathematicians living has this to say [7]:

"I have made no secret of the fact that my sympathies lie strongly with the Platonic view that mathematical truth is absolute, external and eternal, and not based on man-made criteria; and that mathematical objects have a timeless existence of their own, not dependent on human society nor on particular physical objects."

"Ah Ha!" cry the materialists, "At least the atoms are real." Well, they are until you start pulling them apart with tweezers and end up with a heap of equations which turn out to be the linguistic expression of an idea. As Einstein said, "The most incomprehensible thing about the world is that it is comprehensible", that is, capable of being described in some linguistic form.

I am not trying to convince anyone of the "rightness" of the Kabbalistic viewpoint. What I am trying to do is show that the process whereby form is impressed on matter (the relationship between Yesod and Malkuth) is not arcane, theosophical mumbo-jumbo; it is an issue which is alive and kicking, and the closer we get to "real things" (and that certainly includes living organisms), the better the Kabbalistic model (that form precedes manifestation, that there is a well-defined process of formation with the "real world" as an outcome) looks.

The illusion of Yesod is security, the kind of security which forms the foundation of our personal existence in the world. On a superficial level our security is built out of relationships, a source of income, a place to live, a vocation, personal power and influence etc, but at a deeper level the foundation of personal identity is built on a series of accidents, encounters and influences which create the illusion of who we are, what we believe in, and what we stand for. There is a warm, secure feeling of knowing what is right and wrong, of doing the right thing, of living a worthwhile life in the service of worthwhile causes, of having a uniquely privileged vantage point from which to survey the problems of life (with all the intolerance and incomprehension of other people which accompanies this insight), and conversely there are feelings of despair, depression, loss of identity, and existential terror when a crack forms in the illusion, and reality shows through - Castaneda calls it "the crack in the world". The smug, self-perpetuating illusion which masquerades as personal identity at the level of Yesod is the most astoundingly difficult thing to shift or destroy. It fights back with all the resources of the personality, it will enthusiastically embrace any ally which will help to shore up its

defenses - religious, political or scientific ideology; psychological, sociological, metaphysical and theosophical claptrap (e.g. Kabbalah); the law and popular morality; in fact, any beliefs which give it the power to retain its identity, uniqueness and integrity. Because this parasite of the soul uses religion (and its esoteric offshoots) to sustain itself they have little or no power over it and become a major part of the problem.

There are various ways of overcoming this personal demon (Carroll [8], in an essay on the subject, calls it Choronzon), and the two I know best are the cataclysmic and the abrasive. The first method involves a shock so extreme that it is impossible to be the same person again, and if enough preparation has gone before then it is possible to use the shock to rebuild oneself.

In some cases this doesn't happen; I have noticed that many people with very rigid religious beliefs talk readily about having suffered traumatic experiences, and the phenomenon of hysterical conversion among soldiers suffering from war neuroses is well known. The other method, the abrasive, is to wear away the demon of self-importance, to grind it into nothing by doing (for example) something for someone else for which one receives no thanks, praise, reward, or recognition. The task has to be big enough and awful enough to become a demon in its own right and induce all the correct feelings of compulsion (I have to do this), helplessness (I'll never make it), indignation (what's the point, it's not my problem anyway), rebellion (I won't, I won't, not anymore), more compulsion (I can't give up), self-pity (how did I get into this?), exhaustion (Oh No! Not again!), despair (I can't go on), and finally a kind of submission when one's demon hasn't the energy to put up a struggle any more and simply gives up. The woman who taught me Kabbalah used both the cataclysmic and the abrasive methods on her students with malicious glee - I will discuss this in more detail in the section on Tiphereth.

The virtue of Yesod is independence, the ability to make our own foundations, to continually rebuild ourselves, to reject the security of comfortable illusions and confront reality without blinking.

The vice of Yesod is idleness. This can be contrasted with the inertia of Malkuth. A stone is inert because it lacks the capacity to change, but in most circumstances people can change and can't be bothered. At least, not today. Yesod has a dreamy, illusory, comfortable, \*seductive\* quality, as in the Isle of the Lotus Eaters - how else could we live as if death and personal annihilation only happened to other people?

The Qlippothic aspect of Yesod occurs when foundations are

rotten and disintegrating and only the superficial appearance remains unchanged - Dorian Gray springs to mind, or cases where the brain is damaged and the body remains and carries out basic instinctive functions, but the person is dead as far as other people are concerned. Organisations are just as prone to this as people.

- [1] A.E. Powell, "The Etheric Double", Theosophical Publishing House, 1925
- [2] A.E. Powell, "The Astral Body", Theosophical Publishing House, 1927
- [3] "It's the Image Men We Answer To", The Sunday Times, 6th. Jan 1991
- [4] Castenada, Carlos, "The Fire from Within", Black Swan, 1985.
- [5] N. R. Clough, "How to Make and Use Magic Mirrors", Aquarian 1977
- [6] S.L. Mathers, "The Kabbalah Unveiled", Routledge & Kegan Paul 1981
- [7] Roger Penrose, "The Emperor's New Mind", Oxford University Press 1989
- [8] Peter J. Carroll, "Psychonaut", Samuel Weiser 1987.

#### Chapter 4: The Sephiroth (continued)

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This chapter provides a detailed look at each of the ten sephiroth and draws together material scattered over previous chapters.

Hod & Netzach

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"Objects contain the possibility of all situations.  
The possibility of occurring in states of affairs  
is the form of an object.  
Form is the possibility of structure."  
Wittgenstein

"Since feeling is first  
who pays any attention  
to the syntax of things  
will never wholly kiss you."  
E.E. Cummings

The title of the sephira Hod is sometimes translated as Splendour and sometimes as Glory. The title of the sephira Netzach is usually translated as Victory, sometimes as Endurance, and occasionally as Eternity. Although there have been many attempts to explain the titles of this pair of sephiroth, I am not aware of a convincing explanation.

The two sephiroth correspond to the legs and like the legs are normally taken as a pair and not individually. They complement another but are not opposites any more than force and form are opposites. This pair of sephiroth provide the first example of the polarity of form and force encountered when ascending back up the lightning flash from the sephira Malkuth. Neither quality manifests in a pure state, as form and force are thoroughly mixed together at the level of Hod and Netzach: the force aspect represented by Netzach is differentiated (an example of form) into a multitude of forces, and the form aspect represented by Hod acts dynamically (an example of force) by synthesising new forms and structures. Both sephiroth represent the plurality of consciousness at this level, and in older texts they are referred to as the "armies" or "hosts". To understand why they are referred to in this way it is necessary to look at an archaic aspect of Kabbalistic symbolism whereby the Tree of Life is a representation of kingship.

One of the titles of Tiphereth is Melekh, or king. This king is the child of Chokhmah (Abba, the father) and Binah (Aima, the Mother) and hence a son of God who wears the crown of Kether. The kingdom is the sephira Malkuth, at the same time queen (Malkah) and bride (Kallah). In his right hand the king wields the sword of justice (corresponding to Gevurah), and in his left the sceptre of authority (corresponding to Chesed), and he rules over the armies or hosts (Tzaba), which are Hod and Netzach. The use of kingship as a metaphor to convey what the sephiroth mean obscures as much as it reveals, but it is an unavoidable piece of Kabbalistic symbolism, and the attribution of Hod and Netzach to the "armies" does capture something useful about the nature of consciousness at this level: consciousness is fragmented into innumerable warring factions, and if there is no rightful king ruling over the kingdom of the soul (a common state of affairs), then the armies elect a succession of leaders from the ranks, who wear a lopsided crown and occupy the throne only for as long as

it takes to find another claimant - more on this later.

The psychological interpretation of Hod is that it corresponds to the ability to abstract, to conceptualise, to reason, to communicate, and this level of consciousness arises from the fact that in order to survive we have evolved a nervous system capable of building internal representations of the world. I can drive around London in a car because I possess an internal representation of the London street system. I can diagnose faults in the same car because I have an internal representation of its mechanical and electrical systems and how they might fail. I can type this document without looking at the keyboard because I know where the keys are positioned, and your ability to read what I have written pre-supposes a shared understanding about the meaning of words and what they represent. Our nervous systems possess an absolutely basic ability to create internal representations out of the information we are capable of perceiving through our senses.

It is also an absolutely basic characteristic of the world that it is bigger than my nervous system. I cannot possibly create \*accurate\*, internal representations of the world, and one of the meanings of the verb "to abstract" is "to remove quietly". This is what the nervous system does: it quietly removes most of what is going on in the world in order to create an abridged representation of reality with all the important (important to me) bits underlined in highlighter pen. This is the world "I" live in: not in the "real" world, but an internal reality synthesised by my nervous system. There has been a lot of philosophising about this, and it is difficult to think about how our nervous systems \*might\* be distorting or even manufacturing reality without a feeling of unease, but I am personally reassured by the everyday observation that most adults can drive a car on a busy road at eighty miles per hour in reasonable safety. This suggests that while our synthetic internal representation of the world isn't accurate, it isn't at all bad.

Abstraction does not end at the point of building an internal representation of the external world. My nervous system is quite content to treat my internal representation of the world as yet another domain over which it can carry out further abstraction, and the subsequent new world of abstractions as another domain, and so on indefinitely, giving rise to the principal definition of "abstraction": "to separate by the operation of the mind, as in forming a general concept from consideration of particular instances". As an example, suppose someone asks me to watch the screen of a computer and to describe what I see. I have no idea what to expect.

"Hmmm...lots of dots moving around randomly...different color dots...red, blue, green. Ah, the dots seem to be clustering...they're forming circles...all the dots of each particular color are forming circles, lots of little circles. Now the circles are coming together to form a number...it's 3. Now they're moving apart and forming another number...its 15...now 12..9..14. They've gone.....that was it..3, 15, 12, 9, 14. Is it some sort of test? Do I have to guess the next number in the series? What are the numbers supposed to mean? What was the point of it? Hmmm..the numbers might stand for letters of the alphabet...let's see. C..O..L..I..N. It's my name!"

The dots on the screen are real - there are real, discrete, measurable spots of light on the screen. I could verify the presence of dots of light using an appropriate light meter. The colors are synthesised by my retinas; different elements in my eye respond to different frequencies in the light and give rise to an internal experience we label "red", "blue", "green". The circles simply do not exist: given the nature of the computer output on the screen, there are only individual pixels, and it is my nervous system which constructs circles. The numbers do not exist either; it is only because of my particular upbringing (which I share with the person who wrote the computer program) that I am able to distinguish patterns standing for abstract numbers in patterns of circles e.g.

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And once I begin to reason about the \*meaning\* of a sequence of numbers I have left the real world a long way behind: not only is "number" a complex abstraction, but when I ask a question about the "meaning" of "a sequence of numbers" I am working with an even more "abstract abstraction". My ability to happily juggle numbers and letters and decide that there is an identity between the abstract number sequence "3, 15, 12, 9, 14" and the character string "COLIN" is one of those commonplace things which any person might do and yet it illustrates how easy it is to become completely detached from the external world and function within an internal world of abstractions which have been detached from

anything in the world for so long that they are taken as real without a second thought.

In parallel with our ability to structure perception into an internal world of abstractions we possess the ability to communicate facts about this internal world. When I say "The cup is on the table", another person is able to identify in the real world, out of all the information reaching their senses, the abstraction "chair", the abstraction "cup", and confirm the relationship of "on-ness". Why are the cup and table abstractions? Because the word "cup" does not uniquely specify any particular cup in the world, and when I use the word I am assuming that the listener already possesses an internal representation of an abstract object "cup", and can use that abstract specification of a cup to identify a particular object in the context within which my statement was made.

We are not normally conscious of this process, and don't need to be when dealing with simple propositions about objects in the real world. I think I know what a cup is, and I think you do too. If you don't know, ask someone to show you a few. Life gets a lot more complicated when dealing with complex internal abstractions: what is a "contract", a "treaty", a "loan", "limited liability", a "set", a "function", "marriage", a "tort", "natural justice", a "sephira", a "religion", "sin", "good", "evil", and so on (and on). We reach agreement about the definitions of these things using language. In some cases, for example, a mathematical object, the thing is completely and unambiguously defined using language, while in other cases (e.g. "good", "sin") there is no universally accepted definition. Life is further complicated by a widespread lack of awareness that these internal abstractions *are* internal, and it is common to find people projecting internal abstractions onto the world as if they were an intrinsic part of the fabric of existence, and as objectively real as the particular cup and the particular table I referred to earlier. Marriage is no longer a contract between a man and a woman; it is an estate made in heaven. What is heaven? God knows. And what is God? Trot out your definitions and let's have an argument - that is the way such questions are answered.

Much of the content of electronic bulletin boards consists of endless arguments and discussions on the definition of complex internal abstractions (what is ritual, what is magic, what is karma, what is ki, what is...).

A third element which goes together with abstraction and language to complete the essence of the sephira Hod is reason, and reason's formal offspring, logic. Reason is the ability to articulate and justify our beliefs about the world using a base of generally agreed facts and a generally agreed technique for

combining facts to infer valid conclusions. If reason is considered as one out of a number of possible processes for establishing what is true about the world we live in, for establishing which models of reality are valid and which are not, then it has been phenomenally successful: in its heyday there were those who saw reason as the most divine faculty, the faculty in humankind most akin to God, and that legacy is still with us - the words "unreasonable" and "irrational" are often used to attack and denigrate someone who does not (or cannot) articulate what they do or why they do it. There is of course no "reason" why we should have to articulate or justify anything, even to ourselves, but the reasoning machine within us demands an "explanation" for every phenomenon, and a "reason" for every action. This is a characteristic of reason - it is an obsessive mode of consciousness. A second characteristic of reason is that it operates on the "garbage-in, garbage-out" principle: if the base of given facts a person uses to reason about are garbage, so are the conclusions - witness what two thousand years of Christian theology has achieved using sound dialectical principles taken from Aristotle.

If the sephira Hod on the Pillar of Form represents the active synthesis of abstract forms in consciousness (and abstraction, language and reason are prime examples) then the sephira Netzach on the Pillar of Force represents affective states of consciousness which influence how we act and react: needs, wants, drives, feelings, moods and emotions. It is difficult to write about affective states, to be clear on the distinction between a need and a want on one hand, or a feeling or a mood on the other, and I find it particularly difficult because the essence of sadness is \*being\* sad, the essence of excitement is the \*feeling\* of excitement, the essence of desire is the aching, lusting, overwhelming \*feeling\* of desire, and being too precise about defining feelings is in the essence of Hod, \*not\* Netzach. These things are incommunicable. They can be produced in another person, but they cannot be communicated. It is possible to be clinical and abstract and precise about the sephira Hod because an abstract clinical precision captures that aspect of consciousness perfectly, but when attempting to communicate something about Netzach one feels tempted to try to communicate feelings themselves, a task more suited to a poet or a musician, an actor or a dancer. Please accept this unfortunate limitation in what follows, a limitation not necessarily present when Kaballah is learned at first hand from someone.

Netzach is on the Pillar of Force, but in reaching Netzach the Lightning Flash has already passed through Binah and Gevurah on the Pillar of Form and so it represents a force conditioned

and constrained by form; when we talk about Netzach we are talking about the different ways force can be shaped and directed, like toothpaste squeezed out of a tube. The toothpaste we are talking about is something I will call "life force" or "life energy", and as a rule, when I have a lot of it I feel well and full of vitality, and when I don't have much I feel unwell, tired, and vulnerable. To continue the somewhat phallic toothpaste metaphor, the magnitude of pressure on the tube corresponds to vitality, the direction in which the toothpaste comes out corresponds to a need or a want, and the shape of the nozzle corresponds to a feeling: all three factors, pressure, direction and nozzle determine how the toothpaste comes out; that is, we could say that there are three factors giving a \*form\* to the toothpaste (or life-energy). It may seem sloppy and unnecessarily metaphysical to imply that all needs, wants and feelings are merely conditions of manifestation of something more basic, some "unconditioned force", but Kaballah is primarily a tool for exploring internal states, and there are internal states (certainly in my experience) where this force is experienced directly with much less differentiation, hence the clumsy metaphor.

Textbooks on psychology define a need as an internal state which results in directed behaviour, and discuss needs such as thirst, hunger, sex, stimulation, proximity seeking, curiosity and so on. These things are interesting, but for virtually everyone such basic and inherent needs are in the nature of "givens" and don't provide much individual insight into the questions "why do I behave differently from other people?", or "should I change my behaviour?", or more interesting still "to what extent do I (or can I) influence my behaviour?". In addition to inherent needs it is useful also to look at needs which have been acquired (i.e. learned), and for convenience I will call them "wants" because people are usually conscious of "wanting" something specific. To give some examples, a person might want:

- to buy a bar of chocolate.
- to go to the toilet.
- to own a better car.
- to have a sexual relationship with someone.
- to live forever.
- to be thinner (more muscular, taller, whiter, browner...).
- to read a book.
- to gain social recognition within a particular group.
- to win in sport.

- to go shopping.
- to go to bed.

Not only are these "wants" the sort of thing many people want these days, but these "wants" can all occur concurrently in the same person, and while some may have been simmering away on a back burner for years, there can be an astonishing variety of pots and pans waiting for an immediate turn on the stove. The average person's consciousness zips around the kitchen like a demented short-order cook stirring this **dish**, serving that one, slapping a pot on the stove for a few minutes only to take it off and put something else on, throwing whole meals in the bin only to empty them back into pots a few minutes later. The choice of which pot ends up on the hot plate depends largely on mood and accident: some people may plan their lives like military campaigns but most don't. Most people have far more wants than there are hours in the day to achieve them, and those which are actually satisfied on a given day is more a function of accident than design. Careers are thrown away (along with status and security) in a moment of sexual infatuation; the desire to eat wars with the desire to be **slim**; the writer retires to the country to write the great novel and does everything but write; the manager desperately tries to finish an urgent report but finds himself dreaming about a car he saw in the car park; the student abandons an important essay on impulse to go out with friends. One activity is quickly replaced by another as the person attempts to reconcile all his wants and drives, but unfortunately there is no requirement that wants should be internally consistent or complementary; like a multi-process operating system, a single thread of energy is randomly cycled around an arbitrary list of needs and wants to produce the mixed-up complexity of the average person. Each want can be treated as a distinct mode of consciousness - I can eat a slap-up meal one day and thoroughly enjoy it, while the next day I can look in the mirror and swear never to touch another pizza again. It is as if two separate beings inhabited my body, one who loves pizzas and one who wants to be thin, and each makes plans independently of the other, and only the magic dust of unbroken memory sustains the illusion that I am a single person. When I view my own wants and actions dispassionately I can conclude that there is a host or army of independent beings jostling inside me, a crowd of artificial elementals individually ensouled with enough of my energy to bring one particular desire to fruition. I cope with the semi-chaotic result of mob rule by using the traditional remedy: public relations. I put together internal press releases (various rationalisations and justifications) to convince myself,

and others if need be, that the mess was either due to external circumstances beyond my control (I didn't have time last night), the fault of other people (you made me angry), or inevitable (I had no choice, there was no alternative). In cases where even my public relations don't work I erect a shrine to the gods of Guilt and make little offerings of sorrow and regret over the years.

This is normal consciousness for most people. It is a kind of insanity. Wants rush to and fro on the stage of consciousness like actors in the closing scenes of Julius Caesar - alarums and excursions, bodies litter the stage, trumpets and battle shouts in the wings, Brutus falls on his sword, Anthony claims the field - perhaps this is why the sephira is called Victory! Every day new wants are kicked off in response to advertising or peer pressure, old wants compete with each other in a zero-sum game.

Having said this, I should point out that it is not desire or wants or drives which create the insanity - Kaballah does not place the value judgement on desire that Buddhism does (that desire is the cause of suffering, and by inference, something to be overcome). The insanity arises from mob-rule, from the bizarre internal processes of justification, rationalisation and guilt, and from the identification of Self with the result - I will return to this when discussing the sephira Tiphereth, as the mis-identification of Self is a key element in the discussion on Tiphereth.

Netzach also corresponds to our feelings, emotions and moods, because this background of "psychological weather" strongly conditions the way in which we think and behave: regardless of what I am doing, my energy will manifest differently when I am happy than when I am not. Sometimes moods and emotions are triggered by a specific event, and sometimes they are not: free-floating anxiety and depression are common enough, and perhaps free-floating happiness is too (I can't speak from experience there ;-). There are hundreds of words for different moods, emotions and feelings, but most seem to refer to different degrees of intensity of the same thing, or the same feeling in different contexts, and the number of genuinely distinct internal dimensions of feeling appears to be small. Depression, misery, sadness, happiness, delight, joy, rapture and ecstasy seem to lie along the same axis, as do loathing, hate, dislike, affection, and love. It is an interesting exercise to identify the genuinely, qualitatively different feelings you can experience by actually conjuring up each feeling. I have tried the experiment with a number of people, and you will probably find there are less than 10 distinct feelings. The most immediate and personal correspondences for Hod and Netzach are the psychological correspondences: the rational,

abstract, intellectual and communicative on one hand and the emotional, motivational, intuitive, aesthetic, and non-rational on the other. The planetary and elemental correspondences mirror this: Hod corresponds to Kokab or Mercury, and the element of Air, while Netzach corresponds to Nogah or Venus, and the element Water.

The Virtue of Hod is honesty or truthfulness, and its Vice is dishonesty or untruthfulness. One of the features of being able to create abstract representations of reality and communicate some aspect of it to another person is that it is possible to \*misrepresent\* reality, or to put it bluntly, lie through your teeth.

The Illusion of Hod is order, in the sense of attempting to impose one's sense of order upon the world. This is very noticeable in some people; whenever something happens they will immediately pigeonhole it and declare with great authority "it is just another example of XYZ". A surprising number of people who claim to be rational will claim "there's no such thing as (ghosts, telepathy, free lunches, UFO's)" without having examined the evidence one way or the other. They are probably right, and I have no personal interest either way, but it is not difficult to distinguish between someone who carefully weighs the pros and cons in an argument and readily admits to uncertainty, and someone with a firm and orderly conviction that "this is the way the world is". The illusion of order occurs because people confuse their internal representation of the world with the world itself, and whenever they are confronted with something they attempt to fit it into their representation.

The illusion of order (that everything in the world can be neatly classified) relates closely to the klippoth of Hod, which is rigidity, or rigid order. As children we start out with an open view of what the world is like, and by the time we reach our late teens or early twenties this view has set fairly solid, like cold porridge - there are few minds more full of certainties than that of an eighteen year old. A good critical education sometimes has the effect of stirring the porridge into a lumpy gruel, but it gradually starts to set again (unless the heavy hand of fate stirs it up), and it is generally recognised, particularly in the sciences, that a deeply ingrained sense of "how things are" is the greatest obstacle to progress. If you hear some kids listening to music and find yourself thinking "I don't know what they find in that noise!" then it's happening to you too. If find yourself looking back to a time when everything was so much better than it is today and find yourself declaring "nostalgia isn't what it used to be" then you will know that the porridge has gone very cold and very stiff.

The Vision of Hod is the Vision of Splendour. There is regularity and order in the world - it's not all an illusion - and when someone is able to appreciate natural order in its abstract sense, via mathematics for example, it can lead to a genuinely religious, even ecstatic experience. The thirteenth century Kabbalist Abraham Abulafia developed a rigorous system of Hebrew letter mysticism based on the letters of the Hebrew alphabet, their symbolic meanings, and their abstract relationships when permuted into different "names of God"; many hours of intense concentration spent combining letters according to complex rules generated highly abstract symbolic meanings and insights which led to ecstatic experiences. The same sense of awe can come from mathematics and science - the realisation that gravitational dynamics in three dimensions is geometry in four dimensions, that plants are living fractals, that primes are the seeds of all other numbers, are just as likely to lead towards an intense vision of the splendour of the world made visible through the eye of the rational intellect.

The Virtue of Netzach is unselfishness, and its Vice is selfishness. Both the Virtue and the Vice are an attitude towards things-which-are-not-me, specifically, other people and living creatures. If I was surrounded by a hundred square miles of empty desert then my attitude to other living things wouldn't matter, but I don't, and nothing I do is without some consequence; my needs, wants and feelings invariably have an effect on people, animals and plants, who all want to live and have some level of needs and wants and feelings too. Unselfishness is simply a recognition of others' needs. Selfishness taken to an extreme is a denial of life, because it denies freedom and life to anything which gets in the way; my needs must come first. Netzach lies on the Pillar of [Force](#) and is an expression of life-energy, so to deny life is a perversion of the force symbolised by Netzach, hence the attribution of selfishness to the Vice.

The Vision of Netzach is the Vision of Beauty Triumphant. Whereas the Vision of Splendour corresponding to Hod is a vision of complex abstract relationships, symmetry, and mathematical elegance, the Vision of Beauty Triumphant is purely aesthetic and firmly based in the real world of textures, smells, sounds, and colors, an appropriate correspondence for Venus, the goddess of sensual beauty.

Suppose two housebuyers go to look at a house. The first is interested in the number of rooms, the size of the garage, the house's position relative to local amenities, the price, the number of square metres in the plot, and whether the windows are

double-glazed. The second person likes the decoration in the lounge, the color of the bathroom, the wisteria plant in the garden, the cherry tree, the curving shape of the stairs, and the sloping roof in one of the bedrooms. Both people like the house, but the first likes various abstract properties associated with the house, whereas the second likes the house itself. Suppose the same two people buy the house and decide to do ritual magic. The first person wants white robes because white is the color of the powers of light and life. The second wants a green velvet robe because it feels and **looks** nice. The first reads lots of books on how to carry out a ritual, while the second sits under the cherry tree in the garden with a flute and a blissful expression of cosmic love. The first person has continued to make choices based on an abstract notion of what is correct, while the second makes choices based on what *\*feels right\**. Both are driven by an internal sense of "rightness", but in the first case it is based on abstract criteria, while in the second it is based on personal aesthetic notion of beauty.

The Vision of Beauty Triumphant has a compelling power. It is pre-articulate and inherently uncritical, and at the same time it is immensely biased. A person in its grip will pronounce judgement on another person's taste in art, literature, clothes, music, decor or whatever, and will do it with such a profound lack of self-consciousness that it is possible to believe good taste is ordained in heaven. This person will mock those who surround themselves with rules, regulations, principles, and analysis, the "syntax of things" as E. E. Cummings puts it, and instead exhibit a whimsical spontaneity, a penetrating (so they believe) intuition, and a free spirit in tune with ebb and flow of life. There are those who might complain about their astounding arrogance, fickleness, unreliability, and the never-ending flow of unshakable and prejudiced opinions delivered with papal authority, but those who complain are (clearly) anal-retentive nit-pickers and don't count. For a total immersion in the aesthetic vision read Oscar Wilde's "The Picture of Dorian Grey".

The Illusion of Netzach is projection. We all tend to identify feelings and characteristics in other people which we find in ourselves and when we get it right it is called "empathy" or "intuition"; when we get it wrong it is called "projection", because we are incorrectly projecting our feelings, needs, motives, or desires onto another person and interpreting their behaviour accordingly. Some level of projection is unavoidable, and at best it can be balanced with a critical awareness that it can occur, but projection is insidious, and the strength of feeling associated with a projection can easily overwhelm any

intellectual awareness. Projection usually "feels right". One of the most overwhelming forms of projection accompanies sexual desire. Why do I find one person sexually attractive and not another? Why do I find some characteristics in a person sexually attractive but not others? In my own case I discovered that when I put together all the characteristics I found most attractive in a person a consistent picture emerged of an "ideal person", and every person I had ever considered as a possible sexual partner was instantly compared against this template. In fact there was more than one template, more than one ideal, but the number was limited and each template was very clearly defined, and most importantly, each template was internal. My sexual (and often many other feelings) about a person were based on an internal and apparently arbitrary internal template. This was crazy; I found my sexual feelings about a person would change depending on how they dressed or behaved, on how well they "matched the ideal". It became obvious that what I was in love with did not exist outside of myself, and I was trying to find this ideal in everyone else. Each one of these "templates" was a living aspect of myself which I had chosen not to regard as "me", and in compensation I spent much of my time trying to find people to bring these parts to life, like a director auditioning actors and actresses for a part in a new play. If a person previously identified as ideal failed to live up to my notion of how they should be ideally behaving then I would project a fault on them: there was something wrong with \*them\*! Madness indeed.

The Swiss psychologist C. G. Jung [1] recognised this phenomenon and gave these idealised and projected components of our psyche the title "archetype". Jung identified several archetypes, and it is worth mentioning the major and most influential.

The Anima is the ideal female archetype. She is part genetic, part cultural, a figure molded by fashion and advertising, an unconscious composite of woman in the abstract. The Anima is common in men, where she can appear with riveting power in dreams and fantasy, a projection brought to life by the not inconsiderable power of the male sexual drive. She might be meek and submissive, seductive and alluring, vampish and dangerous, a cheap slut or an unattainable goddess - there is no "standard anima", but there are many recognisable patterns which can have a powerful hold on particular men. Male sexual fantasy material is amazingly predictable, cliched, unimaginative and crude, and contains a limited number of stereotyped views of women which are as close to a "lowest common denominator anima" as one is likely to find.

The Animus is the ideal male archetype, and much of what is

true about the Anima is true of the Animus. There are differences; the predominant quality in the Anima is her appearance and behaviour, while the predominant quality in the Animus is social power and competence. In the interests of sexual equality it is worth mentioning that female romantic fantasy material is amazingly predictable, cliched, unimaginative and crude, and contains a limited number of stereotype views of men which are as close to a "lowest common denominator animus" as one is likely to find.

The Shadow is the projection of "not-me" and contains forbidden or repressed desires and impulses. In most men the Anima is repressed and in most women the Animus is repressed, and so both form a component of the Shadow. The major part of the Shadow however is composed of forbidden impulses, and the Shadow forms a personification of evil. Much of what is considered evil is defined socially and the communal personification of evil as an external force working against humankind (such as Satan) is widespread.

The Persona is the mask a person wears as a member of a community when a large proportion of his or her behaviour is defined by a role such as doctor, teacher, manager, accountant, lawyer or whatever. Projection occurs in two ways: firstly, someone may be expected to conform to a role in a particularly rigid or stereotyped way, and so suffer a loss of individuality and probably a degree of misplaced trust or prejudice. Secondly, many people identify with a role to the extent that they carry that role into all aspects of their private lives. This "projection onto self" is a form of identification - see the section on Tiphereth.

The archetype of Self at the level of Hod and Netzach is usually projected as an ideal form of person; that is, someone will believe that he or she is highly imperfect creature and it is possible to attain an ideal state of being in which the same person is kind, loving, wise, forgiving, compassionate, in harmony with the Absolute, or whatever. This projection will either fasten on a living or dead person, who then becomes a hero, heroine, guru, or master with grossly inflated abilities, or it fastens on a vision of "myself made perfect". The projected vision of "myself made perfect" is common (almost universal) among those seeking "spiritual development", "esoteric training", and other forms of self-improvement, and in almost every case it is based on an abstract ideal. The person will probably insist that the ideal has existed in certain rare individuals (usually long dead saints and gurus, or someone who lives a long way off whom they haven't met), and that is the sort of person they want

to be. It should be comical, but it isn't. There is more to say about this and it will keep till the section on Tiphereth.

The klippoth or shell of Netzach is habit and **routine**. When behaviour, with all its potential for new experiences, new ways of doing things, new relationships, becomes locked into patterns which repeat over and over again, then the life energy, the force aspect of Netzach is withdrawn and all that remains is the dead, empty shell of behaviour. Just as the klippoth of Hod is rigid order, the petrification of one's internal representation of reality, so the klippoth of Netzach is the petrification of behaviour.

The God Names of Hod and Netzach are Elohim Tzabaoth and Jehovah Tzabaoth respectively, which mean "God of Armies", but in each case a different word is used for "God". The name "Elohim" is associated with all three sephiroth on the Pillar of **Form** and represents a feminine (metaphorically speaking) tendency in that aspect of God. The elucidation of God Names can become phenomenally complex and obscure, with long excursions into gematria and textual analysis of the Pentateuch and it is a quagmire I intend to avoid.

The Archangels are Raphael and Haniel. The Archangel of Hod is sometimes given as Michael, but I prefer Raphael (Medicine of God) for no other reason than the association of Mercury with medicine and healing; besides, Michael has perfectly good reasons for residing in Tiphereth. This sort of thing can give rise to an amazing amount of hot air when Kabbalists meet; for those who wonder how far back the confusion goes, Robert Fludd (1574-1607) plumped for Raphael, whereas two hundred years later Francis Barrett preferred Michael. The co-founder of the Golden Dawn, S.L. Mathers, went for both depending on which text you read. Kabbalah isn't an orderly subject and those who want to impose too much order on it are falling into the illusion of...I leave this as an **exercise** to the reader.

The Angel Orders are the Beni Elohim and the Elohim.

The triad of sephiroth Yesod, Hod and Netzach comprise the triad of "normal consciousness" as we normally experience it in ourselves and most people most of the time. This level of consciousness is intensely magical; try to move away from it for any length of time and you will discover the strength of the force and form sustaining it. It is not an exaggeration to say that most people are completely unable to leave this state, even when they want to, even when they desperately try to. The sephira

Tiphereth represents a state of being which unlocks the energy of "normal consciousness" and is the subject of the next section.

[1] Jung, C.G, "Aion: Researches into the Phenomenology of the Self", Routledge & Kegan Paul 1974

Chapter 4: The Sephiroth (continued) ===== This chapter provides a detailed look at each of the ten sephiroth and draws together material scattered over previous chapters. Tiphereth ----- "Nothing is left to you at this moment but to burst out into a loud laugh" From "The Spirit of Zen" The sephira Tiphereth lies at the heart of the Tree of Life, and like Rome all paths lead to it. Well, not all, but Tiphereth has a path linking it to every sephira with the exception of Malkuth. If the Tree of Life is a map then the sephira titled Tiphereth, Beauty, or Rachamin, Compassion, clearly represents something of central importance. What does it represent? Can you imagine in your mind's eye what it might be? Do you feel anything within you when you contemplate Tiphereth? If asked could you define what it stands for? Well, if you can do any or all of these things you are almost certainly barking up the wrong Tree. As Alan Watts comments [1]: "The method of Zen is to baffle, excite, puzzle and exhaust the intellect until it is realised that intellection is only thinking \*about\*; it will provoke, irritate and again exhaust the emotions until it is realised that emotion is only feeling \*about\*, and then it contrives, when the disciple has been brought to an intellectual and emotional impasse, to bridge the gap between second-hand conceptual contact with reality, and first-hand experience." The sephira Tiphereth presents the student of Kabbalah with a conundrum. Whatever you say it is, it isn't; whatever you imagine it to be it isn't; whatever you feel it might be, it isn't; it is an empty room. There is nothing there. The modes of consciousness appropriate to Hod, Yesod and Netzach respectively are not appropriate to something which is clearly and unambiguously shown on the Tree as being distinct from all three. So what is it? The student is told that the Virtue of Tiphereth is Devotion to the Great Work. What is this "Great Work"? The student is told solemnly that in order to find the answer he or she should obtain the Spiritual Experience of Tiphereth, which is the Knowledge and Conversation of the Holy Guardian Angel. So the student runs off and duely reports (after some work in the library perhaps) that the Great Work is the raising of a human being in every aspect to perfection. Or it is the saving of the planet from industrial pollution. Or it is the retrieval and perpetuation of knowledge, or perhaps it is the spiritual redemption of humanity. The student then burns enough frankincense to pay off the Somalian national debt, records endless conversations with the Holy Guardian Angel in the magical record, and impresses all and sundry with an unbending commitment to the Great Work. This enthusiasm, commitment, personal sacrifice and sense of moral purpose leads to the development of a special kind of person: pious, preaching, judgemental, a humble servant of the highest powers with a blind spot of intolerance. Those who inhabit the vicinity of such moral incandescence may have reason to recall that the Vice of Tiphereth is self-importance and pride. A student can spend years running around in circles, bringing to the planet the benefits of advanced spiritual consciousness, and this seems to be a necessary exercise. People need to sweat

various personal obsessions out of their systems, and the empty room of Tiphereth is an excellent set on which to act out a personal drama. If the devotion to the Work is genuine, and if Tiphereth and the HGA are invoked with passion and determination, then sooner or later the hand of fate lends a hand and the student has the shit knocked out in a big way. An attempt to penetrate the nature of Tiphereth does seem to bring about that state which the Greeks called "hubris", an overweening arrogance, self-importance and pride, until eventually the inevitable happens and one's life comes crashing down around one's ears. The resulting mess varies from person to person; in some people every idea about what is important is turned upside down, while in others an emotional attachment to habits, lifestyle, possessions or relationships turns to dust. The daemon of the false self is dealt a massive blow and sent reeling, and in that moment there is a chance for real change and the dawning of the golden sun of Tiphereth. This is how I interpret the word "initiation": there is a state of being represented by the sephirah Tiphereth which is absolutely distinct from what most people experience as normal consciousness. Once attained the change is irreversible and permanent; it causes a permanent change in the way life is experienced.

When it occurs it is recognised instantly for what it is...as if every cell in one's body shouted simultaneously "So \*that's\* all there is to it!" This state has been widely documented in many parts of the world, and Alan Watts' book (referenced below) is as guarded and explicit on the subject as any worthwhile book is likely to be. The symbolism of Tiphereth is three-fold: a king, a sacrificed god, and a child. This three-fold symbolism corresponds to Tiphereth's place on the extended Tree (to be explained in a later chapter), where it appears as Kether of Assiah, Tiphereth of Yetzirah, and Malkuth of Briah, and to these three aspects correspond the king, the sacrificed god, and the child respectively. One interpretation of this symbolism is as follows: if the kingdom is to be redeemed then the king (who is also the son of God - see below) must be sacrificed, and from this sacrifice comes a rebirth as a child. This is a metaphor of initiation. It is also markedly Christian in symbolism, an aspect many explicitly Christian Kabbalists have not failed to elaborate upon, but it would be a mistake to make too much out of the apparent Christian symbolism. The king, the child and the son are synonyms for Tiphereth in the earliest Kabbalistic documents (e.g. the Zohar), and the introduction of divine kingship and the sacrificed god into modern Kabbalah owes a lot more to the publication of "The Golden Bough" [2] in 1922 than it does to Christianity. The theme of death and rebirth is an important element in many esoteric traditions, and provides continuity between modern Kabbalah and the mystery religions and initiations of the Mediterranean basin. The initiatory rituals of the Golden Dawn [3], an organisation which did much to reawaken interest in Kabbalah, were loosely inspired by the Eleusinian mysteries of Demeter and Persephone - at least to extent that the Temple officers were named after the principal officers of the Eleusinian mysteries. The Golden Dawn Tiphereth initiation was, like most Golden Dawn rituals, a witch's brew of symbolism, but it was strongly based on the mysteries of the crucifixion and the resurrection - at one point the aspirant was actually lashed to a cross - and took place in a symbolic reconstruction of the vault and tomb of Christian Rosenkreutz. The following extract [3] gives the flavour of the thing: "Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through Him our Master, O Brother of the Cross and the Rose. Like Him, O Adepts of all ages, have ye toiled. Like Him have ye suffered tribulation. Poverty, torture and death have ye passed through.

They have been but the purification of the Gold." Gold is a Tiphereth symbol, being the metal of Shemesh, the Sun, which also corresponds to Tiphereth. Gold is incorruptible and symbolises a state of being which is not "base" or "corrupt"; again, it is a symbol of initiation, of a state of being compared to which normal consciousness is corruptible dross. I do not wish to go any further into this kind of symbolism - there is an awful lot of it. It is possible to write at great length and succeed in doing nothing more than losing the reader in a web of symbolism so dense and sticky that the inner state one is pointing at becomes a sterile thing of words and symbols. I wanted to provide an idea of how a large amount of exotic symbolism has accreted around Tiphereth, but that is all. The state indicated by Tiphereth is real enough, and lashing comfortably-off middle-class aspirants to a cross in a wooden vault at the local Masonic Hall and prattling on about poverty, torture and death is somewhat wide of the mark. In the traditional Kabbalah the sephira Tiphereth corresponds to something called Zoar Anpin, the Microprosopus, or Lesser Countenance. As might be expected, there is also something called Arik Anpin, the Macroprosopus, or Greater Countenance, and this is often used as a synonym for the sephira Kether. The symbology connected with the Greater and Lesser Countenances is extremely complex: the "Greater Holy Assembly" [4], one of the books of the Zohar, is largely a detailed description of the cranium, the eyes, the cheeks, and the hairs in the beard of both the Greater and Lesser Countenances. In a crude sense the Macroprosopus is God, and the Microprosopus is man made in God's image, hence the symbolism, but this is too simple.

The Microprosopus is also the archetypal man Adam Kadmon, a mystical concept which should not be confused with a real human being. Adam Kadmon is androgynous, male and female, Adam-and-Eve in a pre-manifest, pre-Fall state of divine perfection. The symbology of the Macroprosopus, Microprosopus, and Adam Kadmon appears to exist independently of the concept of sephirothic emanation, and it is probably fair to say that the former was more highly developed during the Zoharic period of Kabbalah, while the latter is used almost exclusively at the present time - I have yet to encounter a modern Kabbalist with much insight into the thirteen parts of the beard of the Macroprosopus. Another rich set of symbols associated with Tiphereth comes from the divine name of four letters YHVH, usually written as Jehovah or Yahweh. The letter Yod is associated with the supernal father Chokhmah, and the letter He is associated with the supernal mother Binah. The letter Vov is associated with the son of the mother and father, and is both the Microprosopus and the sephira Tiphereth. The final He is associated with the daughter (and **bride** of the son), the sephira Malkuth. Tiphereth is thus the "child" of Chokhmah and Binah, and also "the son of God". In Hebrew the letter Vov can represent the number 6, and in Kabbalah this refers to Chesed, Gevurah, Tiphereth, Netzach, Hod and Yesod, the six sephiroth which correspond to states of human consciousness and hence also to the Microprosopus. With a typical Kabbalistic flexibility they can also stand for the six days of Creation. The illusion of Tiphereth is Identification. When a person is asked "what are you", they will usually begin with statements like "I am a human being", "I am a lorry driver", "I am Fred Bloggs", "I am five foot eleven". If pressed further a person might begin to enumerate personal qualities and behaviours: "I am trustworthy", "I lose my temper a lot", "I am afraid of heights", "I love chessecake", "I hate dogs". It is

extremely common for people to identify what they are with the totality of their beliefs and behaviours, and they will defend the sanctity of these beliefs and behaviours, often to the death - a person might have behaviours which make their life a misery and still cling to them with a grip like a python. This inability to stand back and see behaviour or beliefs in an impersonal way produces a peculiar ego-centricity: the sense of personal identity is founded on a set of beliefs and behaviours which are largely unconscious (that is, a person may be unaware of being grotesquely selfish, or pompous, or attention-getting) and at the same time seem to be uniquely special and sacred. When behaviour and beliefs are unconscious and incorporated into a sense of identity it becomes impossible to make sense of other people. If I am unaware that I regularly slip little put-downs into my conversation, and Joe takes umbrage at my sense of humour, then rather than change my behaviour (which is unconscious) I interpret the result as "Joe doesn't have a sense of humour; he needs to learn to laugh a little". There are many behaviours which may seem innocuous to the person concerned but which are irritating or offensive to others, and when the injured party reacts appropriately it is impossible for me to make sense of this reaction if my behaviour is unconscious and tightly bound to my sense of identity. Our sense of identity thus becomes a kind of "Absolute" against which everything is compared, and judgements about the world become absolute and almost impossible to change, even when we realise intellectually the subjectivity of our position. Referring to this projection of the unconscious onto the world Jung [5] comments: "The effect of projection is to isolate the subject from his environment, since instead of a real relation to it there is now only an illusory one. Projections change the world into one's unknown face." In summary, the illusion of Tiphereth is a false identification with a set of beliefs or behaviours. It can also be an identification with a social mask or Persona, something discussed in the section on Netzach. So to return to the original question: "what are you?". Is there an answer? If the answer is to be something which is not an arbitrary collection of ephemera then you are not your behaviours - behaviour can be changed; you are not your beliefs - beliefs can be changed; you are not your role in society - your role in society can change; you are not your body - your body is continually changing. Out of this comes a sense of emptiness, of hollowness. The intellect attempts to solve the koan of koans but has no anchor to hold on to. Is there no centre to my being, nothing which is \*me\*, no axis in the universe, no morality, no good, no evil? Do I live in a meaningless, arbitrary universe where any belief is as good as any other, where any behaviour is acceptable so long as I can get away with it? This sense of emptiness or hollowness is the Qlippoth or shell of Tiphereth, Tiphereth as the Empty Room with Nothing In It. Jung [6] provides a memorable and moving description of how his father, a country parson, was progressively consumed by this feeling of hollowness. There can be few fates worse than to devote a life to the outward forms of religion without ever feeling one touch of that which gives it meaning. The God Name of Tiphereth is Jehovah Aloah va Daath, or simply Aloah va Daath. It is often translated as "God made manifest in the sphere of the mind". The Archangel is sometimes given as Raphael, but I prefer the attribution to Michael, long associated with solar fire. His name "Who is like God" reinforces the upper/lower relationship between Kether and Tiphereth. The angel order is the Malachim, or Kings. To cover all of the traditional material related to Tiphereth is to cover most of Kabbalah. Tiphereth is at the centre of a complex of six sephiroth which represent a human being. This isn't a modern interpretation, an "initiated" interpretation of obscure

medieval documents. Kabbalah has always been deeply concerned with the dynamics of the relationship between God and the Creation, between God and a human being, and the descriptions of the Macroprosopus and Microprosopus in the Zohar are a bold attempt to grasp something ineffable using a language built from the most immediate of metaphors, the human body. According to the Bible and Kabbalah, a human being is in some sense a reflection of God, and to the extent that Kabbalah is an outcome of genuine mystical experience it is a description of the dynamics of that relationship, and more importantly it is a description of something \*real\*. Even if you don't like the look of the word "God" (I don't) Kabbalah is trying to express something important about a relatively inaccessible dimension of human experience. Tiphereth is a reflection of Kether and represents the "image of God", the "God within", whatever you take that to mean; it is a symbol of centrality, balance, and above all, wholeness. It can be an empty room, a gaping emptiness, or it can be the heart and blazing sun of the Tree. It is the symbol of a human being who lives in full consciousness of the outer and the inner, who denies neither the reality of the world nor the mystery of self-consciousness, and who attempts to reconcile the needs of both in a harmonious balance. [1] Watts, Alan W., "The Spirit of Zen", John Murray 1936 [2] Frazer, J.G., "The Golden Bough, A Study in Magic and Religion", Macmillan 1976 [3] Regardie, I., "The Complete Golden Dawn System of Magic", Falcon 1984 [4] Mathers, S.L., "The Kabbalah Unveiled", RKP 1981 [5] Jung, C.G., "Aion: Researches into the Phenomenology of the Self", RKP 1974 [6] Jung, C.G., "Memories, Dreams, Reflections", RKP 1963

Chapter 4: The Sephiroth (continued) ===== This chapter provides a detailed look at each of the ten sephiroth and draws together material scattered over previous chapters. Gevurah and Chesed ----- "The chief foundations of all states, new as well as old or mixed, are good laws and good arms; and because there cannot be good laws where there are not good arms, and where there are good arms there must needs be good laws, I will omit speaking of the laws and speak of the arms." Machiavelli "God is the great urge that has not yet found a body but urges towards incarnation with the great creative urge." D.H. Lawrence The title of the sephira Gevurah is translated as "strength", and sometimes as "power". The sephira is also referred to by its alternative titles of Din, "justice", and Pachad, "fear". The title of the sephira Chesed is translated as "mercy" or "love", and it is often called Gedulah, "majesty" or "magnificence". Gevurah and Chesed lie on the Pillars of Form and Force respectively, and possess a more definite and generally agreed symbolism than any other sephiroth: Chesed stands for expansiveness and the creation and building-up of form, what can very appropriately be referred to as anabolism, and Gevurah stands for restraint and both the preservation of form, and the breaking-down (or catabolism) of form. Within the symbolism of the Kabbalah the most explicit and concrete expression of form occurs in Malkuth, the physical world, and as it takes a conscious being (e.g. thee and me) to comprehend the world in terms of forms which are built-up and broken down, so Chesed and Gevurah express something vital about our conscious relationship with the external, material world. When I see something beautiful being created I may well think this is "good", but when I see the same thing being wantonly destroyed, I would probably think

this is "bad", and this type of thinking pervades early Kabbalistic writing. In his commentary on "The Bahir", Aryeh Kaplan writes [1]: "The concept of Chesed-Love is that of freely giving, while that of Gevurah-Strength is that of restraint. When it is said that Strength is restraint, it is in the sense of the teaching "Who is strong, he who restrains his urge". It is obvious that man can restrain his nature, but if man can do so, then God certainly can. God's nature, however, is to do good and therefore, when He restrains His nature, the result is evil. The sephira of Gevurah-Strength is therefore seen as the source of evil." The Zohar also contains many references to the "rigorous severity" of God (another synonym for Gevurah) and its being the source of evil in the creation. However, when one considers that the creation and uncontrolled growth of a cancer would correspond to Chesed, and the attempts of the immune system to contain and destroy it would correspond to Gevurah, it should be clear that it is not useful to consider creation and destruction in terms of good and evil. It *is* useful to look at a living, organic system as a *balance* between these two opposed tendencies, and the manifest Creation in Kabbalah is very definitely pictured as a living, organic system (i.e. a Tree of Life). The most vivid metaphors for Chesed and Gevurah come from a time when European societies were ruled by kings and queens, when (in principle at least) the ultimate authority and power in society rested in a single individual. Chesed corresponds to the creative aspects of leadership, and early texts are one-sided in characterising this by love, mercy and majesty. Gevurah corresponds to the conservative aspects of leadership, to the power to preserve the status-quo, and the power to destroy anything opposed to it. These two aspects go hand-in-hand - try to change anything of consequence in society, and someone will invariably oppose that change. To bring about change it is often necessary to have the power to over-rule opposition. Consensus is an impossibility in society - there will always be someone whose opinions are at best ignored and at worst suppressed - and Chesed and Gevurah represent respectively the kingly obligation to seek what is good for the many (enlightened leadership of course!), and the power to judge and punish those opposed to the will of the king. The following description of Margaret Thatcher comes from Nicholas Ridley, a minister in her cabinet [2]: "She governed with superb style, carrying every war into the enemy's camp, seeking to destroy rather than contain the opposition, and determined to blaze a radical trail. But she never let power corrupt her; nor did she ever fail to be compassionate and kind as a human being." Whether this description is accurate or not is irrelevant to this discussion; what it does do is capture in two sentences something essential about a leader, the balance between power, strength and militancy on one hand, and humanitarianism, compassion and caring on the other. This is very much a model of divine kingship (or queenship!): a king who loves and cares for his people and seeks to bring about "heaven on earth", but at the same time punishes transgression, and fights for and preserves what is good and worth preserving. Kabbalists thought of God in this way: God loves us (so the argument goes), and the mercy and benignity of God is represented by the sephira Chesed, but at the same time God has made his laws known to humankind and will judge and punish anyone who opposes these laws. Read the book of Proverbs in the Bible if you want to enter into this view of reality.

Many modern Kabbalists have a more jaundiced view of leadership than medieval Kabbalists, and certainly do not see Chesed as purely the love or mercy of God. In the twentieth century we have seen a succession of leaders harness their vision, creativity and

leadership to the four Vices of Chesed, which are tyranny, bigotry, hypocrisy and gluttony. It takes an uncommon skill and vision not only to contemplate the annihilation of entire races, but to create a structure in which it happens. And how many people would dream of a socialist utopia where traditional communities are forcibly bulldozed and replaced by dilapidated concrete slums, and have the power to bring this about? You may not like this kind of leadership, but it is still leadership, and in its own way it is inspired. A leader may be inspired by a vision, and may have the power to bring that vision into reality, but it is unfortunately also the case that the result can become a new definition of evil. Good and evil are not static qualities with fixed meanings; in every generation there are exemplars who define for the whole of society the meaning of the words in new contexts. Tamerlane may have built pyramids from skulls, but what did he know about asset stripping? Tyranny, bigotry, hypocrisy and gluttony, the vices of Chesed, are the meat and drink of daily newspapers. Tyranny is leadership without authority, an illegitimate or unconstitutional leadership usually oiled with large helpings of cruelty, the Vice of Gevurah. Bigotry is a quick and easy way to drum up a power base: find a minority group in society, emphasise and magnify to grotesque proportions the differences between them and the rest of society, and use the natural fear of the strange or unfamiliar to do the rest. Hypocrisy can be found in religious leaders who denounce normal human behaviour as a sin, sin comprehensively in private, and use genuine religious aspirations as an excuse to line their pockets. It can be found in those who talk about the dictatorship of the proletariat in public and buy their luxury goods from exclusive party shops - the collapse of state socialism in Europe has revealed to those who didn't already know it the full extent to which pious utterances about social equality were a cover for almost limitless privileges for the few. Gluttony is over-consumption, an appetite well in excess of need, and one has only to remember Imelda Marcos's wardrobe to get the idea. It is virtually a fashion among modern tyrants to siphon billions of dollars into Swiss bank accounts - the scale on which men like Idi Amin Dada, Ferdinand Marcos, Baby Doc Duvalier, Mengistu, and Saddam Hussein (to name but a few) were able to beggar nations for their own personal advantage goes so far beyond any rational measure of human need it is hard to comprehend. When one looks at the worst twentieth century tyrants, men who were directly responsible for the deaths of thousands or millions of people, it is hard to find any Einsteins of evil - one is struck by the [sheer](#) ordinariness of these men. Clever, manipulative, politically adept, lucky, exceptional in their ability to climb to the top of the heap, successful in grasping and holding power, but not conscious, plotting allies of a terrible dark power. Behind the brutality, murder, torture, imprisonment, and the apparatus of oppression one can see a very human vulnerability, self-importance, vanity, folly, insecurity, and greed. The vices of Chesed are the vices of all the other sephiroth writ large - power magnifies a vice until it becomes a ravaging monster. A man with rigid and unbending views on human morality will do no harm if he has no audience, but give him enough power and he will put society in chains which might last a thousand years. A greedy man with enough power might loot an entire country. A petty and irrational bigot with enough power might enslave or annihilate whole races. They say power corrupts, but this is not so; corruption is already within all of us, and we lack only the necessary authority and power to unleash our own personal evil on the world. The moral is that power needs to be tempered by mercy and love, and the correspondences for Chesed emphasise this so strongly it is easy to for a novice to

ignore the appalling negative qualities of Chesed - power without restraint, indiscriminate destruction, everything in excess. The Virtue of Chesed is humility, the ideal of leadership without self-importance and all its accompanying vices. The Spiritual Vision of Chesed is the Vision of Love, love and caring for all living things, and the desire to find a way (be it ever so small - remember humility) to make the world a better place. There is a strong message in the positive correspondences for Chesed: without humility and love, leadership and power become the instruments of self-importance, and the petty vices of human nature are transformed into the monsters of evil which terrorise the human race. The illusion of Chesed is Right, in the sense of "being right". It is difficult to lead without conviction, when one sits on every fence and wavers on every question, but no-one is ever right with a capital "R", and anyone who seeks the reassurance of Being Right is evading the essence of responsibility. The qliphoth of Chesed is ideology, not in the philosophical sense, but in the common-use sense of "political ideology". The rationale behind this is that it is very easy to take a creed, or a doctrine, or a dogma, or whatever, and use it as a platform for leadership. If you see a politician (or a religious leader) being interviewed on television, and the response to every question is just the same old empty jargon, the same old formulae, the same old evasions, the same old arguments and irrefutable assertions, and you feel you have heard the same thing a dozen times before out of a dozen different mouths, then this is the dead, empty shell of leadership. The sephira Gevurah is as often misunderstood as the sephira Chesed. The planet associated with Chesed is (appropriately) Tzedek, Jupiter, leader of the gods; the planet associated with Gevurah is Madim, Mars, the god of war and destruction. The magical image of Gevurah is a king in a chariot, or conversely a mighty warrior. Most novices take this imagery at face value and envision Gevurah as a very forceful, violent and destructive sephira, and cannot understand why it is positioned on the pillar of form. Almost all novices will (wrongly) attribute the emotion of anger to Gevurah. It is worth recalling from Chapter 3. the traditional Kabbalistic view [3]: "It must be remembered that to the Kabbalist, judgement [Din - judgement, a title of Gevurah] means the imposition of limits and the correct determination of things. According to Cordovero the quality of judgement is inherent in everything insofar as everything wishes to remain what it is, to stay within its boundaries." This is a statement about \*form\*. The form of something determines what it \*is\*, in distinction from everything else, and when it no longer has that form, it no longer \*is\*. Take a table tennis ball and squash it; it stops being a table tennis ball...it stops being a ball. Something still exists in the world, but its form \*as a ball\* has been destroyed. Take these notes and randomly jumble the letters; the letters still exist, but the notes are gone. These notes are contained in the \*form\* of the letters; destroy the form of the letters and the notes are also destroyed. Everything in the world \*is\* its form. We cannot see the natural substance of the world; we cannot see atoms, and even if we could, we would see protons, neutrons and electrons arranged in different \*forms\* to create the chemical elements. It has taken physicists most of this century to deduce that the protons, neutrons and electrons are not the "true" stuff of the world, and underneath there might be "quarks", "leptons" and "gluons" arranged in different \*forms\* to create the fundamental particles. Is that the end? Are quarks and gluons the "true stuff", the raw, primal gloop which carries all form? No-one knows. Sometimes I think, in common with the earliest Kabbalists, that Malkuth sits upon the throne of Binah, and at no point will we find the raw gloop of Malkuth. Someone will

write down an equation and show the properties of quarks and gluons are a natural consequence of the *\*form\** of the equation, and the form of the equation is one of those things beyond any possibility of explanation. "Look" we will say, "The form of all things is a potential outcome of this one equation. The mother of everything that exists can be written down on a piece of paper. Look, here it is!" There is a deep mystery in form. The world is made not of things, but of patterns. In our minds we accept the reality of these patterns, and forget that the sweet, white stuff we put in our tea and coffee is just one of an infinite number of patterns of carbon, hydrogen and oxygen. Carbon is just one of a large number of combinations of protons, neutrons and electrons, and so on. We forget that "War and Peace" is just one of an infinite number of combinations of letters of the alphabet. The patterns are our reality, and I suspect that *\*only\** the patterns are real - there is nothing more real than patterns waiting to be discovered. I have read graduate texts on quantum electrodynamics and quantum chromodynamics, and I find no grey gloop mentioned anywhere. These texts do not explain the world, but they predict it, often with astonishing accuracy, and something one does not find is a prediction that the world is founded on a formless gloop. As a programmer I have built realities out of pure mathematical forms - sets, functions, containers - and nowhere did I need any grey gloop; my worlds were the way they were because the objects within them behaved the way they did, and that behaviour was simply the structure or form I created. The view of reality in Wittgenstein's "Tractatus" [4] has a deeply Kabbalistic (if one-sided) flavour, the Vision of Splendour of Hod in a distilled form: "If I know an object I also know all its possible occurrences in states of affairs. (Every one of these possibilities must be part of the nature of the object). A new possibility cannot be discovered later. If I am to know an object, though I need not know its external properties, I must know all its internal properties. If all objects are given, then at the same time all *\*possible\** states of affairs are also given. Each thing is, as it were, in a space of possible states of affairs. .... Objects contain the possibility of all situations. The possibility of its occurring in states of affairs is the *\*form\** of an object." (my italics) I have digressed this far into the nature of form because

I do not believe it is possible to understand either Chesed or Gevurah in depth without understanding the importance of form in Kabbalah, and when talking about form I am not "talking mystical". Programmers work with form; they shape programs out of forms with the same inquisitive delight as a glassblower handling a blob of molten glass. They talk about objects, and behaviours, and classify objects in hierarchies according to behaviour. They *\*create\** new objects with a given abstract behaviour; they leave unwanted objects to be tidied up by the "garbage collector". There is much more which can be said about this, but as many people are not programmers and most programmers do not admit to being Kabbalists, I must leave this as a trail to be followed. The important point is that when I talk about form I find similar thinking in chemistry, physics, computer science, and Kabbalah; the world of human beings is perceived in terms of form, and form is created and destroyed. That is what Chesed and Gevurah represent. The sephira Binah is the mother of form. That is, Binah contains within her womb the potential of all form, just as woman in the abstract contains within her womb the potential of all babies. The birth of form takes place in Chesed, and that is why Chesed corresponds to the visionary; the preservation and destruction of form takes place in Gevurah, and that is why Gevurah corresponds to the warrior. In most societies even a warrior takes second place to the Law. The Law comes first, and the warrior swears to defend both the Law and the

country. This may sound a little idealistic, but if one takes the trouble to listen to a few oaths of allegiance (e.g. British Police, British Army, Soviet Army) one should find that the essence is to obey, uphold and defend. Nothing about violence, destruction, mayem or anger. The essence of Gevurah is to uphold and defend - as Cordovero says, "the quality of judgement is inherent in everything insofar as everything wishes to remain what it is, to stay within its bounderies". If Cordovero had the jargon he might have talked about "the immune system of God". The Virtues of Gevurah are courage and energy. There is a saying among managers that "any fool can manage when things are going well". The acid test of management is to have the courage to tackle, and essentially destroy, organisations (forms) which no longer work, and to have the energy to keep going against the inevitable opposition. The Vice of Gevurah is cruelty - power is seductive, and destruction can be pleasurable. The spiritual experience of Gevurah is the Vision of Power, and the Illusion is invincibility. I don't think these need any explanation. The qliploth of Gevurah is bureaucracy, in the common-use sense of a system of rules and procedures which has become an end in itself. My most memorable experience was the time I went into a social security office to ask whether they could issue me with a social security number. "You'll have to take a ticket and wait," the woman behind the counter said. "But you only have to tell me yes or no," I protested. "You'll have to take a ticket and wait!" she snapped. So I took a ticket and waited for twenty minutes. When my turn came I asked the question again. "Can you issue me with a social security number here?" "No! Next please!" This is probably not the best example of the dead hand of bureaucracy at work, as it contains a certain amount of deliberate cruelty, but we have all encountered endless forms which \*have\* to be filled in, pointless procedures which \*have\* to be observed, interminable delays and so on.

The essence of bureaucracy is that there is real power behind it, otherwise we wouldn't suffer the indignities, but the power is locked up and everyone is rendered impotent by the \*forms\* of bureaucracy. Gevurah is a hard sephirah to work with, as Kabbalistic magicians often discover to their cost. There is absolutely no place for emotion, no place for excess, no place for ego. The warrior works within the Law, and ignorance of the Law is not an excuse. If you don't know what the Law is, don't work with Gevurah. Most people are sloppy in thinking about problems, and take what appears to be the simplest and superficially most convenient solution. Gevurah is clinically exact, and if you invoke Gevurah you are invoking well above the level of emotion, particularly \*your\* emotions, and as you judge, so will you be judged. Invoke on the Pillar of Form, and cause and effect will follow without the slightest regard for your feelings. All good programmers who have sweated throughout the night with a programming error of their own making know this in their bones. Associated with Chesed and Gevurah are two tendencies which are so pronounced, readily observed, and deeply rooted that I have called them the Power myth and the Annihilation myth, where I use the word myth in the sense that there is pre-existent, archtypal script in which anyone can play the role of protagonist. The Power myth features a protagonist who seeks power because power means control. Everything is specified and controlled down to the finest detail to eliminate every possibility of discomfort, surprise or insecurity. The world becomes an impersonal mechanism designed to provide for every demand. The natural world is destroyed to reduce its

unpredictability and untidyness. All knowledge is subverted to control. Personal relationships are restricted and formalised to minimise intrusion or any possibility of personal hurt, and are modelled to increase self-importance. Anyone who won't play can be removed or suitably punished. The protagonist lives at the centre of the world. In the Annihilation myth the protagonist lives for the Cause. The Cause is the most important thing in life. The protagonist prays to be released from the thrall of ego and self-importance that he may better serve the Cause with every atom of his soul. "Yea, I am nothing", he whispers, "Less than the smallest worm in the ground compared with the glory of the Cause. I humble myself before the Cause. I live only to serve the Cause." Pain, suffering and death are mere adornments for the ever-lasting glory of the Cause. The Cause might be the Beloved, the Revolution, the Great Work, the Mistress or Master, or God (to name only a few). Examples of both these myths in practice are legion; two examples are the package-holiday tourist as an example of the Power myth, and many Christian mystics as an example of the Annihilation myth. Both myths can be observed in glorious, infinitely repetitive, and predictable detail in S&M fantasies. The God name associated with Chesed is "El", or Almighty God. The archangel is Tzadkiel, the "Righteousness of God". The angel order is the Chashmalim, or Shining Ones. In Ezekiel, Chashmal is a substance which forms the splendour of God's countenance, and as chashmal is the modern Hebrew word for electricity, I find it useful to think of the Chashmalim in terms of crackling thunderbolts - it goes well with the Jupiter correspondence. The God name associated with Gevurah is Elohim Gevor. All the sephiroth on the Pillar of Form use Elohim in their God names, and in this case it is qualified by "gevor", a word which expresses the qualities of a great hero - strength, might, and courage. The name is sometimes translated as "God of Battles". The archangel is sometimes given as Kamiel, and sometimes as Samael. Samael, the "Poison of God" is an angel with a \*long\* history - see [5], and is essentially the Angel of Death. Samael is not the first choice of angel to invoke when working Gevurah - work on Gevurah is tricky at the best of times, and the Angel of Death does not mess around. Neither does Kamiel (which I have been told means "sword of God" - I cannot confirm this), but there is marginally more scope for interpretation! The angel order is the Seraphim, or Fiery Serpents. Chesed and Gevurah are the sceptre and sword of a king; there are many statues of medieval kings in British cathedrals which show a king seated with the sceptre of legitimate authority in one hand and the sword of temporal might in the other. In Kabbalah the King corresponds to the sephira Tiphereth, the union of Chesed and Gevurah. This is a symbol of a human being in relationship to the world - at the bottom of all initiations is the full consciousness that we are kings and queens with the freedom and power to do anything we please, and total responsibility for the consequences of everything we do. Somewhere between the extremes of power and love each one of us has to find our own balance, and somewhere in a garden a Tree of Knowledge of Good and Evil still grows, and still bears fruit. [1] Kaplan, Aryeh, "The Bahir", Samuel Weiser 1979 [2] Ridley, Nicholas, "My Style of Government: The Thatcher Years" Hutchinson 1991 [3] Scholem, Gershom G., "Major Trends in Jewish Mysticism", Schocken 1974 [4] Wittgenstein, Ludwig, "Tractatus Logico-Philosophicus", Routledge 1974 [5] Graves, R., and Patai, R., "Hebrew Myths: The Book of Genesis", Arena, 1989

Chapter 4: The Sephiroth (continued) ===== This chapter provides a detailed look at each of the ten sephiroth and draws together material scattered over previous chapters. Daath and the Abyss ----- "When you look into the abyss, the abyss also looks into you" Nietzsche "Nothingness lies coiled in the heart of being - like a worm" Sartre In modern Kabbalah there is a well developed notion of an Abyss between the three supernal sephiroth of Kether, Chokmah, and Binah, and the seven lower sephiroth. When one looks at the progress of the Lightning Flash down the Tree of Life, then one finds that it follows the path structure connecting sephiroth \*except\* when it makes the jump from Binah to Chesed, thus reinforcing this idea of a "gap" or "gulf" which has to be crossed. This notion of an Abyss is extremely old and has found its way into Kabbalah in several different forms, and in the course of time they have all been mixed together into the notion of "the Great Abyss"; the Great Abyss is one of those things so necessary that like God, if it didn't already exist, it would have to be invented. One of the earliest sources for the Abyss comes from the Bible: "And the earth was without form, and void; and darkness was upon the face of the deep." Kabbalists adopted this view that there was a time before the creation characterised by Tohu and Bohu, namely Chaos and Emptiness [1]. Another idea mentioned several times in the Zohar [2] is that there were several failed attempts at creation \*before\* the present one; these attempts failed because mercy and judgement (e.g. force and form) were not balanced, and the resulting detritus of these failed attempts, the broken shells of previous sephiroth, accumulated in the Abyss. Because the shells (Qlippoth) were the result of unbalanced rigour or judgement they were considered evil, and the Abyss became a repository of evil spirits not dissimilar from the pit of Hell into which the rebellious angels were cast, or the rebellious Titans in Greek mythology who were buried as far beneath the Earth as the Earth is beneath the sky. Another theme which contributed to the notion of the Abyss was the legend of the Fall. According to the Kabbalistic interpretation of the Biblical myth, at the conclusion of the act of Creation there was a pure state, denoted by Eden, where the primordial Adam-and-Eve-conjoined existed in a state of divine perfection. There are various esoteric interpretations of what the Fall represents, but all agree that after the Fall Eden became inaccessible and Adam and Eve were separated and took on bodies of flesh here in the material world. This theme of separation from God and exile in a world of matter (and by extension, limitation, finiteness, pain, suffering, death - manifestations of the rigours or evil inherent in God) precedes Kabbalah and can be found in the Gnostic legend of Sophia exiled in matter. This idea of separation or exile from divinity mirrors very closely the use of the Abyss on the modern Tree to divide the sephiroth representing a human being from the sephiroth representing God. Isaac Luria (1534 -1572) introduced a new element into the notion of the Abyss with his idea of "tzimtzum" or contraction. Luria wondered how it was possible for the hidden God (En Soph) to create something out of nothing if there wasn't any nothing to begin with. If the En Soph (no-end, the infinite) is everywhere then how can we be distinct from the En-Soph? Luria argued that creation was possible because a contraction in the En Soph had created an emptiness where God was not, that En Soph had chosen to limit itself by a withdrawal, and this showed that the principle of self-limitation was a necessary precursor to creation; not only did this explain why the Creation is separate from the hidden God, but it emphasised that limitation was inherent in creation from the very beginning. Limitation, finiteness, the separation of one thing

from another, what early Kabbalists referred to as the severity or "strict judgement" of God (what modern Kabbalists call "form") was a puzzling quality to introduce into the Creation given that it is the source of suffering and evil in the impersonal sense, what Dion Fortune calls "negative evil" [3]. Luria's notion of tsimtsum suggested that there was no possibility of creation without it, and provided a rather abstract explanation to one of the most persistent questions of all time, namely: "if God made the world and God is good, how come he made mosquitoes?". Pull together the various ideas of the Great

Abyss and one ends up with a sort of vast, initially empty arena like a Roman amphitheatre where the drama of the Creation was enacted. The mysterious En Soph played a brief role as director from the imperial box, only to retire behind a veil at the conclusion of the performance leaving behind a huge power cord snaking in from the unknown region beyond the arena, and plugged-in to a socket at the rear of the sephira Kether. The lights of the sephiroth blaze out and illuminate the centre of this vast arena; this is Olam Ha-Nekudoth, "The World of Point Lights". At the periphery of the arena far from the lights of manifestation there is a deep darkness where all the cast-off detritus and spoil of the creation was deposited by weary angels and left to rot. A strange life lives there. The situation was more-or-less as described above when in 1909 Aleister Crowley decided to "cross the Abyss" and added to the mythology of the Abyss with the following description [4]: "The name of the Dweller in the Abyss is Choronzon, but he is not really an individual. The Abyss is empty of being; it is filled with all possible forms, each equally inane, each therefore evil in the only true sense of the word - that is, meaningless but malignant, in so far as it craves to become real. These forms swirl senselessly into haphazard heaps like dust devils, and each chance aggregation asserts itself to be an individual and shrieks 'I am I!' though aware all the time that its elements have no true bond; so that the slightest disturbance dissipates the delusion just as a horseman, meeting a dust devil, brings it in showers of sand to the earth." I was struck when reading this by the similarity between Crowley's description above and the section on Hod and Netzach in which I described the chaos of a personality under the control of the "hosts" or "armies" of those two sephira, where a host of forms of behaviour compete for the right to be "me". Crowley's experience has far more in common with the rending of the Veil of Paroketh separating Yesod and Tiphereth, and further comments by Crowley add weight to this: "As soon as I had destroyed my personality, as soon as I had expelled my ego, the universe to which it was indeed a frightful and fatal force, fraught with every form of fear, was only so in relation to the idea 'I'; so long as 'I am I' all else must seem hostile. Now that there was no longer any 'I' to suffer, all these ideas which had inflicted suffering became innocent. I could praise the perfection of every part; I could wonder and worship the whole." This is a very recognisable description of someone who has been released from the demon of the false self and the imprisoning triad of Hod, Netzach and Yesod, and moved through the Paroketh towards Tiphereth. Crowley's experience is valid as it stands, but what it might mean to "cross the Abyss", and the absurdity of Crowley's belief that he had achieved this, will be examined in the following section on Binah and Chokhmah. A twentieth-century Kabbalist who did succeed in adding something useful to the ever-expanding notion of the Abyss was Dion Fortune, in her theosophical work "The Cosmic Doctrine" [3].

The form of this [work](#) appears to have been inspired by Blavatsky's "The Secret Doctrine", and certainly lives up to Fortune's claim that it was "designed to train the mind, not to inform it." Fortune describes three processes arising out of the Unmanifest (i.e. En Soph). Ring Cosmos is an anabolic process underlying the creation of forms of greater and greater complexity. Ring Chaos is a catabolic process underlying the destruction and recycling of form. Ring-Pass-Not is a limit where catabolism turns back into anabolism. She visualised this as three great rings of movement in the Unmanifest, with the motion associated with Ring Cosmos spiralling towards the centre, the movement of Ring Chaos unwinding towards the periphery, and the dead-zone of Ring-Pass-Not defining the outer limit of Ring Chaos as an abyss of unbeing, a cosmic compost heap where form is digested under the dominion of the Angel of Death and turned into something fertile where new growth can take place. The similarity between Fortune's description of Ring Chaos and what in programming is called a "reference-counting garbage collector" is remarkable, given that she was writing in the 30's. Many programming languages allow new programming structures to be created dynamically, thus allowing the creation of more and more complex structures. At the same time there is a mechanism to reclaim unused resources so that the system does not run out of memory or disc space, and the normal scheme is that if a structure is not referenced by any other structure, recycle it. In Fortune's language, if you want to destroy something, you "make a vacuum round it (i.e. remove all references). You prevent opposition from touching it. Then, being unopposed, it is free to follow the laws of its own nature, which is to join the motion of Ring Chaos." "Cosmic Doctrine" is a valiant attempt to say something quite profound; at an intellectual level it fails "abysmally", and I cannot read it without squirming, but it still has more raw Kabbalistic and magical insight at an intuitive level than just about anything else I have read. The idea of a cosmic reference-counting garbage collection process and an abyss of unbeing which is not so much a state as a process of unbecoming is something not easily forgotten once touched. A final example of an abyss is one which differs from the previous examples in that it brings to the fore the relationship between us, the created, and the Unmanifest, the En Soph itself. Kabbalistic writers agree that the Unmanifest is not nothing; on the contrary, it is the hidden wellspring of being, but as it is "not manifest being" it combines the words "not" and "being" in a conjunction which can be apprehended as a kind of abyss. Scholem [6] discusses this "nothingness" as follows: "The primary start or wrench in which the introspective God is externalised and the light that shines inwardly made visible, this revolution of perspective, transforms En Soph, the inexpressible fullness, into nothingness. It is in this mystical "nothingness" from which all the other stages of God's gradual enfolding in the Sefiroth emanate, and which the kabbalists call the highest Sefira, or the "supreme crown" of Divinity. To use another metaphor, it is the abyss which becomes visible in the gaps of existence. Some Kabbalists who have developed this idea, for instance Rabbi Joseph ben Shalom of Barcelona (1300), maintain that in every transformation of reality, in every change of form, or every time the status of a thing is altered, the abyss of nothingness is crossed and for a fleeting mystical moment becomes visible." It should be clear by now that the Abyss is a metaphor for a number of intuitions or experiences. I do not know how many different kinds of abyss there are, but there are some distinctions which can be made: - the Abyss of nothingness - the Abyss of separation - the Abyss of knowledge - the Abyss of un-being (or un-becoming) The

perception that being and nothingness go hand-in-hand is something Sartre studied in great depth [7], and many of his observations on the nature of consciousness and its relationship to negation or nothingness are among the most perceptive I have found. His arguments are lengthy and complex, and I do not wish to summarise them here other than to say that he viewed nothingness as the necessary consequence of a special kind of being he calls "being-for-itself", the kind of being we experience as self-conscious human beings. The Abyss of separation can be experienced as a separation from the divine, but it can also be experienced quite acutely in one's relationships with others and with the physical world itself. Much of what we perceive about the world and other people is an illusion created by the machinery of perception; strip away the trick, Yesod becomes Daath, and a yawning abyss opens up where one is conscious less of what one knows than of what one does not; it is possible to look at a close friend and see something more alien, remote and unknown than the surface of Pluto. This experience is closely related to the Abyss of knowledge, which is discussed in more detail in the discussion on Daath below. The Abyss of un-being is the direct perception that at any instant it is possible to not-be. This perception goes beyond the contemplation or awareness of physical death; it is the direct apprehension of what Dion Fortune calls "Ring Chaos", that un- being is less a state than a process, that at every instant there is an impulse, a magnetic attraction towards total self- annihilation on every level possible. The closer one moves towards the roots of being, the closer one moves towards the roots of un-being. Daath means "Knowledge". In early Kabbalah Daath was a symbol of the union of Wisdom (Chokhmah) and Understanding (Binah). The book of Proverbs is rich mine of material on the nature of these three qualities, material which forms the basis of many ideas in the Zohar and other Kabbalistic texts; e.g. Proverbs 3.13: "Happy is the man that findeth wisdom, and the man that getteth understanding....She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he founded the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew" And Proverbs 24.3: "Through wisdom is an house builded; and by understanding is it established: And by knowledge shall the chambers be filled with all pleasant and precious riches." In the "Bahir" [8] and "Zohar" [e.g. 2] Daath represents the symbolic union of wisdom and understanding, and is their offspring or child. As the Microprosopus, often symbolised by Tiphereth, is also the symbolic child of Chokhmah and Binah, there is some room for confusion. According to the Zohar however, Daath has a specific location in the Microprosopus, namely in one of the three chambers of the brain, from where it mediates between the higher (Chokhmah and Binah) and the lower (the six sephiroth or "chambers" of the Microprosopus - see the reference to Proverbs 24.3 above). I have often puzzled as to why knowledge is the natural outcome of wisdom and understanding. It was only recently when I read Proverbs that I realised that wisdom was being used in the sense of something \*external\*, something which is received from someone else. As children we were told "do this" or "don't do that", and often couldn't question the wisdom of the advice because we lacked the understanding. I once had a furious row with my father about building a liquid fuel rocket engine in the house using petrol and hydrogen peroxide. He flatly refused to let me do it. I couldn't understand the problem - I was going to be careful. I now \*know\*, because I \*understand\* the stupidity of what I was trying to do, the \*wisdom\* of his refusal. Received wisdom cannot be integrated into oneself

unless there is the capacity to understand it, and having understood, it becomes real knowledge which can be passed on again as wisdom to someone else. For early Kabbalists the ultimate wisdom was the wisdom of God as expressed in the Torah, and by attempting to understand this wisdom (and that is what Kabbalah was) they could arrive at the only knowledge truly worth having. Knowledge of God was the union between the higher and lower, and perhaps this is why Daath was never a sephiroth, something which manifests positively; since the Fall that knowledge has been lost. One of the unattributable pieces of Kabbalah I was taught was that Daath is the hole left behind when Malkuth fell out of the Garden of Eden. If you examine my derivation of the Tree of Life in Chapter 1. closely you will see that I have based some of it on this very astute observation. The notion of Daath as a "hole" appears to have originated this century. Gareth Knight, for example [9], provides a complete set of correspondences for Daath, many of which happen to be negative Tiphereth correspondences or misplaced correspondences borrowed from other sephiroth, but one at least is appropriate: he gives the magical image of Daath as Janus, god of doorways. Kenneth Grant [10], with his usual florid imagination, sees Daath as a gateway through to "outer spaces beyond, or behind, the Tree itself" dominated by Qliphothic forces. There is a deep correspondence between sephiroth in the lower face of the Tree and sephiroth in the upper face: look at the symmetry of the Tree and you should see why Malkuth, Tiphereth and Kether are linked, why Hod and Binah are linked, why Chokhmah and Netzach are linked, and most importantly for the purposes of this discussion, that there is a correspondence between Yesod and Daath. These are not just simple geometric symmetries; they express some important relationships which are experientially verifiable, and in terms of what makes most sense in Kabbalah and what does not, these relationships are important. Daath and Yesod, at different levels, are like two sides of the same coin. Jam the machinery of perception I said above, and Yesod can become Daath. The following quotation is taken from an bona-fide anthropological article [11] attempting to explain some of the characteristic features of cave art: "Moving into a yet deeper stage of trance is often accompanied, according to laboratory reports, by an experience of a vortex or rotating tunnel that seems to surround the subject. The external world is progressively excluded and the inner world grows more florid. Iconic images may appear on the walls of the vortex, often imposed on a lattice of squares, like television screens. Frequently there is a mixture of iconic and geometric forms. Experienced shamans are able to plunge rapidly into deep trance, where they manipulate the imagery according to the needs of the situation. Their experience of it, however, is of a world they have come briefly to inhabit; not a world of their own making, but a spirit world they are privileged to visit." This will come as no surprise to anyone who has read Michael Harner's "The Way of the Shaman" [5]. There on page 103 (plate 8) is a beautiful picture of the tunnel vortex, complete with prisms. When I first saw this picture I was astonished and recognised it instantly, prisms and all; when I showed it to my wife her reaction was the same. The tunnel vortex appears to be one of the constants of magical/mystical experience, and it appears in a very precise context. In Kabbalah the shamanic tunnel would be attributed to the 32nd. path connecting Malkuth to Yesod; this path connects the real world to the underworld of the imagination and the unconscious, and is commonly symbolised by a tunnel [eg.9]. However, using the symmetry of the Tree, this path also corresponds to the path at another level connecting Tiphereth across the Abyss, through Daath, to Kether. The

tunnel/vortex at this level is no longer subjective, because this level of the Tree corresponds to the noumenal reality underpinning the phenomenal world, and links individual self-consciousness to something greater. Just as Yesod represents the machinery of sense perception, so Daath can flip over to become the Yesod of another level of perception, not sense perception, but something completely different that seems to operate out of the "back door" of the mind; this is objective knowledge, what used to be called gnosis. To conclude this section on Daath and the Abyss, it is worth asking what the relationship between the two ideas is. As I programmer I am continually aware of the gulf between abstract ideas, such as the number two and its physical representations in the world: 2, II, ..., two etc. The number two can be represented in an infinite number of ways, and it is only when you share some understanding of my language that you can *\*begin\** to guess that a particular mark in the world represents the number two. The situation is even worse than it might seem; a basic theorem of information theory states that the optimum way of expressing any piece of information is one where the symbols occur completely randomly. I could take this paragraph, pass it through an optimal text compressor and the same piece of text would be indistinguishable from random garbage.

Only I, knowing the compression procedure, could extract the original message from the result. Whatever we call information appears to exist independently of the physical world, and uses the world of chalk marks, ink marks, magnetic domains or whatever like a rider uses a horse. To me, the gulf is irreconcilable; between the physical world and the world of the mind is an abyss, and I am not indulging in "new physics" or anything vaguely suspect - this is meat and drink to the average programmer, who spends most of his or her time transforming abstractions from one symbol set to another. To take a slightly different approach, there is a mathematical proof that there is no largest prime number. I know that proof. No dissection of my brain will ever reveal the proof to someone who does not know it. I am prepared to bet a large quantity of alcohol that it is theoretically impossible to discover; the proof that there is no largest prime number will never be extracted even if you assume a neurologist capable of mapping every atom in my brain. Evolution tends towards optimality, and I think the proof will be encoded optimally to look like random garbage. There is an abyss here; there is knowledge which can never be attained. In Kabbalah this particular abyss is called the abyss of Assiah; it is the first in a series of abysses. The next abyss is the abyss of Yetzirah, and it is this abyss I have been discussing for most of this section. There are further abysses, and this should be clearer when I discuss the Four Worlds and the Extended Tree. The Abyss and Daath go together because the Abyss sets a limit on what can be *\*known\** from below the Abyss; the abyss is an abyss of knowledge, and Daath is the hole we fall into when we try probe beyond. Can the nature of God be expressed in terms of anything human? No. God is as human as a cockroach, as human as a lump of stone, as human as a star, as human as empty space. So how can you *\*know\** anything about God? Only when Daath flips over to become the Yesod of another world can you *\*know\** anything, but unfortunately the fiery speech of angels is like leprechaun's gold: by the time you've taken it *home* to show to your friends, you've nothing but a purse of dried leaves. [1] Robert Graves & Raphael Patai, "Hebrew Myths: The Book of Genesis", Arena 1989 [2] Mathers, S.L., "The Kabbalah Unveiled", RKP 1981 [3] Fortune, Dion, "The Cosmic Doctrine", Aquarian

1976 [4] Crowley, Aleister, "The Confessions of Aleister Crowley", Bantam 1970 [5] Harner, Michael, "The Way of the Shaman", Bantam 1982 [6] Scholem, Gershom G., "Major Trends in Jewish Mysticism", Schocken 1974 [7] Sarte, Jean-Paul, "Being and Nothingness", Routledge 1989 [8] Kaplan, Aryeh, "The Bahir Illumination", Weiser 1989 [9] Knight, Gareth, "A Practical Guide to Qabalistic Symbolism", Vols 1 & 2, Helios 1972 [10] Grant, Kenneth, "Cults of the Shadow", Muller 1975 [11] Lewin, Roger, "Stone Age Psychodelia", New Scientist 8th. June 1991

#### Chapter 4: The Sephiroth (continued)

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This chapter provides a detailed look at each of the ten sephiroth and draws together material scattered over previous chapters.

Binah, Chokmah, Kether

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Only man can fall from God  
Only man.

No animal, no beast nor creeping thing  
no cobra nor hyaena nor scorpion nor hideous white ant  
can slip entirely through the fingers of the hands of god  
into the abyss of self-knowledge,  
knowledge of the self-apart-from-god.

For the knowledge of the self-apart-from-God  
is an abyss down which the soul can slip  
writhing and twisting in all the revolutions  
of the unfinished plunge  
of self-awareness, now apart from God, falling  
fathomless, fathomless, self-consciousness wriggling  
writhing deeper and deeper in all the minutiae of self-  
knowledge, downwards, exhaustive,  
yet never, never coming to the bottom, for there is no  
bottom;  
zigzagging down like the fizzle from a finished rocket  
the frizzling, falling fire that cannot go out, dropping  
wearily,  
neither can it reach the depth  
for the depth is bottomless,  
so it wriggles its way even further down, further down  
at last in sheer horror of not being able to leave off  
knowing itself, knowing itself apart from God, falling.

## "Only Man", D. H. Lawrence

The triad of Binah, Chokmah and Kether are a Kabbalistic representation of the manifest God. A discussion on this triad presents me with a problem. The problem is that while I have used the word "God" in many places in these notes, I have done so with a sense of unease, understanding that the word means so many different things to so many people that it is effectively meaningless. I have chosen to use the word as a placeholder for personal experience, with the implicit assumption that the reader understands that "God" \*is\* a personal experience, and not an ill-defined abstraction one "believes in". My view is not novel, but there are still many people who are uncomfortable with the idea of experiencing (as opposed to "believing in") God. A second assumption implicit in the use of the word "God" as a placeholder is that it stands \*only\* for experience; your experience, and hence your God, is as valid as mine, and as there are no formal definitions, there is no scope for theological debate or dispute.

This leaves me with nothing more to say.

However.....these notes were intended to provide some insight into Kabbalah, and it would be odd, having begun to write them, to then turn around and say "sorry, I won't say anything about the three supernal sephiroth". I think I have to say something. Balanced against this is my original intention, at every stage in these notes, to relate the objects of discussion to something real, to make a personal contribution by adding my own understanding to the subject rather than simply pot-boiling the same old material. I cannot see how to put flesh on the bare bones of the supernal sephiroth without discussing my own conception of God and whatever personal experience I might have.

I am loth to do this. For a start, it isn't fair on those people who study and use Kabbalah (many Jewish) who do not share my views, and secondly, remembering the parable of the blind men and the elephant, impressions of God tend to be shaped by the part one grabs hold of, and how close to the bum end one is standing.

Like it or not, my explanations of the supernal sephiroth are going to be lacking in substance. I can only ask you, the reader, to accept that the primary purpose of Kabbalah has always been the direct, personal experience of the living God, a state Kabbalists have called "devekuth", or cleaving to God, and the way towards that experience comes, not from a studious examination of the symbolism of the supernals, but from the practical techniques of Kabbalah to be discussed in a later chapter.

The title of the sephira Binah is translated as "understanding", and sometimes as "intelligence". The title of the sephira Chokmah translates as "wisdom", and that of Kether translates as "crown". These three sephiroth are often referred to as the supernal sephiroth, or simply the supernals, and they represent that aspect of God which is manifest in creation. There is another aspect of God in Kabbalah, the "real God" or En Soph; although En Soph is responsible for the creation of the universe, En Soph manifests to us only in the limited form of the sephira Kether. An enormous amount of effort has gone into "explaining" this process: one book on Kabbalah [1] in my possession devotes eight pages to the En Soph, twelve pages to the supernal trio of Kether, Chokmah and Binah, and five pages to the remaining seven sephiroth, a proportion which seems relatively constant throughout Kabbalistic literature.

Briefly, the hidden God or En Soph crystallised a point which is the sephira Kether. In most versions (and this idea can be found as far back as the "Bahir" [2]) the En Soph "contracted" (tsimtsum) to "make room" for the creation, and the crystallised point of Kether manifested within this "space". Kether is the seed planted in nothingness from which the creation springs - an interesting metaphor turns the Tree of Life "upside down" and shows Kether at the bottom of the Tree, rooted in the soil of the

En Soph, with the rest of the sephiroth forming the trunk, branches and leaves. Another metaphor shows Kether connected to the En Soph by a "thread of light", a metaphor I used somewhat whimsically in the section on "Daath and the Abyss", where I portrayed the Tree of Life as a lit-up Christmas tree with a power cord snaking out of the darkness of the En Soph and through the abyss to Kether. Like the Moon, Kether has two aspects: manifest and hidden, and for this reason its magical image is that of a face seen in profile: one side of the face (the right side, as it happens) is visible to us, but the other side is turned forever towards the En Soph.

Kether has many titles: Existence of Existences, Concealed of the Concealed, Ancient of Ancients, Ancient of Days, Primordial Point, the Smooth Point, the Point within the Circle, the Most High, the Inscrutable Height, the Vast Countenance (Arik Anpin), the White Head, the Head which is not, Macroprosopus.

Taken together, these titles imply that Kether is the first, the oldest, the root of existence, remote, and its most accurate symbol is that of a point. Kether precedes all forms of existence, all differentiation and distinction, all polarity.

Kether contains everything in potential, like a seed that sprouts and grows into a Tree, not once, but continuously. Kether is both root and seed. Because it precedes all forms and contains all

opposites it is not \*like\* anything. You can say it contains infinite goodness, but then you have to say that it contains infinite evil. Wrapped up in Kether is all the love in the world, and wrapped around the love is all the hate. Kether is an outpouring of purest, radiant light, but equally it is the profoundest stygian dark. And it is none of these things; it precedes all form or polarity, and its Virtue is unity. It is a point without extension or qualities, but it contains all creation within it as an unformed potential.

The "Zohar" [3] is packed with references to Kether, and it is difficult to be selective, but the following quote from the "Lesser Holy Assembly", is clear, simple, and subtle:

"He (Kether) hath been formed, and yet as it were He hath not been formed. He hath been conformed so that he may sustain all things; yet is He not formed, seeing that He is not discovered.

When He is conformed He produceth nine Lights, which shine forth from Him, from his conformation.

And from Himself those Lights shine forth, and they emit flames, and they rush forth and are extended on every side, like as from an elevated lantern the rays of light stream down on every side.

And those rays of light, which are extended, when anyone draweth near unto them so that they may be examined, are not found, and there is only the lantern alone."

Polarity is contained within Kether in the form of Chokmah and Binah, the Wisdom and Understanding of God, and Kabbalists have represented this polarity using the most obvious of metaphors, that of male and female. Chokmah is Abba, the Father, and Binah is Aima, the Mother, and the entire world is seen as the child of the continuous and never-ending coupling of this divine pair. The following passage is taken again from the "Lesser Holy Assembly":

"Come and behold. When the Most Holy Ancient One, the Concealed with all Concealments (Kether), desired to be formed forth, He conformed all things under the form of Male and Female; and in such place wherein Male and Female are comprehended.

For they could not permanently exist **save** in another aspect of the Male and Female (their countenances being joined together).

And this Wisdom (Chokmah) embracing all things, when it goeth forth and shineth forth from the Most Holy Ancient One, shineth not save under the form of Male and Female. Therefore is this Wisdom extended, and it is found that it equally becometh Male and Female.

ChKMH AB BINH AM: Chokmah is the Father and Binah is the Mother, and therein are Chokmah, Wisdom, and Binah, Understanding, counterbalanced together in the most perfect equality of Male and Female.

And therefore are all things established in the equality of Male and Female, for were it not so, how could they subsist!

This beginning is the Father of all things; the Father of all Fathers; and both are mutually bound together, and the one path shineth into the other - Chokmah, Wisdom, as the Father; Binah, Understanding, as the Mother.

It is written, Prov. 2.3: 'If thou callest Binah the Mother.'

When They are associated together They generate, and are expanded in truth.

And concerning the continuing act of procreation:

"Together They (Chokmah & Binah) go forth, together They are at rest; the one ceaseth not from the other, and the one is never taken away from the other.

And therefore is it written, Gen 2.10: 'And a river went forth from Eden' - i.e. properly speaking, it continually goeth forth and never faileth."

A river or spring metaphor is often used for Chokmah, to emphasise the continuous nature of creation. The primary metaphor is that of a phallus - Chokmah is the phallus which ejaculates continuously into the womb of Binah, and Binah in turn gives birth to phenomenal reality. Phallic symbols - a standing stone, a fireman's hose, a fountain, a spear etc, belong to Chokmah, and womb symbols - a cauldron, a gourd, a chalice, an oven etc, belong to Binah. In an abstract sense, Chokmah and Binah correspond to the first, primal manifestation of the polarity of force and form. To repeat a metaphor I have used previously, Binah is a hot-air balloon, and Chokmah is the roaring blast of

flame which keeps it in the air. The metaphor is not completely accurate: Binah is not form, but she is the Mother of Form - she creates the condition whereby form can manifest.

The color of Binah is black, and she is associated with Shabbatai ("rest"), the planet Saturn. The symbolism of Binah is twofold: on one hand she is Aima, the fertile mother of creation, and on the other hand she is the mother of finiteness, limitation, restriction, boundaries, time, space, law, fate, and ultimately, death; in this form she is often depicted as Ama the Crone, who broods (like many pictures of Queen Victoria) in her **black** widow's weeds on the throne of creation - one of the titles of Binah is Khorsia, the Throne.

The magician and Kabbalist Dion Fortune had a strongly intuitive grasp of Binah, not just as a sphere of a particular kind of emanation, but as the Great Mother herself, as the following rhyme from her novel "Moon Magic" [4] shows:

"I am she who ere the earth was formed  
Was Rhea, Binah, Ge.  
I am that soundless, boundless, bitter sea  
Out of whose deeps life wells eternally.  
Astarte, Aphrodite, Ashtoreth -  
Giver of life and bringer in of death;  
Hera in heaven, on earth Persephone;  
Diana of the ways, and Hecate -  
All these am I, and they are seen in me.  
The hour of the high full moon draws near;  
I hear the invoking words, hear and appear -  
Shaddai El Chai and Rhea, Binah, Ge -  
I come unto the priest who calleth me - "

One of the oldest correspondences for Binah is the element of water, and she is called Marah, the bitter sea from which all life comes and must return. She is also the Superior or Greater Mother; the Inferior or Lesser Mother is the sephira Malkuth, who is better symbolised by nature goddesses of the earth itself - e.g. the trinity of Kore, Demeter, and Persephone. The Tree of Life has many goddess symbols, and it is not always easy to see where they fit:

Binah is the Great Mother of All, with symbols of space, time, fate, spinning, weaving, cauldrons etc.

Malkuth is the Earth as the soil from which life springs, matter as the basis for life, the spirit concealed in matter, best symbolised by goddesses of this earth, fertility, vegetation etc.

Yesod in its lunar aspect is the Moon, a hidden reality with the ebb and flow of secret tides, illusion, glamour, sexual reproduction etc, and is sometimes invoked in the form of lunar goddesses - Selene, Artemis etc.

Gevurah is on the Pillar of Form; the whole Pillar has a female aspect, and Gevurah is sometimes invoked in a female form as Kali, Durga, Hecate, or the Morrigan, although it must be said that all four goddesses also share definite Binah-type correspondences.

Netzach has the planet Venus as a correspondence, and its aspect of sensual pleasure, luxury, sexual love and desire is sometime invoked through a goddess such as Venus or Aphrodite.

The Spiritual Experience of Binah is the Vision of Sorrow: as the Mother of Form Binah is also the Mother of finiteness and limitation, of determinism, of cause and effect. Every quality comes forth hand-in-hand with its opposite: life and death, joy and despair, love and hate, order and chaos, so that it is not possible to find an anchor in life. For every reason to live I can find you, buried like a worm in an apple, a reason not to live; the Vision of Sorrow is a vision of a life condemned to tramp along the circumference of a circle while forever denied a view of the unity of the centre. At its most extreme the creation is seen as an evil trick played by a malign demiurge, a sick, empty joke, or a joyless prison with death the only release. The classic vision of sorrow is that of Siddhartha Gautama, but Tolstoy records [5] a terrible and enduring psychic experience which contains most of the elements associated with the worst Binah can offer - it drove him to the very edge of suicide.

The Illusion of Binah is death; that is, the vision of Binah may be compelling, but it is one-sided, a half-truth, and the finiteness it reveals is an illusion. Our own personal finiteness is an illusion.

The Qlippoth of Binah is fatalism, the belief that we are imprisoned in the mechanical causality of **form**, and not only are we incapable of changing or achieving anything, but even if we could, there wouldn't be any point. Why try to be happy - happiness leads inexorably to sadness. Why try to build and create - it all ends in decay and ruin soon enough. As the author of "Ecclesiastes" says, all is vanity.

The Vice of Binah is avarice. Form is only one-half of the

equation of life - change is the other half - and to try to hold onto and preserve form at the expense of change would be the death of all life. The Virtue of Binah is silence. Beyond form there are no concepts, ideas, abstractions, or words.

The Spiritual Experience of Chokmah is the Vision of God Face-to-Face. The tradition I received has it that one cannot have this vision while incarnate i.e. one dies in the process.

One Hasidic Rabbi liked to bid farewell to his family each morning as if it was his last - he feared he might die of **ecstasy** during the day. In the "Greater Holy Assembly" [3], three Rabbis pass away in ecstasy, and in the "Lesser Holy Assembly" [3] the famous Rabbi Simeon ben Yohai passes away at the conclusion.

There is a fairly widespread belief that to look on the naked face of God, or a God, means death, but fortunately there is no historical evidence to suggest that the majority of Kabbalists died of anything other than natural causes. Having said that, I would not like to underplay the naked rawness of Chokmah; unconstrained, unconfined, free of form, it is the creative **power** which sustains the universe, and talk of death is not melodramatic.

The Illusion of Chokmah is independence; at the level of Binah we seem to be locked in form, separate and finite, but just as death is seen to be an illusion so ultimately is our independence and free-will. We *\*seem\** to be independent, and we *\*seem\** to have free-will, but at the level of Chokmah we draw our water from the same well.

The Virtue of Chokmah is good, and the Vice is evil.

Regardless of your definition of good or evil, Chokmah encompasses every possibility of action, circumstance and creation, and modern Kabbalists no longer try to believe God is good, and evil must reside elsewhere. Medieval Kabbalists liked to hedge their bets, but one has only to plumb the bottomless depths of personal good and evil to find they spring from the same place.

The Qlippoth of Chokmah is arbitrariness. The raw, creative, unconstrained energy of God at its most primal and dynamic can seem utterly arbitrary and chaotic, and some authors [e.g. [6]] have seen it this way. This removes the "divine will" from the energy and leaves a blind, directionless and essentially mechanical force which is unbiased - creation and destruction, order and chaos, who cares? The Kabbalistic view is that this is not so: Chokmah contains form (as Binah) *\*in potential\**, and it is not correct to view Chokmah as a purely chaotic energy. It is an energy biased towards an end - "God's Will", for lack of a better description.

The Spiritual Experience of Kether is Union with God. My comments on the Spiritual Experience of Chokmah apply also to Kether. The Illusion of Kether is attainment. We can live, we can change, but there is nothing to attain. Even Union with God is no attainment; we were always one with God, and \*knowing\* that we are changes nothing of any consequence - as long as we live, there is no goal in life other than living itself. As the Kabbalist Rebbe Nachman of Breslov said [7]:

"No matter how high one reaches, there is still the next step. Therefore, we never know anything, and still do not attain the true goal. This is a very deep and mysterious concept."

The Qlippoth of Kether is Futility. Perhaps the creation was a bad idea. Maybe the En Soph should never have emanated the point-crown of Kether. Perhaps the whole of creation, life, the entire, ghastly three-ring circus we are forced to endure is nothing more than \*a complete waste\*. The En Soph should suck Malkuth back into Kether, collapse the whole, crazy house of cards, and admit the mistake.

The God-name of Binah is Elohim, a feminine noun with a masculine plural ending. When we read in the Bible "In the beginning created God...", this God is Elohim. The name Elohim is associated with all the sephiroth on the Pillar of Form, and is taken to represent the feminine aspect of God. The God-name of Chokmah is Yah (YH), a shortened form of YHVH. The God-name of Kether is Eheieh, a name sometimes translated as "I am", and more often as "I will be".

The archangel of Binah is Tzaphkiel; I have been told this means "Shroud of God", but I have not been able to verify this.

If it does not mean "Shroud of God", it most certainly should.

The archangel of Chokmah is Ratziel, the Herald of the Deity. According to tradition, the wisdom of God and the deepest secrets of the creation were inscribed on a sapphire which is in the keeping of the archangel Ratziel, and this "Book of Ratziel" was given to Adam and handed down through the generations [8]. The archangel of Kether is Metatron, the Archangel of the Presence. According to tradition Metatron was once the man Enoch, who was so wise he was taken by God and made a prince among the angels. The angel orders of Binah, Chokmah and Kether can be derived directly from the vision of Ezekiel. In the Biblical text, Ezekiel describes successively the Holy Living Creatures, the great wheels within wheels, and lastly the throne-chariot (Merkabah) of God. The vision of Ezekiel had a great influence on early Kabbalah, and it is no coincidence that the angel order of

Binah is the Aralim, or Thrones, the angel order of Chokmah is the Auphanim or Wheels, and the angel order of Kether is the Chiaoth ha Qadesh, or Holy Living Creatures. The forms of the Chiaoth ha Qadesh - lion, eagle, man and ox - have survived to this day in many Christian churches, and can be found on the "World" card of most Tarot packs.

It is difficult to grasp the nature of Chokmah and Binah from symbols alone, just as it is difficult to grasp interstellar distances, the energy output of a star, the number of stars in a galaxy, and the number of galaxies visible to us. The scale of the observable physical universe relative to our planet (and the planet is a big place for most of us) is staggering; there are something like a hundred stars in \*our galaxy alone\* for every person on this planet. When I think of Chokmah and Binah I attempt to think of them on this scale; the physical universe where we have our home, considered as Malkuth, is vast, mysterious, and contains inconceivable energies - to consider the Father and Mother of creation on any less a scale seems arrogant to me. Which brings me to the question "Can one experience, or be initiated into, the supernal sephiroth?".

If the Kabbalah is to be considered as based on experience, and not an intellectual construction, then the answer has to be "yes". The supernals represent something real. What do they represent? Is it possible to "cross the Abyss"? The answers to these questions depends on which Kabbalistic model one chooses to use, and precisely how one interprets the Tree of Life. For the sake of argument I have chosen three alternative models:

Model A: the sephira Malkuth represents the whole physical universe; the sephiroth from Yesod to Chesed (the Microprosopus) represent a sentient, self-conscious being; the supernals represent the God of the whole universe, God-in-the-Large.

Model B: the Tree of Life is a model of human consciousness; the supernals represent the God within, God-in-the-Small.

Model C: the Tree of Life exists in the four worlds of the creation, namely Atziluth, Briah, Yetzirah, and Assiah. When talking of "the Tree", we are talking about "the Tree of Yetzirah"; "The Abyss" is in fact "the Abyss of Yetzirah" only.

===== "But just as I was going to put my feet into the water I looked down and saw that they were all hard and rough and wrinkled and scaly

just as they had been before. Oh, that's all right said I, it only means I had another smaller suit on underneath the first one, and I'll have to get out of it too. So I scratched and tore again and this underskin peeled off beautifully and out I stepped and left it lying beside the other one and went down to the well for my bathe. "Well, exactly the same thing happened again. And I thought to myself, oh dear, how ever many skins have I got to take off? For I was longing to bathe my leg. So I scratched away for the third time and got off a third skin, just like the two others, and stepped out of it. But as soon as I looked at myself in the water I knew it had been no good. "Then the lion said - but I don't know if it spoke - "You will have to let me undress you." I was afraid of his claws, I can tell you, but I was pretty nearly desperate now. So I just lay flat down on my back and let him do it. "The very first tear he made was so deep that I thought it had gone right into my heart.

And when he began pulling the skin off, it hurt worse than anything I've ever felt. The only thing that made me able to bear it was just the pleasure of feeling the stuff peel off."

C.S. Lewis From an historical and traditional perspective the practical techniques of Kabbalah include techniques of mysticism and (to a lesser extent) magic to be found the world over: complex concentration and visualisation [exercises](#), meditation, breath control, prayer, ritual, physical posture, chanting and singing, abstinence, fasting, mortification and good works. Many different combinations of practice were used at different times and places, and it is clear that practice grew more out of the temperament of the individual than from a long historical tradition. From time to time an outstanding teacher would appear, and a school would form, but these schools tended to be short-

lived, and one is struck more by the diversity and individuality of the different approaches, than by (what is often presumed) a chain of masters handing down the core of a secret tradition through the centuries. A problem with trying to find an authentic tradition of Kabbalistic practice is not only is it difficult to identify just what such a tradition might be (given the diversity of approaches over the centuries), but more importantly, the keys to many of the practical techniques have been lost. In her book on

Kabbalah [1], Perle Epstein makes a number of wry comments about the state of Kabbalah in Judaism today, and regrets the loss of a practical mystical tradition. Outside of Judaism the situation is little better; Kabbalah has become an element in the syllabus of many traditions, but its practical application is often limited to exercises such as pathworking. It is instructive to examine the Golden Dawn initiation rituals [2] as an example of what happens when Kabbalah is boiled up with a mixture of ingredients drawn from Greek, wiccan, Rosicrucian and Enochian sources - there is a pervasive smell of Kabbalah throughout, but it rarely amounts to a meal. The following description of

Kabbalistic practice makes no attempt to be comprehensive; on the contrary, I have chosen only those practices with which I am personally familiar. This will be unsatisfactory to those readers with an academic or historical interest, but these notes were intended to have a practical value, and I see no value in trying to describe techniques I have not used. Epstein [1] provides a useful introduction to the breadth of Kabbalistic practice, and the personalities which have shaped Kabbalistic thought. I am aware that there will be those who would not wish to associate the name "Kabbalah" with the practices I am about to describe - although I am not Jewish, I respect the beliefs of those who are - but at the same time there is a great deal of variety in nearly two thousand years of Kabbalah, and one living tradition is worth at least as much as several dead traditions. There is no right or canonical tradition of Kabbalistic practice. The practice of

Kabbalah as I will describe it is underpinned by the theosophical structure I have outlined previously in these notes. First and foremost comes the belief that there is a God. The ultimate nature of God is neither known nor manifest to us, but just as light can be passed through a prism to produce a rainbow of colors, so God manifests in the creation as ten divine lights or emanations, usually referred to as sephiroth. Each of one of us is a part of God, a microcosm, a complete and functioning simulacrum of the whole, and so God similarly manifests within us as ten divine lights. Because we can look in the mirror of our own being and see the reflection of the macrocosm it follows that self-knowledge shades imperceptibly into knowledge of God, and as the whole of creation is an emanation of God, so self-knowledge moves the centre of consciousness away from a subjective awareness of reality towards an objective and non-dualistic union with everything that is. The second key idea is that the emanations or sephiroth are aspects of the \*creative\* power of God. On a macrocosmic scale, the creation is seen as the continuing outcome of a dynamic process in which creative energy manifests progressively through the sephiroth; at a microcosmic and personal level the same process is at work, and this is the Kabbalistic interpretation of the notion that we are "made in God's image". By understanding the elements which comprise our own natures, by going far enough inside ourselves to understand the energy and dynamics operating within our own consciousness, so we touch the same energies operating in the universe. When we have touched these energies we can call on them; one name for this process is "magic". Traditionally these energies are called upon by name, and are characterised in concrete ways - the list of correspondences given in Chapter 2 of these notes provides many ideas as to how these energies are likely to be observed at a level where we are most likely to observe them. The Kabbalistic Tree of Life is an abstract representation or map describing the creative energy of God and the process of manifestation. And that is it, in essence. How literally you take these assumptions is up to you; my attitude resembles that of the engineer Oliver Heavyside, who didn't care whether his self-invented mathematical methods made sense to mathematicians (they didn't), as long as his calculations produced the right answers (they did). I will talk about angels and archangels and names of God, powers and sephiroth and invocations, and leave it to you to make your own sense of it. But to return to the discussion of practical Kabbalah: one can identify two major kinds of practical work arising out of the assumptions above. From the idea that we are made in the image of God we can conclude that by knowing ourselves we can (in some degree) know God; this leads to practical work designed to increase self-knowledge to the greatest degree possible, a process I will refer to as \*initiation\*. From the idea that we can call upon aspects of the creative energy of God to change reality we arrive at practices intended to increase \*personal power\*. Kabbalah has divided along these two paths, and I believe it is accurate to say that traditional Jewish Kabbalah is predominantly mystical, with the emphasis on union with God, while non-Jewish Kabbalah is predominantly magical. It is easy to sit in judgement of these two approaches; many authors have done so. To seek for union with God is to seek to do God's will; the world-wide mystical agenda is composed largely of the subjugation of ego and the replacement of personal wilfulness with divine union. Magic is seen to be predominantly wilful, and so shares the original Satanic impulse of pride and rebellion against the divine will. It is easy to conclude that mystical union (devekuth, or "cleaving to God") is the true goal, and magic an "egocentric" aberration of consciousness. It is

difficult to provide a \*rational\* counter to this argument: to be rational is to fail to appreciate the ineffability of mystical insight, and to argue is to demonstrate Satanic wilfulness - one is condemned out of one's own mouth. Nevertheless, there is a middle way between the two extremes, and in what follows the process of initiation is combined with the use of magical techniques in a blend which I believe captures the best of both approaches. I have chosen to describe the process of initiation first because I have the romantic notion that an ethical sense grows out of self-knowledge. I follow that with a discussion of some general magical techniques. Initiation ----- One of the meanings of the word "initiation" is "the process of beginning something". What is one beginning?

One is committing oneself to find answers to certain questions. What questions? The questions vary, but they are usually fundamental questions about the nature of life and personal existence: "why is the world the way it is?", "why am I alive?", "what lies behind the phenomenal world?", "why should I continue living?", "what is good and what is evil?", "how should I live?", and "how can I become rich, famous and sexually attractive without expending any effort?". It happens (for no obvious reason) that there are people who cannot escape the nagging conviction that some or all of these questions can be answered, and the same people are determined to wring the answers out of somebody or something. The situation resembles a cat in a new house; the poor creature will not rest until it has explored every nook and cranny from the attic to the crawlspace. So it is with certain people; they look out on the world with cat's eyes, and metaphysical and philosophical questions are like dark openings into the attic and crawlspace of existence. And it happens that every question, when followed with enough determination, leads back to the questioner. What is the pre- condition for knowing anything? We are the attics and crawlspaces of existence, and so in the end we are forced to look within, and know ourselves. There is another aspect to initiation: on one hand we have the desire to \*know\*, and on the other hand we have the desire to \*be something else\*. Initiation is also the beginning of a process of self-transformation, a process of becoming something else. Becoming what? Answers vary, but in the main, people have a vision of "myself made perfect", and if they believe in saints, they want to be saintly; if they believe in God, they want to be united with God. Some want to be more powerful, and some want to be rich, famous, and sexually attractive. Two easily observable characteristics of people looking for mystical or magical training are a lust for knowledge and a desire to be something other than what they currently are. A bizarre situation indeed; not only do they seek to know what they are and why they are, but even before they know the answers, they want to be something else. Kabbalistic initiation is a process of increasing self-knowledge, and an accompanying process of change. It is based on a practical experience of the sephiroth: if each of us is potentially a simulacrum of God, and if the creative energy of God can be described in terms of the dynamics of the ten sephiroth, then by understanding the dynamics of the sephiroth within us we begin to understand the nature of the God within, and by extrapolation, the nature of God in the absolute. The learning process (like most learning) mirrors the alchemical operation of "solve et coagula" - that is, before we can reach the next stage in knowledge and understanding ("coagula") it is necessary to break down what already exists into its component parts ("solve"). This can be observed whenever we attempt to learn a new skill; we begin in a state of unconscious competence where we can do many tasks without difficulty, but when we try a new skill we find that our old habits are a positive obstacle, and we become unconsciously

incompetent - we approach a new task in an old way and make a mess of it. When we have made enough messes we either give up, or we realise the necessity of change, drop old habits as a prerequisite for acquiring new habits (solve), and become consciously incompetent. Finally, with enough practice (coagula), we return once more to a state of unconscious competence, ready to begin the cycle one more time. The process of kabbalistic initiation leading to increased self-knowledge begins with the sephiroth, and each sephira contains within it a world of "solve et coagula", a world where one may function with limited unconscious competence, but to reach a new level of understanding and competence one must go through the fire and experience the energy of the sephira deliberately and consciously. What possible advantage could there be in understanding the nature of a sephira? What "things" are there to be learned? In answer, there are no "things" to be learned. A sephira is not a particular manifestation of consciousness (e.g. pleasure), or a particular behaviour (e.g. being honest, being kind); the sephiroth underpin manifestations of consciousness, they are the earth in which behaviours (and their opposites) are rooted, and by understanding a sephira one burrows underneath the \*phenomena\* of consciousness and grasps an abstract state of \*becoming\* (emanation, or sephira) which gives rise to phenomena. This is a magical procedure; when one ceases to identify with the shopping list of qualities, beliefs and behaviours which can be mistaken for personal identity (a necessarily fixed and limited abstraction) then one touches the raw substance of becoming, and it is on the power to manipulate the "becoming" of reality that magic is based. The closer one tries to get to the energy of a sephira, the more one must abandon the artificial restrictions of personality; the mystical quest for self-knowledge and the magical quest for personal power unite in the same place. There are many ways to investigate the nature of the sephiroth, but one of the simplest and most direct is to ask the powers of the sephiroth for help. In principal all one has to do is call upon the powers of a sephira, and ask to be instructed. There are three potential problems with this procedure. The first is that it is like asking to be dropped in a wilderness; you may learn to survive, or you may not. The second possible problem is that people tend to have a natural affinity for some sephiroth and not others, and left to themselves tend to develop their knowledge in a lop-sided manner. Lastly, many people do not know how to call upon the powers - you can't ask Gabriel to help you if you don't know Gabriel, and you don't know how to contact Gabriel. But, if you knew someone who knew Gabriel.... The time-honoured method of initiation into the nature of a particular sephira is to ask someone who has had that experience to invoke the powers of the sephira on your behalf. The person chosen as initiator would use the techniques of ritual magic to invoke the powers of a sephira with the intention that you should receive instruction and insight into the nature of that sphere. It works. Metaphysical theories may be impossible to prove or disprove, supposed magical powers evaporate in the physics laboratory, but people who undergo this kind of initiation can change visibly and even claim to have learned something. One can argue about the objective reality of the Archangel Gabriel and the Powers of the sephira Yesod, but it is difficult to dispute the validity of initiation when someone changes his or her outlook on reality and actually does things differently as a consequence. I would like to clarify some possible misunderstandings. This kind of initiation is not a ceremony with a fixed and lengthy script, like the masonic-type rituals which have become so closely associated with magical initiations. The initiation ritual I am describing is a challenge; it is a one-to-one

encounter between an initiatee, and an initiator who acts as agent for the invoked powers.

If there is a script it is minimal; the purpose of the ritual is not to impart secrets, or impose a view of the world, but to challenge the initiatee to demonstrate a personal and individual understanding relevant to the initiation. The success of the initiation depends on the initiator's ability to invoke and channel the powers, and on the initiatee's willingness to be challenged at a deeply personal level in an atmosphere of trust. The challenge aspect of initiation is a vital part of its success; it creates a catalytic stress which can act to bring about sudden and sometimes dramatic changes in perspective. The initiation is also a challenge for the initiator; each initiatee is different and approaches the same place from a different direction. This kind of initiation is not a lightweight procedure. It is easy to abuse it. The purpose of initiation is not to select for conformity (quite the opposite), but it must be said that it is easy for an initiator to use an initiation to enhance personal power. This is a problem in esoteric systems which use an apprenticeship system and is not unique to this particular form of initiation. Self-initiation is possible and may be the only option for many people. It suffers from a number of disadvantages: - people are naturally self-important and endow their opinions, attitudes and prejudices with far more importance than another person would. Working with another person produces beneficial friction. - it is easy to make excuses to yourself which you wouldn't make to another person. Their presence is a challenge to make an effort, or do things differently. - magical work can produce dramatic changes in behaviour. An observer can provide useful feedback. - most of Kabbalah isn't "facts"; it is "ways of being", and an excellent method of learning is to let someone else demonstrate. - it is easy to reinvent the wheel when working by oneself. None of these difficulties are insurmountable. Joining an amateur dramatic group as a conscious and deliberate magical exercise should provide some of the raw input needed, and provide lots of stress, friction, and challenges to one's personal world view.

It is easy to think up other examples. What is important is not to treat practical Kabbalah as something separate from normal life, but to use normal life as the stimulus to put Kabbalah into practice - this is a traditional Kabbalistic idea. If you can't do it in ordinary life, you can't do it. It is easy to mystify initiation and pretend it leads somewhere different from the "school of hard knocks". It doesn't. Ordinary life is a perfectly adequate initiator, and people do change in many ways (sometime dramatically) as they grow older. At most initiation may go further. It can and should accelerate the process of acquiring self-knowledge and (in theory at least) lead to someone who has explored their personal microcosm in a broader, deeper and more systematic way than someone who has had to suffer "the slings and arrows of outrageous fortune" in the patchy and random sequence that is our common lot. The Kabbalist should be able to go further in exploring and analysing the extremes of consciousness, boundless steppes in the shadowland of "not-me", where daemons of "otherness" threaten the fragile ghost of personal identity.

Much of what an initiator does is to ask questions. If you want to carry out a self-initiation you will have to ask your own questions. I will use the sephiroth of Hod and Netzach as examples to show how the sephirothic correspondences can be used to ask questions. Suppose you want to identify those behaviours and attitudes in your personality which are underpinned by Hod and Netzach. Read the correspondences in Chapter 2 for Hod and Netzach and try to decide. Are you impulsive? Do you do what

you want to do and ignore people who warn you of the consequences? Do you have strong passions for things, people, places. If asked why you are doing something, how do you explain yourself - do you give elaborate rationalisations, or do you say things like "I haven't any choice", or "you made me do it", or "I just want to", or "I can't explain why".

Do other people tell you to stop being irrational? Do you find it hard to suppress your emotions, do you think you are transparent to others? Are you furious one minute, miserably sad the next, do your moods and feelings change on the fly? On the other hand, you might be someone who is concerned with the protocol of relationships and situations (you worry whether it is right to kiss on the first date!). You like to talk about things and have definite ideas about the right and wrong way to conduct a discussion - you refer to this as "being rational". You analyse your conduct in some detail according to a constantly developing set of rules, and you dream up hypothetical situations to test your ability to apply these rules - you don't want to make a mistake. You are skilled at handling problems with many rules, and may be adept at cheating the rules. You have a clear grasp of high-level abstractions and might work in law, medicine, finance, science, or engineering, where you can use your ability to apply rule-based knowledge. You might feel uncomfortable with a display of emotion in another person, particularly when it cuts across your sense of protocol, and you keep a tight rein on your own emotions. Other people may find you sharp but clinical, able to communicate verbally but poor at responding to real-life situations involving emotional conflict, poor at any problem where there is insufficient information, where variables cannot be quantified, or where there is no abstract model. The first set of behaviours is appropriate to Netzach, while the second set is appropriate to Hod. Few people are purely one thing or another, and behaviours change according to circumstance - drinking alcohol tends to shift people from Hod-type behaviours to Netzach-type behaviours. A person may sustain a Hod persona at work, then go to a bar in the evening and become the complete opposite. My favourite Hod/Netzach joke concerns the (real) couple who were asked which of the two sephiroth they had the greatest affinity to. The man responded "Well, I feel I'm Hod", and the woman replied "I think I'm probably Netzach". The analysis can be taken further. Suppose you have identified a large number of Hod-type behaviours in yourself. The virtue of Hod is honesty or truthfulness, and its vice is dishonesty - the power of language to represent and communicate information about the world automatically brings with it the power to \*misrepresent\* what is going on. How often are you dishonest? With yourself? With others? In what situations do you sanction dishonesty? What value do you perceive in dishonesty? Are you capable of giving a purely factual account of a failed, close relationship without rationalising your own behaviour? Try it, and ask a good friend to score the attempt. I must emphasise that there is no moral intent in this dissection of personal honesty - it is an exercise designed to expose the way in which we represent events so as to make ourselves feel comfortable. The illusion of Hod is Order, and the qlippa or shell of Hod is Rigid Order. It is easy to observe during discussions and arguments how people try to defend and preserve the structure (or form) of their beliefs. Do you know anyone with an unshakeable view of the world? Does it annoy you that no matter how ingenious you are in finding counter-examples to his or her view, this person will always succeed in "fitting" your example into their world view? What about yourself? Do you collect evidence which reinforces your beliefs like someone collecting stamps? Are you conscious of trying to "fit" and "interpret" the evidence to support your

beliefs? Why are your beliefs important? What is their actual \*value\* to you. What would happen to you if you gave them up? You can do the same thing with the sephira Netzach. The illusion of Netzach is projection, the averse face of empathy, the tendency to incorrectly attribute to others the same feelings and motives as I have. Suppose I am sexually attracted to someone; I look at this person and they smile in return. What does that smile mean to me at that instant? How many different mistakes might I have made? Suppose I say to someone "I know how you feel", and they retort angrily "No you bloody well don't!". One of the fastest ways of alienating someone is to consistently misinterpret how they feel. Are you constantly puzzled why people don't share your taste in clothes, music, literature, films, art, or decor? Do you feel that if only their eyes were opened, they might? Do you ever try to convert people to your taste? How do react when they aren't impressed? Do you make secret judgements which affect the way you treat them? Have you ever discounted someone because their taste offended yours? What \*value\* does your personal aesthetic have to you? What would happen if you gave it up? As you can see, this is not a procedure where anyone (barring yourself) is going to provide answers. Questions, yes; lots of questions, but no answers. Asking the right questions isn't easy; we tend to have a peculiar blindness about our own behaviour, beliefs, and attitudes, and that translates into an unconsciousness of what we are. One of the oldest jokes that children play is to stick a notice on someone's back saying "Kick Me". The poor unfortunate walks around and wonders why his acquaintances are behaving oddly - tittering, sneaking up behind, and so on. He can't see what other people can see clearly, and he hasn't the power to understand (and possibly influence) their behaviour until he does see. Suppose an "initiator" walks up and says: "Have you looked at your back recently?" "Ahhhh....!" says the victim in a sudden flash of insight. According to folk wisdom, asking questions is a dangerous business. Asking yourself questions certainly is. It hurts. It has no obvious benefit. You may find yourself hating yourself as you penetrate layers of self-deception and dishonesty only to discover a fear (or terror) of changing, and pious resolutions and commitments fall apart in the face of that fear. You take off the first skin, and then you take off the next skin, and then you take off the skin under that. Then you get stuck. You can't go any further by yourself - you haven't the courage to do it - and at the same time you can't go back to what you were. A blind and deaf man can stand happily in the middle of a busy road, but give him sight and hearing for only a second and that happiness is gone. It is at this point where it helps to have a faith in a power greater than yourself - your Holy Guardian Angel, God, the Lion, whatever. In summary, the process of kabbalistic initiation described above is based in detail on the map of consciousness provided by the Tree of Life and the correspondences. The sephiroth are explored by using ritual magic to invoke the powers of the sephiroth for the purposes of initiation. Incidents in ordinary life are interpreted as challenges or learning experiences supplied by the powers. Major steps in the process of initiation are marked by observable changes in the initiatee, and confirmed by an initiator whose role is primarily that of a catalyst. This technique of initiation has been used for at least one hundred years, but its execution has tended to be marred by a good deal of superfluous dross - elaborate ceremonials and scripts, pompous and often meaningless grades and titles, and magical systems so vastly elaborate that the would-be initiate spends more time looking at the finger than the moon.

## Wiccan Runes And Ogham

The runes are an ancient Germanic alphabet used for many purposes including writing, divination and magic. Mainly used throughout northern Europe at about 100 BCE to 1600CE.

Tacitus, in Chapter X of his Germania, describes a form of divination used by Germanic tribes:

"To divination and casting of lots, they pay attention beyond any other people. Their method of casting lots is a simple one: they cut a branch from a fruit-bearing tree and divide it into small pieces which they mark with certain distinctive signs and scatter at random onto a white cloth. Then, the priest of the community if the lots are consulted publicly, or the father of the family if it is done privately, after invoking the gods and with eyes raised to heaven, picks up three pieces, one at a time, and interprets them according to the signs previously marked upon them."

Runes are an oracle from which you seek advice. It is best if you describe your current situation and ask detailed questions. The reading can be somewhat obscure, they can't imply certain answers, but this is where your intuition kicks in.

Runes are a system of divination which helps you analyse your path which you will take if you continue doing what you would, that is the most probable outcome. The future is not fixed in concrete. It changes all the time, if you don't like the outcome, then take action to change it.

In ancient times, runes were used for divination and magic, in addition to writing. The word "rune" means mystery, secret or whisper. Each rune has esoteric meaning and properties beyond its mundane meaning and phonetic value. Each rune translates into a word or a phrase signifying concepts important to the people of old who used them, representing the forces of nature and mind. Each rune has a story attached to it, a relationship to a deity.

Odin, the Norse High God of the Aesir, hung from the world tree, Yggdrasil, impaled on his own spear, for nine days and nights in order to gain the knowledge of runes. When they appeared below him, he reached down and to pick them up. The runic knowledge gave him power. He later taught this knowledge to the Vanir goddess Freyja. She in return taught him the magic of seithr. Heimdall, the god who guarded the Rainbow Bridge, taught the runes to humans.

Runic alphabets first appeared among German tribes in central and eastern Europe. Some runes symbols were taken from other alphabets such as that of the Greeks, the Etruscans and the Rearly Romans. They were designed to be suitable to carve into wood and stone. The most early runic inscriptions are dated to the late third century CE, but it is most probable that they have been used long before that.

The Elder Futhark, or the old Germanic alphabet, contains 24 letters divided into three aettirs. The first six runes spell out futhark. as the runes spread further north in Europe, some runes were removed from the alphabet, this reduced it to 16. In about 500CE, the Germanic tribes invaded Britain. They brought the runes with them and some were changed.

One who aspires to become adept with runes must have some knowledge of the

mythology, history, and culture of ancient Europe and Scandinavia. Much of what you find here will merely point you in the right direction. The rest is up to you. Delve as lightly or as deeply as you wish.

I [work](#) with the "Elder Futhark" the runic alphabet which is a composite of the symbols most commonly used in northern Europe. The names of the runes of the Elder Futhark are speculative recreations of what linguists call "proto-Germanic" or "Indo-European".

There are many versions of the runic alphabets. Each has variations in names, shapes, esoteric meanings and magical uses. One should not mix futharks, or the intent or meaning becomes mixed. The Elder Futhark, the Anglo-Saxon Futhorc, and the Younger (or Scandinavian) Futhark are most today.

The runes are broken into three sections or groups of eight, called aett (aettir, plural).

This helps to remember order, and has magical uses also.

First the rune name is given, then its phonetic value, its symbolic image, and finally the esoteric meaning used in divination. If a rune is reversed (upside down) in a rune reading, it has a different meaning than if upright. Some runes look the same upside down and right side up. These cannot be "reversed", but they may have a "merkstave" (which literally means "dark stick" and implies a dark meaning ), depending on how the runes are cast. Note that a "reversed" or "merkstave" meaning is not the opposite of its primary meaning, but usually has a more negative one.

Fehu (F: Domestic cattle, wealth.) Possessions won or earned, earned income, luck. Abundance, financial strength in the present or near future. Sign of hope and plenty, success and happiness. Social success. Energy, foresight, fertility, creation/destruction (becoming). Fehu Reversed: Loss of personal property, esteem, or something that you put in effort to keep. It indicates some sort of failure. Greed, burnout, atrophy, discord.

Cowardice, stupidity, dullness, poverty, slavery, bondage.

Uruz: (U: Auroch, a wild ox.) Physical strength and speed, untamed potential. A time of great energy and health. Freedom, energy, action, courage, strength, tenacity, understanding, wisdom. Sudden or unexpected changes (usually for the better). Sexual desire, masculine potency. The shaping of power and pattern, formulation of the self. Uruz Reversed: Weakness, obsession, misdirected force, domination by others. Sickness, inconsistency, ignorance. Lust, brutality, rashness, callousness, violence.

Thurisaz: (TH: Thorn or a Giant.) Reactive force, directed force of destruction and defense, conflict. Instinctual will, vital eroticism, regenerative catalyst. Atendency toward change. Catharsis, purging, cleansing fire. Male sexuality, fertilization. (Thorr, the Thunder god, was of Giant stock.) Thurisaz Reversed: Danger, defenselessness, compulsion, betrayal, dullness. Evil, malice, hatred, torment, spite, lies. A bad man or woman. Rape?

Ansuz: (A: The As, ancestral god, i.e. Odhinn.) A revealing message or insight, communication. Signals, inspiration, enthusiasm, speech, true vision, power of words and naming. Blessings, the taking of advice. Good health, harmony, truth, wisdom. Ansuz Reversed: Misunderstanding, delusion, manipulation by others, boredom. Vanity and grandiloquence. (Odhinn is a mighty, but duplicitous god. He always has his own agenda.)

Raidho: (R: Wagon or chariot.) Travel, both in physical terms and those of life-style

direction. A journey, vacation, relocation, evolution, change of place or setting. Seeing a larger perspective. Seeing the right move for you to make and deciding upon it. Personal rhythm, world rhythm, dance of life. Raidho Reversed: Crisis, rigidity, stasis, injustice, irrationality. Disruption, dislocation, demotion, delusion, possibly a death.

Kenaz: (K: Beacon or torch.) Vision, revelation, knowledge, creativity, inspiration, technical ability. Vital fire of life, harnessed power, fire of transformation and regeneration. Power to create your own reality, the power of light. Open to new strength, energy, and power now. Passion, sexual love. Kenaz Reversed: Disease, break-up, instability, lack of creativity. Nakedness, exposure, loss of illusion and false hope.

Gebo: (G: Gift.) Gifts, both in the sense of sacrifice and of generosity, indicating balance. All matters in relation to exchanges, including contracts, personal relationships and partnerships. Gebo Merkstave (Gebo cannot be reversed, but may lie in opposition): Greed, loneliness, dependence, over-sacrifice. Obligation, toll, privation, bribery.

Wunjo: (W or V: Joy.) Joy, comfort, pleasure. Fellowship, harmony, prosperity. Ecstasy, glory, spiritual reward, but also the possibility of going "over the top". If restrained, the meaning is general success and recognition of worth. Wunjo Reversed: Stultification, sorrow, strife, alienation. Delirium, intoxication, possession by higher forces, impractical enthusiasm. Raging frenzy, berzerker.

Hagalaz: (H: Hail.) Wrath of nature, destructive, uncontrolled forces, especially the weather, or within the unconscious. Tempering, testing, trial. Controlled crisis, leading to completion, inner harmony. Hagalaz Merkstave (Hagalaz cannot be reversed, but may lie in opposition): Natural disaster, catastrophe. Stagnation, loss of power. Pain, loss, suffering, hardship, sickness, crisis.

Nauthiz: (N: Need.) Delays, restriction. Resistance leading to strength, innovation, need-fire (self-reliance). Distress, confusion, conflict, and the power of will to overcome them.

Endurance, survival, determination. A time to exercise patience. Recognition of one's fate. Major self-initiated change. Face your fears. Nauthiz Reversed: Constraint of freedom, distress, toil, drudgery, laxity. Necessity, extremity, want, deprivation, starvation, need, poverty, emotional hunger.

Isa: (I: Ice.) A challenge or frustration. Psychological blocks to thought or activity, including grievances. Standstill, or a time to turn inward and wait for what is to come, or to seek clarity. This rune reinforces runes around it. Isa Merkstave (Isa cannot be reversed, but may lie in opposition): Ego-mania, dullness, blindness, dissipation.

Treachery, illusion, deceit, betrayal, guile, stealth, ambush, plots.

Jera: (J or Y: A year, a good harvest.) The results of earlier efforts are realized. A time of peace and happiness, fruitful season. It can break through stagnancy. Hopes and expectations of peace and prosperity. The promise of success earned. Life cycle, cyclical pattern of the universe. Everything changes, in its own time. Jera Merkstave (Jera cannot be reversed, but may lie in opposition): Sudden setback, reversals. A major change, repetition, bad timing, poverty, conflict.

Eihwaz: (EI: Yew tree.) Strength, reliability, dependability, trustworthiness.

Enlightenment, endurance. Defense, protection. The driving force to acquire, providing motivation and a sense of purpose. Indicates that you have set your sights on a reasonable target and can achieve your goals. An honest man who can be relied upon. Eihwaz

Reversed: Confusion, destruction, dissatisfaction, weakness.

Perthro: (P: Lot cup, vagina.) Uncertain meaning, a secret matter, a mystery, hidden things and occult abilities. Initiation, knowledge of one's destiny, knowledge of future matters, determining the future or your path. Pertaining to things feminine, feminine mysteries including female fertility, and vagina. Good lot, fellowship and joy.

Evolutionary change. Perthro Reversed: Addiction, stagnation, loneliness, malaise.

Algiz: (Z or -R: Elk, protection.) Protection, a shield. The protective urge to shelter oneself or others. Defense, warding off of evil, shield, guardian. Connection with the gods, awakening, higher life. It can be used to channel energies appropriately. Follow your instincts. Keep hold of success or maintain a position won or earned. Algiz Reversed:

Hidden danger, consumption by divine forces, loss of divine link. Taboo, warning, turning away, that which repels.

Sowilo: (S: The sun.) Success, goals achieved, honor. The life-force, health. A time when power will be available to you for positive changes in your life, victory, health, and success. Contact between the higher self and the unconscious. Wholeness, power, elemental force, sword of flame, cleansing fire. Sowilo Merkstave (Sowilo cannot be reversed, but may lie in opposition): False goals, bad counsel, false success, gullibility, loss of goals. Destruction, retribution, justice, casting down of vanity. Wrath of god.

Tiwaz: (T: Tyr, the sky god.) Honor, justice, leadership and authority. Analysis, rationality. Knowing where one's true strengths lie. Willingness to self-sacrifice. Victory and success in any competition or in legal matters. Tiwaz Reversed: One's energy and creative flow are blocked. Mental paralysis, over-analysis, over-sacrifice, injustice, imbalance. Strife, war, conflict, failure in competition. Dwindling passion, difficulties in communication, and possibly separation.

Berkano: (B: Berchta, the birch-goddess.) Birth, general fertility, both mental and physical and personal growth, liberation. Regenerative power and light of spring, renewal, promise of new beginnings, new growth. Arousal of desire. A love affair or new birth. The prospering of an enterprise or venture. Berkano Reversed: Family problems and or domestic troubles. Anxiety about someone close to you. Carelessness, abandon, loss of control. Blurring of consciousness, deceit, sterility, stagnation.

Ehwaz: (E: Horse, two horses.) Transportation. May represent a horse, car, plane, boat or other vehicle. Movement and change for the better. Gradual development and steady progress are indicated. Harmony, teamwork, trust, loyalty. An ideal marriage or partnership. Confirmation beyond doubt the meanings of the runes around it. Ehwaz Reversed: This is not really a negative rune. A change is perhaps craved. Feeling restless or confined in a situation. Reckless haste, disharmony, mistrust, betrayal.

Mannaz: (M: Man, mankind.) The Self; the individual or the human race. Your attitude toward others and their attitudes towards you. Friends and enemies, social order. Intelligence, forethought, create, skill, ability. Divine structure, intelligence, awareness. Expect to receive some sort of aid or cooperation now. Mannaz Reversed: Depression, mortality, blindness, self-delusion. Cunning, slyness, manipulation, craftiness, calculation. Expect no help now.

Laguz: (L: Water, or a leak.) Flow, water, sea, a fertility source, the healing power of renewal. Life energy and organic growth. Imagination and **psychic** matters. Dreams, fantasies, mysteries, the unknown, the hidden, the deep, the underworld. Success in travel

or acquisition, but with the possibility of loss. Laguz Reversed: An indication of a period of confusion in your life. You may be making wrong decisions and poor judgements.

Lack of creativity and feelings of being in a rut. Fear, circular motion, avoidance, withering. Madness, obsession, despair, perversity, sickness, suicide.

Ingwaz: (NG: Ing, the earth god.) Male fertility, gestation, internal growth. Common virtues, common sense, simple strengths, family love, caring, human warmth, the home. Rest stage, a time of relief, of no anxiety. A time when all loose strings are tied and you are free to move in a new direction. Listen to yourself. Ingwaz Merkstave (Ingwaz cannot be reversed, but may lie in opposition): Impotence, movement without change.

Production, toil, labor, work.

Dagaz: (D: Day or dawn.) Breakthrough, awakening, awareness. Daylight clarity as opposed to night-time uncertainty. A time to plan or embark upon an enterprise. The power of change directed by your own will, transformation. Hope/happiness, the ideal. Security and certainty. Growth and release. Balance point, the place where opposites meet. Dagaz Merkstave (Dagaz cannot be reversed, but may lie in opposition): A completion, ending, limit, coming full circle. Blindness, hopelessness.

Othala: (O: Ancestral property.) Inherited property or possessions, a house, a home. What is truly important to one. Group order, group prosperity. Land of birth, spiritual heritage, experience and fundamental values. Aid in spiritual and physical journeys. Source of safety, increase and abundance. Othala Reversed: Lack of customary order, totalitarianism, slavery, poverty, homelessness. Bad karma, prejudice, clannishness, provincialism. What a man is bound to.

Blank Rune: There is no historical support for a "Blank Rune" in runic divination. It was invented in the 1980's. It should not be used in a rune casting. If you bought a rune set with a blank piece, save it in case you lose another rune piece, but don't use it in rune casting.

Runic divination, "runecasting", is not "fortune telling". Runecasting works deeply with the subconscious. The rune pouch with its runic symbols represents the entire universe. As one poses a question, one's entire conscious and unconscious mind is focused toward that question, so that the runelots selected are not truly random selections, but rather choices made by the subconscious.

Runecraft operates on an ancient form of psychology. Even back in Viking times, there was a remarkable understanding of the human psyche. They recognized cause and effect, and the interconnectedness of all things. The word to describe this interconnectedness was "wyrd", which was eventually perverted into the modern meaning of "weird". It did not originally mean something unusual or strange. Rather, it referred to the far-reaching effects of that which one does. The concept of "fate" was also not as we know it now. Instead of a helpless predestination, "fate" meant a destiny created by one's earlier actions. Wyrd was pictured as a web, like that of a spider. The symbolism was excellent. When the spider steps onto a thread (a path) the vibrations affect the entire web and that which was contained within the web, just as our actions affect our immediate world and those around us, and the actions of others affect our lives.

When one does a runic reading, one usually addresses a particular issue, and examines the past, the present and the future, or rather what will be if one follows the path one appears to be on. The future is always perceived as mutable and changeable. The runic

reading is done as an evaluation process, not as fortune telling. One has an opportunity to look at what has occurred in the past (regarding the issue being questioned), what is occurring right now, and what direction one is headed.

A runecaster does not "see the future". S/he examines cause and effect and points out a likely outcome.

Not exactly occult, is it? It's not supernatural and it's not very mysterious, although the uninitiated considered it a delving into mystery, much like a patient of a psychiatrist might. It's certainly not magical or demonic. Instead it is a methodology for examining the path one is on and what the effects might be, by making use of one's subconscious, unfettered by limiting conscious belief systems (i.e. an "intuitive perception").

Dowsing, or "divination" by bent stick, or pendulum is similar. It is not supernatural. It is, again, a manifestation of one's subconscious. All "intuitive perception" is such. It's a way of awakening one's right brain.

Find a suitable place to do the reading. You do not want to be disturbed. Try to sit facing North if possible, the direction of the Gods in Norse mythology. Place a small white cloth on the surface in front of you. You work with the runes on this cloth. This cloth protects them from getting dirty and also forms the boundry for the casting.

Carefully form a question in your mind. Take your time doing this, as it is very important that you do not change the question midway through the reading. Once you have the question firmly fixed in your mind begin to gently mix the runes in their bag or holder. Continue to mix the runes until you feel compelled to take up certain rune lots. (This is why it is important that the rune lots be of the same shape and size: so that you can't identify each rune by shape.)

Continue to stir and select lots until you have the correct number of runes in front of you for the layout you will be using. Keep track of the order in which the runes were pulled, laying them in their proper position in the layout as you pull them. You can use any Tarot layout, or one of the methods described below.

Runes are oracles, and oracles are often obscure. Each rune can mean many different things. It is up to the runecaster to decide how these meanings apply to the question at hand. You may get even deeper interpretations through your own instinctual reactions to the rune's definition. However, don't delude yourself in thinking that you have a completely different understanding of the cast than indicated by the traditional interpretations. Stick to the recognized interpretations, but learn to expand on their meanings through insight and meditation.

The Norns are the Norse goddesses of fate. Urdh was the goddess of the past, or what has been. Verdhandi is the goddess of the present, what is. Skuld is the goddess of the future, or what shall be. Fate or wyrd was a very important factor in the psychology of the ancients.

A Norns cast is very simple, consisting of three runes, drawn one at a time from the rune pouch and laid in a row. If face down, flip them over as if turning the pages of a book. The first rune represents the past of the situation in question. The second indicates the present, the path that the querier is currently on. The third suggests the future, a likely outcome if one continues on the present path.

This lovely representation of the Norns was created by Paul Dempsey.

Used with permission of the artist.

This method will give a detailed overview of a person's situation, providing insight into where they are in terms of their spiritual path, and clarifying the options and possible outcomes available to them. Nine is a magical number in Norse mythology. Pick nine runes at random from the pouch. Hold them between your hands for a moment, and focus on your question (if you have one). Then scatter the runes on the table, floor, or cloth if you have one. Read the runes which land face up first. These will relate to the current situation and the circumstances which led to it. How the runes are read is largely subjective, but in general, runes lying in the centre are the most immediately relevant, while those lying around the edges are less important, or represent more general influences.

Runes that are close together or even touching often compliment each other, or may even represent a single thing, while runes which fall on opposite sides of the pattern frequently represent opposing influences. Occasionally, a rune will land completely off the cloth or fall off the table. Some people consider such runes to be particularly significant, while others ignore them completely.

Once you have looked at the runes which landed face up (and remembered which ones they are), turn over the rest of the runes without moving them from their positions. These represent outside or future influences, and will point to possible outcomes. It is up to you to decide what the various positions and patterns in a reading mean, but once you have come up with a few general rules, try to stick with them. As I have said before, consistency is very important. However, rune readings by their nature are very fluid, subjective things. Try not to impose too much order on your readings by inventing set meanings for every triangle, square and tetrahedron. Runes are like people - you never know how they will get along together until you introduce them. Look at the patterns and relationships that appear in each reading and see what interpretations make sense to you.

Rune-tines (such as twigs or popsicle sticks on which the rune symbols are inscribed) work best for casting on the ground. I use these simply by tossing all 24 onto the ground and read the runes which land upright, in the positions in which they land. Their relative positions give their relations. For example, if two upright runes are close or touching and lying nearly parallel, then the runes are related. If they cross, then they are in opposition. There are obviously many degrees of this, and you also have to consider groups of runes, and ones which are far away, and the general direction. This technique relies heavily on intuition, since it doesn't have a spread to lay the runes in, like tarot would use. Between 4 and 8 runes generally land upright, which is about right for most inquiries.

Select five runes one at a time and lay them face down on the runecloth. [Three runes are placed side by side. One is placed above the center and the final one is placed below the center.]

The three horizontal runes represent your past, present, and future. It is usually best to turn over the center rune first. This is the rune of the present and will show your problem as it is now. It can also show your state of mind. A negative rune in this position that does not seem to be in synch with the question can often show that you (or your querent) are of a very troubled and agitated state of mind.

The rune in position to left of the center signifies the past and will tell you what was in the past that caused you to be in your current position.

Next read the rune laying above the center. This indicates the help that you can expect to receive in the problem at hand. If there is a negative rune here, it can indicate an unwillingness to accept the advice given by the runes or another person, or it can indicate delays or slight problems that may impede the speedy resolution of the matter in question.

The rune below center indicates what aspects of the problem must be accepted and cannot be changed. Positive runes here show a lack of troublesome influences and oppositions, while negative runes show the obstacles to your success.

The rune to the right of center is the result rune. This rune indicates the final outcome, given the other factors in the runecast.

This runecast indicates recent future happenings, usually within three months.

This runecast gives a bit more detail with more information on how to **deal** with your problem and on what lead you to your present dilemma in the first place. It usually speaks of events three months into the future and into the past.

If you wish to use this layout but want information on happenings more current than three months, be certain to concentrate on your time frame as well when you are concentrating on your question.

The questions you can answer with this layout can be much broader in scope than with some other runecasts. Instead of asking "yes" or "no" or "what about my relationship?", you can ask questions like "How will my job progress if I take this new business course?" or "If I started seeing other people, how would my current lover accept it?" Through questions like these, you can certainly get enough information to solve all but the most complex problems.

Select seven runes and lay them out in a row of 6 with the final one below the row and centered as shown.

In this reading, you will have to be interpreting two runes at a time. The first two runes are the problem.

Runes 3 and 4 are read next. These show the factors in the past which have led up to the situations at present.

Runes 5 and 6 are the two most important runes in this runecast. They represent the advise the runes are giving you, and extra special care must be taken to interpret their meanings as they relate to one another. They can indicate a need to wait and not act or a need to act immediately. They also may indicate a total shift of emphasis to new realms totally unrelated to the problem in question.

The final position, rune 7, is the result position. Keep in mind that a positive rune in this place (or a negative one, for that matter) will only be truly positive (or negative) if the preceding runes indicate such an outcome.

This is a challenging runecast and certainly worth the time it takes to master it.

Fehu: **Money** matters. Psychic energies.

Uruz: Physical health. Vital energies.

Thurisaz: What opposed you (perhaps physical).

Ansuz: Sources of inspiration and intellectual expression.

Raidho: Travels&emdash;inner or outer.  
 Kenaz: Creativity. Erotic relationships.  
 Gebo: What will be given to you.  
 Wunjo: Relationships, friends. What will give you happiness.  
 Hagalaz: Area of possible crisis leading to transformation.  
 Nauthiz: What resists you (psychically). Source of discontent.  
 Isa: What is constraining you.  
 Jera: Where rewards can be expected. Relationship with the natural environment.  
 Eihwaz: Hidden influences, state of whole being. Relationship with the numinous environment.  
 Perthro: How you will find joy.  
 Algiz: Thing that needs attention. Way to the gods.  
 Sowilo: What will guide you.  
 Tiwaz: Cognitive state. Legal matters. Ideals.  
 Berkano: What provides growth and beauty.  
 Ehwaz: With what or whom you should work. Erotic relations.  
 Mannaz: Overall psychic state. Attitude toward death.  
 Laguz: State of emotional Balance. What will test you.  
 Ingwaz: What you should contemplate.  
 Dagaz: Area of unexpected synchronicity.  
 Othala: Greater family matters. National or community issues.

The Airt (Ætt) of Freyja is primarily related to practical and mundane matters. One selects the runes unseen and places them in the area next to the runes already there. These meanings are very simple and on the most basic level serve as the background for a strait forward reading, in which questions of a practical nature can be answered.

Fehu - Financial strength and prosperity of the present and near future.

Uruz - Health matters.

Thurisaz - Conflicts and complexities of an aggressive nature; psychological problems.

Ansuz - Communications and transmissions; points things back to sources in the past.

Raidho - What is right or not right; what move to make; decisions; returns.

Kenaz - Opening up of new ways; opportunities; information.

Gebo - All matters of an exchanging nature; contracts; personal relationships.

Wunjo - Gain; accomplishments; that which is wished for.

The second airt, of Hagalaz, principally corresponds to emotional matters and the psychological conditions present within the individual.

Hagalaz - The uncontrolled forces in the unconscious, which are usually of a disruptive nature and which usually originate in the past.

Nauthiz - Restrictive forces in the unconscious; fears, anxieties; feelings of guilt.

Isa - Blocks; stultified conditions; grievances; anything that the individual is not prepared to let go of; the formation of the personality; conditioning.

Jera - Hopes and expectations; turning points; gradual changes; results of earlier actions.

Eihwaz - The driving forces in the unconscious; motivation; sense of purpose.

Perthro - The deepest creative part of the unconscious; the hidden realm of higher material that is waiting to come to fruition and birth; hidden talents; occult or psychic

abilities.

Algiz - The strong protective side in the unconscious; the influence which will protect you; religious aspirations.

Sowilo - Position of the higher self in relations to the unconscious; the direction in which you will be guided by the higher self; the ability to establish contact between the higher self and the unconscious.

The third airt transcends the two others, in that it largely relates to relationships with other people, and also to the sexual side of life. Whereas the first ætt is largely concerned with the outer world, and the second mainly deals with the inner world, the third ætt synthesized both the inner and outer world, and most of the runes in this ætt contain a dual meaning involving both aspects.

Tiwaz - Creative energies in the martial sense; where your strengths lie; where to direct your energies in taking initiatives; honor and justice, leadership and authority.

Berkano - Fertility; birth' rebirth; growth; maternity; family life; feminine mysteries.

Ehwaz - Adaptability; relationships with others; joint efforts; cooperation; sexuality.

Mannaz - People at large; attitude toward others; other people's attitudes towards you; legal matters, friends and enemies; intellect.

Laguz - Emotions; stability; imagination; psychic matters; affections.

Ingwaz - Integration; gestation; expectations; progeny.

Dagaz - Transmission; opposites; position between light and darkness; initiation; balance between the worlds outside time and space; cosmic consciousness; change from one thing into its opposite; new beginnings.

Othala - Home life; country; spiritual heritage; experience; foundation; fundamental values; establishing.

The pattern of the Norse Aettir of the Heavens (which points out North, South, East and West, and the sections between) is combined with the other most obvious division of space, that of the 9 worlds of Yggdrasil, to form the Worldstead design used to divide the casting cloth into areas of meaning. In reality, this figure represents the 'breaking' or rather 'collapsing' of multidimensional space into a two-dimensional model as do many sacred symbols of all types. The fields are names for the nine worlds of Yggdrasil and get their meanings from these theories. (The actual cloth should not have the names of the worlds on it.)

The lots falling within the inner circles made up of Midhgardr-Àsgardhr-Hel-Ljóssálfheimr-Svartálfheimr (which in the three-dimensional model make up the vertical column) give a reading of the subjective or psychological state of, or influences on, the person. Those of Ljóssálfheimr and Svartálfheimr are more "personal". while those of Àsgardhr and Hel are more "transpersonal". The lots coming down in the outer fields of Niflheimr-Muspellsheimr-Vanaheimr-Jötunheimr (which together with Midhgardhr form the horizontal plane in the Yggdrasil model) make the state clear of the objective universe and how it affects the person in question. Note carefully the special synthesizing function of Midhgardhr and emdash;the center and emdash;where all potentialities are (or rather, can be) manifested.

The runes are cast blindly, that is without looking, upon the cloth and are read as they lie on the cloth in their steads of meaning. According to personal custom, lots which land

face down may be read as *murk-staves* or they may be removed from the cloth and set aside. "Inverted" runes cannot be read as such operations of this kind. Those that fall off the cloth altogether should be disregarded. (Note that these lots may be significant by their absence!)

Once a final configuration has been established, a complex picture may appear. This kind of casting is sometimes so complex that it cannot be fully interpreted in one sitting (especially by beginning runecasters). Therefore, be sure and draw out a record of the casting. Often the direction a lot is facing and *emdash*, it may seem to be "pointing to" another lot and gives subtle clues which reveal nuances in the lot's interpretation. For this reason a drawn record is preferred. The true meaning of the casting may not be realized until sometime later when you are contemplating the working record. The pattern resulting from a casting upon the airts can be read in different ways. You may start from what is now manifesting itself in *Midhgardhr* and work out to the more remotely influential realms, e.g., from *Midhgardhr* to *Ljóssálfheimr* and *Svartálfheimr*, and from this pairing to *Àsgardhr* and *Hel*, and from there to the outermost realms of *Vanaheimr*. Or, you might reverse this process working from *Niflheimr* and *Muspellsheimr* back to *Midhgardhr*. Ultimately, no linear progression is really inherent in this pattern, it is rather an *ultradimensional* model. Therefore, intuition may be each runester's best guide.

*Niflheim*: *Nordhr* (North). That which resists you. Passive or restrictive influences from the outside. Things tending toward dormancy<sup>1</sup>. The deepest part of the shadow in the unconscious. *Nifelhel* of *Nifelheim* means literally "fog world". Fog is an intangible, insidious state between water and air. All the rejects of the conscious get deposited here. It is the place from which conflicts originate. <sup>2</sup>

*Jotunheim*: *Austr* (East). That which confuses you. That which may be left to chance. Forces pressing for change. Realm of crisis.<sup>1</sup> Disruptive, raw masculine forces of the unconscious; the destructive male urge; the chaotic part of the self.<sup>2</sup>

*Asgard*: *Landnordhr* (Northeast). Higher influences. Nature of relationships with the divinities. The veiled branches of the question. Matters of honor, positive (active) influence from past states of existence ("incarnations:)--*ørlög*.<sup>1</sup> Individuality. Highest plane. Higher self. Spirituality. <sup>2</sup>

*Vanaheim*: *Vestr* (West). Promotes growth. Erotic relationships. Persons of the opposite sex. Balancing influences. Forces of continuity, structure, and well being.<sup>1</sup> Feeling (Water).<sup>2</sup>

*Ljóssálfheim*: *Utnordhr* (Northwest). Mental influences. Family matters. Messages of *Huginn*—directions in which you should plan. What will help you. Paths to help you realize influences from *Àsgardhr*. <sup>1</sup> (Air). Plants, elves, tree spirits and birds are ruled over by *Frey*, Lord of the *Vanir*.<sup>2</sup>

*Midgard*: Center. The way people come together to manifest themselves in life. The outcome in life. Ego consciousness.<sup>1</sup> The Personality, Ego Consciousness or Lower self.

2

*Hel*: *Utsudhr* (Southwest). Hidden or suppressed instinctual desires. Nature of automatic functions or behaviors. The hidden route of the question. Negative (passive, restrictive) influence from past states of existence—*ørlög*. <sup>1</sup> Destructive part of the Feminine, hidden fourth aspect of the moon; the devouring part of the mother; the half-alive half-dead daughter of *Loki*, half *black*, half white. <sup>2</sup>

Svartálfheim: Landsudhr (Southeast). Creative emotional influences. **Money** matters. Messages from Muninn—things you should reflect on. Paths to realize influence from Hel.1 Sensation (Earth). The Dark Elves are smiths, like Volund, working with minerals, taking base materials from the earth and transmuting them into higher materials.2

Muspellsheim: Sudhr (South). State of vial energies, that which vitalizes you. Active influences from outside. Things tending toward activity. 1 Intuition (Fire, Creative).2

One of the most well-established arrangements of space into meaningful fields known in the Germanic world is the division of the sky and the plane of the earth into "eighths", in Old Norse Ættir (which also means generations or families), or in Scots dialect English "airs". The names indicate that things to the east were more "close in", or earthly, and that things to the west were more "outer", or "far out", and that the main polarity is between north and south. It is no coincidence that the runes also are divided into "eighths".

In runecasting this pattern is combined with the other more obvious division of "space", that of the nine worlds of Yggdrasil, to **form** the design used to divide the casting cloth into fields of meaning in the Worldstead Layout.

Nordhr = North  
Landnordhr = Northeast  
Austr = East  
Landsudhr = Southeast  
Sudhr = South  
Utsudhr = Southwest  
Vestr = West  
Utnordhr = Northwest

When should one give a 'reversed' meaning to a rune during a divination? If drawing runes one by one from the rune bag, those that upside down are typically given a 'reversed' meaning. Some feel that the position of the rune is not relevant and makes no difference in a reading. But, if one is literally casting the rune lots onto the ground or onto a layout cloth/board, the lay of the rune becomes much more significant.

Edred Thorsson discusses runecasting aspects in At the Well of Wyrð.

"One matter crucial to rune reading is determining what aspect of a rune is to be interpreted. Should a lot be read as a bright-stave or as a murk-stave? That the negative aspects of the runes were used in magic is beyond question. Some of the "positive" manifestations of the runes can be said to often have detrimental or dangerous consequences, especially . There is no shortage of dark aspects in the rune row.

Remember, the runes are your inner advisors, and they must be able to warn you—before it becomes too late to overcome the force of Wyrð.

"Aspects are determined in essentially [three] ways: (1) by the position a runelot falls in a casting (e.g., face up or face down; (2) inside or outside a certain field), and (3) by the angle at which one runelot is juxtaposed to another.

"It should also be noted that there is a certain question of "aspect" with regard to the relationship of a given stave to the stead in which it falls or is laid. To a great extent intuition must guide the runester in these matters.

"The determination of aspect is one of the finer points of the runecaster's skill and craft, and it is one that must be learned through personal experience because the runes will interact differently with different people. Fortunately or unfortunately, it is not a simple matter of reading reversed staves as "bad".

"(1) In casting, if a rune lands face up it is to be read as a bright-stave; if it lands face down it may either be disregarded in the reading or read as a murk-stave. The decision on how these lots are to be interpreted must be made before every casting. Also, each runester is encouraged to be consistent in this regard. The usual practice is to disregard them, however. (2) In some casting, runes that fall outside the fields of meaning or off the white cloth also may be read as murk-staves. Again, you must determine how these are to be read beforehand."

"Most of the runestaves are constructed with acute or obtuse angle combinations, and there are very few right angles in the shapes. Obtuse angles are known to have a dynamizing effect on the mind, while right angles generally have the opposite effect. In the runic tradition obtuse or acute angles promote active, positive interaction between and among runes. Right angles create static, negative interaction or they can block the flow of runic force altogether. They actually cross it.

"When using angular aspects in castings, the runester must measure (at least approximately) the angle at which any two lots in question are juxtaposed. This is done by mentally drawing lines from the two lots through the center point of the cloth, then determining the angle at which they are juxtaposed. See example diagram. If the result is between  $5^{\circ}$  and  $45^{\circ}$  (clearly acute), or between  $135^{\circ}$  and  $360^{\circ}$  (clearly obtuse) they are read as bright staves. If they fall between  $45^{\circ}$  and  $135^{\circ}$  (an approximation of a  $90^{\circ}$  right angle) they are read as murk-staves. Exact measurements are unnecessary."

Probably the easiest way to see the angle aspects is by imagining a circle over the cloth that is divided into quarters and bisected by a third line that you will use to orient the rune in question to the others. Runes falling the same quarter or in the quarter directly opposite are brightly aspected, while those in the quadrants on either side tend to be murky.

"The closer a lot is to the bright angle, the more positively it is to be read. Only those close to a  $90^{\circ}$  relationship should be read as "blockages". Juxtapositions approaching  $180^{\circ}$  also have a dark aspect, but one which will lead eventually to a positive outcome. In castings these aspects only refine what is already apparent in the reading of the rune and its field.

"Aspects of this kind are much more useful and easier to determine when using a rune layout method. To determine the relationship among runes in a layout, the runester can refer to this diagram which works on the same principals as the Aspect Angles diagram.

"Example using Fehu: Runes belonging to the same triad (e.g., Fehu, Hagalaz, Tiwaz), or to triads on either side, or to the triads on the same axes as those adjacent to the "home triad" of Fehu are to be read as bright-staves. Those in the opposite triad are read as murk-staves, but with a positive ultimate outcome. Those runes in triads at a  $90^{\circ}$  angle, those that cross the axis of the triad in question, are read as murk-staves, usually of a blocking variety."

One of the controversies over Edred Thorsson's book, Futhark, a Handbook of Rune

Magic centers on these correspondences between Runes , Tarot and Astrology. The detractors argue that this is "new age pandering" and that there is no historical support for such correspondences. Nevertheless, this book is highly regarded in most other aspects.

Runes usually give a compatible reading when done concurrently with a Tarot reading. There is a theory, among certain circles, that the runes were the inspiration for Tarot. There are correlations between Tarot and Runes, but they are far from identical. For example, the Hanged Man, he hangs upside down, just as Odin hung from Yggdrasil.

Rune  
Tarot  
Astrology  
God-dess/Wight  
Color  
Tree  
Herb

Fehu  
Tower  
Aries  
Aesir  
Light Red  
Elder  
Nettle

Uruz  
High Priestess  
Taurus  
Vanir  
Dark Green  
Birch  
Sphagnum Moss

Thurisaz  
Emperor  
Mars  
Thorr  
Bright Red  
Oak  
Houseleek

Ansuz  
Death  
Venus  
Odhinn

Dark Blue  
Ash  
Fly Agoric

Raidho  
Hierophant  
Sagittarius  
Forseti  
Bright Red  
Oak  
Mugwort

Kenaz  
Chariot  
Venus  
Freyja/Dwarves  
Light Red  
Pine  
Cowslip

Gebo  
Lovers  
Pisces  
Odhinn/Freyja  
Deep Blue  
Ash/Elm  
Heartsease

Wunjo  
Strength  
Leo  
Freyr/Elves  
Yellow  
Ash  
Flax

Hagalaz  
World  
Aquarius  
Ymir  
Light Blue  
Yew/Ash  
Lily of  
the Valley

Nauthiz  
Devil  
Capricorn  
Nornir/Etins  
Black  
Beech  
Bistort

Isa  
Hermit  
Moon  
Rime Thurses  
Black  
Alder  
Henbane

Jera  
Fool  
Sun  
Freyr  
Light Blue  
Oak  
Rosemary

Eihwaz  
Hanged Man  
Scorpio  
Idhunna/Ullr  
Dark Blue  
Yew  
Mandrake

Perthro  
Wheel Of Fortune  
Saturn  
Nornir  
Black  
Beech  
Aconite

Algiz  
Moon  
Cancer  
Valkyrjur  
Gold

Yew  
Angelica

Sowilo  
Sun  
Sun  
Sol  
White/Silver  
Juniper  
Mistletoe

Tiwaz  
Justice  
Libra  
Tyr/Mani  
Bright Red  
Oak  
Sage

Berkano  
Empress  
Virgo  
Frigg/Nerthus/Hel  
Dark Green  
Birch  
Lady's Mantle

Ehwaz  
Lovers  
Gemini  
Freyja/Freyr/Aclis  
White  
Oak/Ash  
Ragwort

Mannaz  
Magician  
Jupiter  
Heimdal/Odhin  
Deep Red  
Holly  
Madder

Laguz  
Star  
Moon

Njord/Baldr  
Deep Green  
Willow  
Leek

Ingwaz  
Judgment  
New Moon  
Ing/Freyr  
Yellow  
Apple  
Selfheal

Dagaz  
Temperance  
Half Moon  
Odhin/Ostara  
Light Blue  
Spruce  
Clary

Othala  
Moon  
Full Moon  
Odhin/Thorr  
Deep Yellow  
Hawthorn  
Goldthread

## Rune pronunciation

Fehu  
"fay-who"

F  
f as in "fire"

Uruz  
"ooo-rooze"

## U

oo as in "booze" (might be pronounced: oo as in "book")

Thurisaz  
"thoor-ee-saws"

## TH

unvoiced th as in "thorn" (never th as in "the")

Ansuz  
"awn-sooze"

## A

a as in "awning", "call" or "law"

Raidho  
"rye-though"

## R

r as in "ride"

Kenaz  
"kane-awze"

## K

k as in "kick", or hard c as in "cane".

Gebo  
"gay-boe"

## G

hard g as in "gift"

## Wunjo

"woon-yo"

W or V

w as in "warm", with lips close together, almost like a "v"

Hagalaz  
"haw-gaw-laws"

H

h as in "hail", aspirate "h"  
as in modern English

Nauthiz  
"now-these"

N

n as in "need"

Isa  
"ee-saw"

I

ee as in "sleep"

Jera  
"yare-awe"

J or Y

y as in "year"

Eihwaz "eye-wawz"

EI

i as in "pride", possibly short i as in "pick"

Perthro  
"perth-row"

P

p as in "poem"

Algiz  
"all-geese"  
or Elhaz "ale-hawz"

Z or -R

z or final R

Sowilo  
"soe-wee-low"

S

s as in "sun"

Tiwaz  
"tea-wawz"

T

t as in "Tuesday"

Berkano  
"bear-kawn-oh"

B

b as in "birch"

Ehwaz  
"ay-wawz"  
or Ehwo  
"ay-woh"

E

a as in "day"

Mannaz  
"mawn-nawz"

M

m as in "mankind"

Laguz  
"law-gooze"

L

l as in "liquid" or "life"

Ingwaz  
"eeeng-wawz"

NG

nasal sound as ng in "singer"

Dagaz  
"thaw-gauze"

D

voiced th as in "the" (never unvoiced th as in "thick")

Othala  
"oath-awe-law"

A great page on how to wrist the runes: [Wristing the Runes](#)

Rune Spells  
Types of Rune Spells

### Inscriptions:

Today, many people take written language for granted and use runes as an alphabet without really understanding the magical importance of doing so. When you write a word in runes, it empowers that word. The Norse would often finish inscriptions with the statement, "So-and-so wrote this", or "So-and-so made me". This was a way of magically connecting the writer or carver of the runes with what they had just written. For example, there was a bone plate found in Derbyshire which bears an inscription that reads, "God will preserve the honour of Hadda because he wrote this." Thus, the very act of writing something in runes is a spell in itself, bringing the statement into concrete reality.

### Rune Scripts:

Another way of using the runes for magic is to write out rune rows, or rune scripts. These are a type of shorthand spell, made up of a sequence of two or more runes. For example, if you might incorporate laguz/water (relating to the subconscious and mysteries), perth/dice-cup (for divination and magic), ansuz/Odin (the God of the runes), and kenaz/torch (for inspiration).

### Bindrunes:

A bidrune consists of two or more runes that have been superimposed or joined together somehow. Occasionally runes like Fehu, or wunjo would be joined at the base of their "stems", forming a **wheel**. Other times, runes would be joined side by side or combined into a single rune. This latter method is the most popular today. Historically, bidrunes were used as "contractions" in an inscription, either to save space or to reduce the number of runes in the inscription to a more magically auspicious total. Today they are commonly used in rune magic by themselves to create a magical sigel that will encompass several runes at once. Additional runes often appear when creating a bidrune, and these can contribute to or detract from the purpose. However a rune is only truly present if you consciously include it by tracing its shape. If you can avoid including a conflicting rune by changing the configuration, then by all means do so, but you shouldn't worry about it too much.

### The correspondence between runes and the tarot

Futhark, a Handbook of Rune Magic, centres on the correspondences between tarot, runes and **astrology**.

Rune

Tarot

Astrology

God/Wight

Color

Tree

Herb

Fehu

Tower

Aries

Aesir

Light Red

Elder

Nettle

Uruz

High Priestess

Taurus

Vanir

Dark Green

Birch

Sphagnum Moss

Thurisaz

Emperor

Mars

Thorr

Bright Red

Oak

Houseleek

Ansuz

Death

Venus

Odin

Dark Blue

Ash

Fly Agoric

Raidho

Hierophant

Sagittarius

Forseti

Bright Red

Oak

Mugwort

Kenaz

Chariot

Venus

Freyja/Dwarves

Light Red

Pine

Cowslip

Gebo

Lovers

Pisces

Odin/Freyja

Deep Blue

Ash/Elm

Heartsease

Wunjo

Strength

Leo

Freyr/Elves

Yellow

Ash

Flax

Hagalaz

World

Aquarius

Ymir

Light Blue

Yew/Ash

Lily of  
the Valley

Nauthiz

Devil

Capricorn

Nornir/Etins

Black

Beech

Bistort

Isa

Hermit

Moon

Rime Thurses

Black

Alder

Henbane

Jera

Fool

Sun

Freyr

Light Blue

Oak

Rosemary

Eihwaz

Hanged Man

Scorpio

Idhunna/Ullr

Dark Blue

Yew

Mandrake

Perthro

Wheel Of Fortune

Saturn

Nornir

Black

Beech

Aconite

Algiz

Moon

Cancer

Valkyrjur

Gold

Yew

Angelica

Sowilo

Sun

Sun

Sol

White/Silver

Juniper

Mistletoe

Tiwaz

Justice

Libra

Tyr/Mani

Bright Red

Oak

Sage

Berkano

Empress

Virgo

Frigg/Nerthus/Hel

Dark Green

Birch

Lady's Mantle

Ehwaz

Lovers

Gemini

Freyja/Freyr/Aclis

White

Oak/Ash

Ragwort

Mannaz

Magician

Jupiter

Heimdal/Odin

Deep Red

Holly

Madder

Laguz

Star

Moon

Njord/Baldr

Deep Green

Willow

Leek

Ingwaz

Judgment

New Moon

Ing/Freyr

Yellow

Apple

Selfheal

Dagaz

Temperance

Half Moon

Odin/Ostara

Light Blue

Spruce

Clary

Othala

Moon

Full Moon

Odin/Thorr

Deep Yellow

Hawthorn

Goldthread

The Ogham (pronounced owam) alphabet, like the Futhark alphabet, contains a great amount of hidden significance. Each letter is a month in the lunar year, and has a color and a meaning associated with it. Each letter, represented by a tree, also has a classification to show the importance of that tree. This classification, of chieftan, peasant, or shrub, has little or nothing to do with the meaning. Two symbols, the Grove and the Sea, have no classification, because the Druids knew these things to be powerful in their own right.

To divine the future with the alphabet, mark one symbol each on one side of a number of flat sticks. You can also mark cards, and divine in a method similar to the Tarot. Choose seven of these sticks without looking. Think of your question, holding the sticks in both hands, then toss them softly to the ground in front of you. The sticks closest to you mark the present, and those farther away the future. If two sticks touch, they effect each other directly.

As a side note, this alphabet can be used as a sort of "sign-language", since most symbols are made by the crossing of a line by a number of others, rapid hand gestures can be used to spell out words, or the meanings can be used to provide faster communication.

Here are the letters and meaning of the Ogham alphabet. They are all written along a single vertical line. Most of the letters are simple, being a few lines crossing the center, in the same way (i.e., all straight across), but the Crane Bag, the last five letters, are more complex.

B - Beth - Birch  
Color: White

Class: Peasant  
Meaning: New beginnings; changes; purification.  
Written: A single bar straight to the right of the line.

L - Luis - Rowan  
Color: Grey & Red Class: Peasant  
Meaning: Controlling your life, protection against such by others.  
Written: Two bars straight to the right.

F,V - Fearn - Alder  
Color: Crimson  
Class: Chieftan  
Meaning: Help in making choices; spiritual guidance and protection.  
Written: Three bars straight to the right.

S - Saille - Willow  
Color: "Bright"  
Class: Peasant  
Meaning: Gaining balance in your life.  
Written: Four bars straight to the right.

N - Nuin - Ash  
Color: Grass Green  
Class: Chieftan  
Meaning: Locked into a chain of events, feeling bound.  
Written: Five bars straight to the right.

H - Huathe - Hawthorn  
Color: Purple  
Class: Peasant  
Meaning: Being held back for a period of time.  
Written: One bar straight to the left of the line.

D - Duir - Oak  
Color: Black  
Class: Chieftan  
Meaning: Security; strength.  
Written: Two bars straight to the left.

T - Tinne - Holly  
Color: Dark Grey  
Class: Peasant  
Meaning: Energy and guidance for problems to come.  
Written: Three bars straight to the left.

C,K - Coll - Hazel  
Color: Brown  
Class: Chieftan  
Meaning: Creative energies for **work** or projects.  
Written: Four bars straight to the left.

Q - Quert - Apple  
Color: Green  
Class: Shrub  
Meaning: A choice must be made.  
Written: Five bars straight to the left.

M - Muin - Vine  
Color: Variated  
Class: Chieftan  
Meaning: Inner development occuring, but take time to relax.  
Written: One bar diagonally across the line.

G - Gort - Ivy  
Color: Sky Blue  
Class: Chieftan  
Meaning: Take time to soul search or you will make a wrong decision.  
Written: Two diagonal bars.

NG - Ngetal - Reed  
Color: Grass Green  
Class: Shrub  
Meaning: Upsets or surprises.  
Written: Three diagonal bars.

SS,Z,ST - Straif - Blackthorn  
Color: Purple  
Class: Shrub  
Meaning: Resentment; confusion; refusing to see the truth.  
Written: Four diagonal bars.

R - Ruis - Elder  
Color: Red  
Class: Shrub  
Meaning: Learning from past mistakes; take care in choices.  
Written: Five diagonal bars.

A - Ailim - Silver Fir  
Color: Light Blue  
Class: Shrub

Meaning: Learning from past mistakes; take care in choices.  
Written: One bar horizontally across the line.

O - Ohn - Furze  
Color: Yellow Gold  
Class: Chieftan

Meaning: Information that could change your life.  
Written: Two horizontal bars.

U,W - Ur - Heather & Mistletoe  
Color: Purple  
Class: Heather=Peasant, Mistletoe=Chieftan  
Meaning: Healing and development on the spiritual level.  
Written: Three horizontal bars.

E - Eadha - Aspen  
Color: Silver White  
Class: Shrub  
Meaning: Problems; doubts; fears.  
Written: Four horizontal bars.

I,J,Y - Ioho - Yew  
Color: Dark Green  
Class: Chieftan  
Meaning: Complete change in life-direction or attitude.  
Written: Five horizontal bars.

CH,KH,EA - Koad - Grove  
Color: Many Greens  
Meaning: Wisdom gained by seeing past illusions.  
Written: X across the line, crossing at the line.

TH,OI - Oir - Spindle  
Color: White  
Class: Peasant  
Meaning: Finish obligations and tasks or you cannot move forward.  
Written: < and > on opposite sides of the line, forming a diamond.

P,PE,UI - Uilleand - Honeysuckle  
Color: Yellow-white  
Class: Peasant  
Meaning: Proceed with caution.  
Written: X made of doubled lines (i.e. =) on the right of the line.

PH,IO - Phagos - Beech  
Color: Orange-Brown

Class: Chieftan

Meaning: New experiences and information coming.

Written: A line up from the right side of the line, spiraling clockwise towards the center.

AE,X,XI - Mor - the Sea

Color: Blue-Green

Meaning: Travel

Written: see chart below

### Numerology

The single primary number from the numerical values of the letters of your name gives you your name number. You can see, then, that it is very much hit-and-miss as to whether your given name will agree with your birth number. This is why we take a new name in the Craft; so that we can have a name number in perfect balance with our birth number.

Let's look now at the value attached to the primary numbers.

#### Number & Letter Chart

1

2

3

4

5

6

7

8

9

A

B

C

D

E

F

G

H

I  
J

K

L

M

N

O

P

Q

R  
S

T

U

V

W

X

Y

Z

-

1: Sun - Fire - Letters A, J, S

Very much the driving life force. A leader. Ambitious. Tends to be impatient. The explorer. The extrovert. Automatically assumes command. Frequently a "big brother" or

"big sister". Very strong feelings either for or against. Would not knowingly hurt anyone but might not realize her/his own strength. Can stand being praised and is entitled to it.

Praise can spur to greater things.

Primary Color: Red

Secondary Color: Brown, Yellow, Gold

## 2: Moon - Water Letters B, K, T

Sensitive, domestic. Tends to be emotional and easily influenced to tears. Has a fertile imagination. Very fond of the home. Patriotic. accepts changes in surroundings. Prefers to live near the water. Often possesses musical talents and would make a very good psychic.

Primary Color: Orange

Secondary Colors: Green, Cream, White

## 3: Jupiter - Fire - Letters C, L, U

The investigator; the scientist; the seeker. An interest in the material rather than the spiritual. Ideal on religion frequently change. Has a great sense of humor. Not greatly interested in money. Very trusting, yet likes to know the "why" and the "how"

Primary Color: Yellow

Secondary Colors: Mauve, Violet, Lilac

## 4: Uranus - Air - Letters D, M, V

Inclined to appear strange and eccentric because s/he is usually ahead of her/his time.

Very interested in the occult; in psychic research. Inclined to anything out of the ordinary. Strong intuitive tendencies. Can be bitingly sarcastic if crossed. Believed in liberty and equality. Can usually predict the probable outcome of actions and businesses.

Primary Color: Green

Secondary Colors: Blue, Gray

## 5: Mercury - Air - Letters E, N, W

Active, both physically and mentally. Inquiring, exploring. Fond of reading and researching. Good at languages. Would make a very good teacher, writer, secretary. Makes friends easily. Usually methodical and orderly; adept at simplifying systems.

Primary Color: Blue

Secondary Colors: Light shades of any color

## 6: Venus - Earth - Letters F, O, X

Gentle and refined; pleasant and sociable. Usually good looking. Natural peacemaker;

able to soothe ruffled feelings. Often experiences difficulties in financial fields. Excellent as a host or hostess. Friendly and agreeable.

Primary Color: Indigo

Secondary Colors: all shades of blue

7: Neptune - Water - Letters G, P, Y

Frequently possesses ESP. Extremely "psychic". Introvert. Although s/he does not say much, s/he usually knows a great deal. Mysterious. Often interested in psychology, psychiatry, chemistry and botany. Knowledgeable in astrology and all fields of the occult.

Fond of fishing. Inclined to take from the "haves" and give to the "have-nots."

Primary Color: Violet

Secondary Colors: Light shades of Green & Yellow

8: Saturn - Earth - Letters H, Q, Z

Inclined to be cold and pessimistic. Not much sense of humor. Often slow getting off the mark but usually ends up ahead of the game. Successful, especially where money is concerned. Frequently connected with mining, real estate and the law. Also with cemeteries and pawnshops. Believes that hard work never killed anyone. Often prepossessed with thought of the past.

Primary Colors: Rose

Secondary Colors: Dark Gray, Blue, Purple, Black

9: Mars - Fire - Letters I, R

Very emotional. Can be extremely jealous. Active, though ruled by the emotions. Tied very much to family background. Loyal. Apt to be suspicious of strangers. Impulsive. Tends to be afraid of the unknown. Often associated with surgery, physical and mental illnesses.

Primary Color: Gold

Secondary Colors: Red, Crimson, Pink

Numerology: The Lore of Numbers

This is most of my notes on Numerology taken from different books. I've noted where everything came from. This page is still under construction as I will be adding more to it as time permits.

If you have anything to add or have any suggestions or comments, Please Email me

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Name Number Info

1 (one)

The Universe; The One; the source of all

The Number one is the number of unity, it is often associated with the Sun and the

masculine principle in Nature. It also relates to our stage in life as a newborn, & therefore to the Sun & to the Divine Child. The number one, of course, is preceded by the number zero, a circle. The number one is symbolized by a circle with a dot in the middle.

## 2

The Goddess and God; the perfect duality; projective and receptive energy; the couple; personal union with deity; interpenetration of the physical and spiritual; balance  
The number two is a number of duality. It has been associated with the Moon & its waxing and waning. It also corresponds to that stage in human development when we became aware of others. It represents the Goddess and her consort, and all pairs of complements, balance & harmony. The number two is symbolized by the solar cross.

## 3

The Triple Goddess; the Lunar Phases; the physical, mental & spiritual aspects of our species.

The number three is sacred to the Goddess and reflects her threefold nature of Maiden, Mother & Crone. For this reason, ingredients in a magic charm are often three in number and spells are repeated three times. The third time's the charm. A triangle symbolizes the number three.

## 4

The elements; the Spirits of the stones; the winds; the seasons  
Four is the number of the Earth plane, of the four directions, the four elements and of the four seasons. It is also the number of the greater Sabbats and of the lesser Sabbats. The number four is symbolized by the Sun Wheel or the square.

## 5

The senses; the pentagram; the elements plus akasha; a Goddess number  
The number five is the number of man. It represents the five senses of sight, sound, smell, taste & touch; the five fingers of the human hand, & the five appendages; the two arms, two legs and the head. It also represents the four elements of the number four plus Spirit, which makes up five and all life, which is represented by the pentagram.

## 6

Six is the number of the Goddess because it is a multiple of three, and it is a multiple of three, and it is often associated with the Goddess in her aspect as a love & fertility goddess, Venus or Freya.

The number six is the total of three and the numbers that precede it, 1 & 2. This process of adding numbers together to better understand their significance is a practice much used in ceremonial magic, but seemingly forgotten in the natural magic of Wicca & Paganism.

It was, however, part of the Magic of Pagan Europe because the practice of repeating a charm once, then twice, then three times (a total of 6) is still a part of many old European Spells.

The number six is symbolized by the six-pointed star, among other things.

7

The planets which the ancients knew; the time of the Lunar phase; power, protection and magic

Seven is a mystical number, a number of Spirit, and represents the various planes of existence, including the material or Earth plane. It also corresponds to the psychic centers called "chakras," which are associated with points along the central nervous system of the human body. The seventh, or the highest chakra, is receptive to the highest spiritual planes.

The number seven also corresponds to the 7 days of the week, and one week represents one phase of the Moon, or New to the first quarter to full, etc. so that the number 7 is also a number of the Moon.

8

The number of the Sabbats; a number of the God

Eight is a number of power. It represents the Sun and the 8 solar Sabbats, the Solstices and the Equinoxes, and the turning points in between. It is symbolized by the eight-pointed star.

9

A number of the Goddess The Number nine completes the cycle.

13

A fortunate number - The number of lunar months in a year, therefore the ideal number of Witches in a coven.

15

A number of Good fortune

21

The number of Sabbats and Moons in the Wiccan year; a number of the Goddess

28

A number of the Moon; a number of the Goddess

39

( 3 X 13 )

101

The number of fertility

169

( 13 X 13 )

{+NUMBERS+AND+YOUR+ALTAR+}\*"\*{+NUMBERS+AND+YOUR+ALTAR+}\*

Numbers have been viewed as symbols that hold mystic  
significance

since the beginning of time. We love to study them and then

use the  
symbols in our daily lives. I am in the process of making a  
new altar  
for my study room and in deciding what to put on it I came  
across the  
idea of putting certain things in clusters.  
When arranging an altar or the top of a table the number of  
items in  
your cluster can have a significant feeling and energy to  
it. For  
instance, placing 2 stones in a group has a much different  
feeling  
and energy than placing 3 stones. The 3 invokes the Trinity,  
whereby  
2 would have the energy of yin and yang. Quite a difference  
isn't it?  
Use the system below in deciding how to arrange your altar  
or any  
table top in your home. Each number invokes a difference  
energy and  
feeling.  
ONE independence, new beginnings, oneness with life, self-  
development, individuality, progress and creativity.  
TWO balance of the yin and yang energies (the polarities) of  
the  
universe; self-surrender, putting others before yourself;  
knowledge  
comes from the balance of the two opposites.  
THREE the Trinity: mind, body and spirit; threefold nature  
of  
Divinity, expansion, expression, communication, openness and  
optimism.

FOUR security and foundations; the four elements, the four  
sacred  
directions; self-discipline through **work** and service,  
wholeness and  
unity.

FIVE feeling free, self-emancipating, physical, impulsive,  
energetic,

changing; the free soul; adventurous and resourceful.

SIX self-harmony, compassion, love, service, beauty, the  
arts,

generosity, concern and caring; relates to children, balance  
and

community service.  
SEVEN inner life and inner wisdom; a mystical number  
symbolizing  
wisdom, the seven chakras and the seven heavens a symbol of  
birth and  
rebirth, sacred vows, the path of solitude, analysis and  
contemplation.  
EIGHT infinity, material prosperity, self-power, abundance,  
authority  
and leadership.  
NINE humanitarianism, selflessness and dedicating your life  
to  
others; a symbol of universal compassion, tolerance and  
wisdom.  
TEN completion as the number of fingers is ten, symbolic of  
return to  
unity.  
ELEVEN intuition, clairvoyance, spiritual healing.  
TWELVE 12 signs of the **zodiac**, 12 months of the year, 12  
hours of the  
day and night, 12 Knights of the Round Table, 12 disciples;  
balance  
of spiritual realm and earthly realm.  
TWENTY -TWO unlimited potential for mastery in any area, not  
only  
spiritual but physical, emotional and mental as well.  
THIRTY-THREE ancient mysteries; all things are possible.

### Celtic Numerology

What's in a word? Or a name? What special power resides in a word, connecting it so intimately to the very thing it symbolizes? Does each word or name have its own 'vibration', as is generally believed by those of us who follow the Western occult tradition? And if so, how do we begin to unravel its meaning? Just what, exactly, is in a word? Well, LETTERS are in a word. In fact, letters COMPRISE the word. Which is why Taliesyn's remark had always puzzled me. Why didn't he say he had been a 'letter among words'? That, at least, would seem to **make** more logical sense than saying he had been a 'word among letters', which seems backwards. Unless...

Unless he was trying to tell us that the word is NOT the important thing -- the critical thing is the LETTERS that make up a word! The Welsh bard Taliesyn was, after all, a pretty gifted fellow. He certainly put all the other bards at Maelgwyn's court to shame. And over the years, I've learned never to take his statements lightly -- even his most enigmatic statements. Perhaps he was really suggesting that, in order to understand the true meaning of a word or name, one must first analyze the letters that comprise it. Of course, this is certainly not a new theory. Any student of arcane lore would at once

recognize this concept as belonging in the opening remarks of any standard text on numerology. But to read the same meaning behind a line of poetry penned by a 6th century Welsh bard may be a bit surprising. Is it possible that the Celts had their own system of numerology?

Let us begin the quest by asking ourselves what we know about numerology in general. Most of our modern knowledge of numerology has been gleaned from ancient Hebrew tradition, which states that the true essence of anything is enshrined in its name. But there are so many names and words in any given language that it becomes necessary to reduce each word to one of a small number of 'types' -- in this case, numerological types from 1 to 9 (plus any master numbers of 11, 22, etc.). This is easily accomplished by assigning a numerical value to each letter of the alphabet, i.e. A=1, B=2, C=3, and so on. Thus, to obtain the numerical value of any word, one simply has to add up the numerical values of all the letters which comprise the word. If the sum is a two digit number, the two digits are then added to each other (except in the case of 11, 22, etc.) to obtain the single digit numerical value of the entire word, which may then be analyzed by traditional Pythagorean standards.

The problem has always been how to be sure of the numerical value of each letter. Why SHOULD A equal 1, or B equal 2, or Q equal 8? Where did these values come from? Who assigned them? Fortunately, the answer to this is quite simple in most cases. Many ancient languages used letters of the alphabet to stand for numbers (Roman numerals being the most familiar example). Ancient Hebrew, for instance, had no purely numerical symbols -- like our 1, 2, 3, etc. -- so their letters of the alphabet had to do double duty as numbers as well. One had to discern from the context whether the symbol was meant as letter or number. This was true of classical Latin, as well. Thus, in languages such as these, it is easy to see how a number became associated with a letter: the letter WAS the number.

It is a bit more difficult to see how the associations in 'modern' numerology came into being. The modern numerological table consists of the numbers 1 through 9, under which the alphabet from A through Z is written in standard order:

|       |   |   |   |   |   |   |   |   |
|-------|---|---|---|---|---|---|---|---|
| 1     | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| ----- |   |   |   |   |   |   |   |   |
| A     | B | C | D | E | F | G | H | I |
| J     | K | L | M | N | O | P | Q | R |
| S     | T | U | V | W | X | Y | Z |   |

This arrangement seems somewhat arbitrary, at best. At the very least, it is difficult to sense any 'intrinsically meaningful' relationship between a letter and its numerical value. After all, our modern alphabetical symbols and our modern numerical symbols (Arabic) come from two completely different sources and cultures.

For this reason, many contemporary numerologists prefer the ancient Hebrew system because, at least here, there is a known connection between letter and number. However,

when we attempt to adapt this system to the English language, a whole new set of problems crops up. For one, the entire alphabet is arranged in a different order and some of our modern letters have NO Hebrew equivalents. Thus, based on the Hebrew alphabet, the only letters for which we have numerical values are the following:

|       |   |   |   |   |   |   |   |
|-------|---|---|---|---|---|---|---|
| 1     | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| ----- |   |   |   |   |   |   |   |
| A     | B | G | D | H | V | Z | P |
| Y     | K | L | M | N | W |   |   |
| Q     | R | S | T |   |   |   |   |

Obviously, a modern numerologist wouldn't get very far with this table. In order to compensate for the missing letters in the Hebrew system, most modern textbooks on numerology 'fill in' the missing letters by 'borrowing' numerical values from the Greek alphabet, thus mixing cultural symbols in an eclectic approach that is not entirely convincing.

Another problem is the exclusion of the number 9 from the table -- which modern textbooks often 'explain' by saying that the Hebrews did not use the number 9, since it was a 'sacred' and 'mystical' number. The real truth, however, is far less esoteric. The fact is, the Hebrew alphabet DID have letters with the numerical value of 9 -- the letters Teth and Sade. But, since Teth and Sade do not have equivalents in our modern English alphabet, the 9 value must be left out.

And finally, it is once again difficult to see any INTRINSIC relationship between a Hebrew letter and the number it represents. Why should one symbol stand for 1, or another for 2, or yet another for 3, and so on? The whole superstructure seems somewhat shaky.

But let us now turn our attention to a Celtic alphabetic system called the 'Ogham'. This alphabet is written by making a number of short strokes (from 1 to 5) below, above, or through a 'base line' (which in practice tended to be the edge of a standing stone). Thus, A, O, U, E, and I would be written, respectively:

---/----//----///----/////---

Of course, in this system it is easy to see how a letter becomes associated with a number, since the numerical value of each letter is implicit. Thus, A=1, O=2, U=3, E=4, and I=5. (It is true there is much disagreement and confusion among modern scholars as to how the Ogham alphabet should be rendered. Further, a number of different Oghams seem to have been employed at various times by different Celtic cultures. But this confusion usually centers on whether the strokes should be above, below, or through the base line -- NOT on the number of strokes used. On that point, there is general agreement. And though orientation to the base line is important, it is not essential to our discussion of numerology, since we need only concern ourselves with the NUMBER of strokes used.)

Thus, based on the work of such scholars as P.C. Power, S. Ferguson, D. Diringer, I. Williams, L. Spence, and D. Conway, I have synthesized the following table of Celtic numerology:

1 2 3 4 5

---

|   |   |   |   |   |
|---|---|---|---|---|
| A | D | T | C | I |
| B | G | U | E | N |
| H | L | V | F | P |
| M | O | W | J | Q |
| X | K | R |   |   |
| S | Y |   |   |   |
| Z |   |   |   |   |

Using this table, the student of Celtic numerology would then proceed to analyze any word in the generally accepted manner. One should not be concerned that the numbers 6, 7, 8, and 9 do not appear in this system, as the Ogham alphabet had NO letters with these values (as opposed to the Hebrew alphabet which DID have letters with the missing 9 value, as mentioned earlier). Another consideration is that the Ogham alphabet is just that -- an alphabet. It never represented any particular language, and historically it has been employed by many different languages. Again by contrast, the Hebrew alphabet was structured for a particular language -- Hebrew -- and many problems arise when we attempt to adapt it to a language for which it is not suited.

Although the Ogham alphabet only has letter values from 1 through 5, all of the numbers from 1 through 9 (plus any master numbers of 11, 22, etc.) will be used in the final analysis (just as in the Hebrew system). To understand how this works, let us try an example. We will use the name of the Welsh goddess Rhiannon:

$$\begin{aligned}
 &R + H + I + A + N + N + O + N \\
 &5 + 1 + 5 + 1 + 5 + 5 + 2 + 5 = 29 \\
 &2 + 9 = 11
 \end{aligned}$$

Most numerologists will agree that 11 is a 'master number' or '**power** number' and therefore it is not further reduced by adding the two digits (although, if one does this, 1 + 1 = 2, and 2 is considered the first even and feminine number in the numerical sequence, certainly appropriate for a Welsh Mother Goddess). Viewed as an 11, the analysis is usually that of someone who is on a 'higher plane of existence' (certainly appropriate for a goddess), someone who brings 'mystical revelation'. Often this is someone who feels slightly distant from the people surrounding him or her, and who has trouble feeling any real empathy for them (which seems to fit a faery queen who has come to live in the land of mortals). Also, this is sometimes the number of the martyr, or of someone unjustly accused (which is certainly true of Rhiannon's story as told in the 'Mabinogi', in which she is falsely accused of destroying her own son).

By way of contrast, the 'modern' system would have Rhiannon be a 3, a somewhat inappropriate masculine number (not that all feminine names should always yield a

feminine number -- but one would at least expect it to do so in the case of an archetypal mother goddess). The Hebrew system would yield an even more inappropriate 4, that being the number of the material world and all things physical (and since Rhiannon hails from faery, she is definitely not of this material plane.)

By now, some of my more thoughtful readers may think they see some inconsistency in my approach. Why have I gone to so much trouble to point up the flaws in traditional systems of numerology (even going so far as to suggest an entirely new system), only to fall back on interpretations of the numbers that are strictly traditional? The reason is this: all of my objections thus far have been limited to METHODOLOGY. When it comes to interpreting the meaning of the numbers, I have no quarrel with the traditional approach, since here we enter the field of universal symbolism. All systems of numerology, be they Hebrew, modern, Oriental, or whatever, tend to attach the same interpretive meaning to the numbers. When Three Dog Night sings, 'One is the loneliest number that you'll ever know...', it is a statement which is immediately understood and agreed upon by people from widely diverse cultures. And the same holds true for all other numbers, for we are here dealing with archetypal symbols.

It is worth repeating that, although I believe this system to have a firm theoretical basis, it is still in an embryonic state -- highly tentative, highly speculative. To the best of my knowledge, it is also an original contribution to the field of numerology. While some writers (notably Robert Graves in 'The **White** Goddess') have dealt with the numerical values of Ogham letters, I believe this article is the first instance of employing it specifically as a system of numerology. I have spent many long hours working with Celtic numerology -- putting abstract theory to use in practical application -- but much work remains to be done. For this reason, I would be happy to hear from readers who are interested in the subject and who would like to share their own experiences and thoughts.

### Numerology: The Lore of Numbers

This is most of my notes on Numerology taken from different books. I've noted where everything came from. This page is still under construction as I will be adding more to it as time permits.

If you have anything to add or have any suggestions or comments, Please Email me

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#### Name Number Info

##### 1 (one)

The Universe; The One; the source of all

The Number one is the number of unity, it is often associated with the Sun and the masculine principle in Nature. It also relates to our stage in life as a newborn, & therefore to the Sun & to the Divine Child. The number one, of course, is preceded by the number zero, a circle. The number one is symbolized by a circle with a dot in the middle.

##### 2

The Goddess and God; the perfect duality; projective and receptive energy; the couple; personal union with deity; interpenetration of the physical and spiritual; balance

The number two is a number of duality. It has been associated with the Moon & its waxing and waning. It also corresponds to that stage in human development when we became aware of others. It represents the Goddess and her consort, and all pairs of complements, balance & harmony. The number two is symbolized by the solar cross.

### 3

The Triple Goddess; the Lunar Phases; the physical, mental & spiritual aspects of our species.

The number three is sacred to the Goddess and reflects her threefold nature of Maiden, Mother & Crone. For this reason, ingredients in a magic charm are often three in number and spells are repeated three times. The third time's the charm. A triangle symbolizes the number three.

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The elements; the Spirits of the stones; the winds; the seasons  
Four is the number of the Earth plane, of the four directions, the four elements and of the four seasons. It is also the number of the greater Sabbats and of the lesser Sabbats. The number four is symbolized by the Sun Wheel or the square.

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The number five is the number of man. It represents the five senses of sight, sound, smell, taste & touch; the five fingers of the human hand, & the five appendages; the two arms, two legs and the head. It also represents the four elements of the number four plus Spirit, which makes up five and all life, which is represented by the pentagram.

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Six is the number of the Goddess because it is a multiple of three, and it is a multiple of three, and it is often associated with the Goddess in her aspect as a love & fertility goddess, Venus or Freya.

The number six is the total of three and the numbers that precede it, 1 & 2. This process of adding numbers together to better understand their significance is a practice much used in ceremonial magic, but seemingly forgotten in the natural magic of Wicca & Paganism.

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Seven is a mystical number, a number of Spirit, and represents the various planes of existence, including the material or Earth plane. It also corresponds to the psychic centers called "chakras," which are associated with points along the central nervous system of the human body. The seventh, or the highest chakra, is receptive to the highest spiritual planes.

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The number of the Sabbats; a number of the God  
Eight is a number of power. It represents the Sun and the 8 solar Sabbats, the Solstices and the Equinoxes, and the turning points in between. It is symbolized by the eight-pointed star.

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A number of the Goddess The Number nine completes the cycle.

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A fortunate number - The number of lunar months in a year, therefore the ideal number of Witches in a coven.

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A number of Good fortune

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The number of Sabbats and Moons in the Wiccan year; a number of the Goddess

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A number of the Moon; a number of the Goddess

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( 3 X 13 )

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The number of fertility

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( 13 X 13 )

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 unity.  
 FIVE feeling free, self-emancipating, physical, impulsive,  
 energetic,  
 changing; the free soul; adventurous and resourceful.  
 SIX self-harmony, compassion, love, service, beauty, the  
 arts,  
 generosity, concern and caring; relates to children, balance  
 and  
 community service.

## Palmistry

### A Basic Overview of the Palm

The following presentation is meant to guide the reader in interpreting the lines and markings of the hand though a generalized, deductive approach. Though some texts provide examples of configurations of the hand for rote memorization, this author prefers to establish a generalized framework by which the intelligent cheiromancer may discern for themselves what the import of a specific set of markings mean, for there are far too

many combinations of features of the hand for it to be worthwhile to memorize.

This overview is further divided into four sections:

#### Divisions of the Palm

The palm is divided into four sections, as indicated in the diagram to the left. These quadrants are divided by two lines. The line which divides the hand between inward perspective and outward perspective is roughly defined by the Line of Fate, though should this line be aberrant in any respect, it is the vertical line that would pass straight through the finger above the mount of [Saturn](#). The line which separates the ideal from the material is more strictly defined as the division created by the Line of Head.

A further explanation is warranted, and will begin with the division between inward and outward perspective.

An individual is often torn between two worlds--what he believes and how he expresses these beliefs, the difference between these two being known as cognitive dissonance. An individual may feel something very strongly, but may act upon them differently with others, perhaps to make themselves a martyr, perhaps to promote social harmony, or perhaps because they are willing to sacrifice some ideals for a greater good. A good example of this can be seen in the Mounts of Mars. The Mount of Lower Mars represents an individual's outward aggression, and lies in the demesne of outward perspective. Contained in the inward realm, however, is the Mount of Upper Mars, which signifies how stubborn an individual is with their beliefs. Both mounts relate to the same belief, but approach this belief from two different sides: The outward expresses this belief to others, while the inward is a true reflection of the individual's passions and thought processes.

The other division is how and to what extent an individual interacts with the material world versus the ideal world.

The optimal place to commence in this explanation is in the Line of Head itself. A steep, sloping Line of Head betokens a very creative, idealistic individual. The reason for this is not necessarily to be found in the slope, but the amount of area it allocates for the upper, ideal portion of the hand. An observer may well notice that a steep Line will devote much more space to matters of the mind, and consequently decrease space devoted to material concerns. And these material concerns are as what one may expect: [money](#), food, spirits, athleticism, and other such things as take on a physical existence. This is where we find the Line of Life and the Line of Health, both of which deal with the physical constitution of the body. One who lives in a material world may be obese as a lover of food, or vainly opulent, indulging in luxuries and possessions. They operate well in matters of the world, for their drive to assume ever more possessions sparks many an entrepreneurial venture.

On the other side of this division lies those interested with ideas, such as scientists, spiritualists, artists, and priests. For them the collection of physical possessions is not nearly as important as the collection of ideas and feelings. It is in this realm that both the

Line of Head and the Line of Heart exist, for one deals with ideas, the other with passions, both of which are utterly intangible. These individuals invent and inspire, but their intellectual dynamism is a powerful front for their frail, idealistic natures. As this is exclusively connected with the Line of Head, it is not surprising that a very steep Line may sometimes portend a tendency to suicide, as harsh reality suffocates so many of the beautiful ideals one may conceive of.

Of course, the previous cases are simply extremes. Most individuals find themselves at a

comfortable balance between the ideal and material, the inward and the outward. But the reader should always bear these divisions in mind when interpreting both mounts and lines, for they will prove to be extremely useful landmarks in both interpreting and remembering the science of cheiromancy.

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#### Texture and Composition of the Hand

How firm or soft a hand is may temper the entire reading. The following are the different types of textures the reader may encounter whilst practicing cheiromancy:

Smooth hands--For one to possess smooth hands betokens a very calm and unruffled temperament. These individuals will rarely lose their temper.

Rough hands--To possess rough hands denotes the opposite. Their temper is uneven and easy to rouse. Such individuals usually are more coarse and earthy, and are more fascinated with the concrete than abstract ideas.

Lined hands, that is, hands that are networked with a large amount of fine lines, reveal a person who is fretful, worrisome, and easily vexed.

Soft hands--To possess soft hands betokens sloth. Though an individual may possess brilliant markings designating great talent, if the hand be soft, they will find motivation difficult, and perseverance even moreso. These hands have a tendency for sensuality.

Firm hands--Firm hands denote a great deal of energy and drive; an active nature. Those with firm hands will start many projects, often simultaneously, and possess the energy and followthrough to see them to their end.

Hard hands--If the hands be hard but not springy, and instead bony and tough, the individual lacks energy and enthusiasm. This lacking differs from soft, fleshy hands, however: in the case of soft hands, the individual possesses the energy, but it goes to waste through laziness; in hard hands, there is no energy to begin with. It means a dispassionate, selfish, and potentially pessimistic nature.

Naturally, a hand may possess a combination of the above qualities, for it is possible to have a soft, smooth hand or a hard rough hand.

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#### The Colors of the Lines and Flesh

The various colors the reader may encounter importune the same for hands and lines alike.

Red indicates a great robustness. A red hand will be passionate, quick-tempered, and ardent. This extreme vivaciousness, however, may end in apoplexy. A red line will indicate much of the same, but it will be modified by the function of the line, i.e. a red line of life will indicate a vigorous, robust health coupled with an active nature, while a red line of heart will denote overflowing and heartfelt emotion.

Yellow is the mark of the melancholy and morose.

Pink denotes a hopeful, sanguine, enthusiastic, and bright nature. One may consider it to be a less extreme manifestation of a red hand or line. This is the optimal color for any line in a healthy, well-adjusted person.

White denotes a lack of interest in the outside world and those with whom the bearer may associate. White hands are egotistical, consequent in selfishness and a lack of sympathy for others. It is also a symbol for general ill-health and weakness.

A dark or black line denotes a trait of a person as grave, haughty, distant, and vengeful.

---

### Qualities of the Lines

When diagnosing the import of a line, color, length, and direction are not enough. Often the manner in which the line is etched into the palm will indicate its overall power. A deeply-cut line strengthens the influence of the line over other traits. The deepest line on a palm signifies the most important aspect of their life, i.e. a deeply-cut Line of Heart would designate an emotional, passionate person, while a deep Line of Head would betray an individual enamored with ideas and the intellect.

A thin line indicates the opposite, as would be expected. A thin line will have little influence over the bearer's life, just as a thin Line of Fate would show little direction in life and a thin Line of Life would show weakness of constitution.

A broad, shallow line is also a sign of weakness, but typically due to physical factors, either congenital or incidental.

All of the above lines preclude the normal line, which is straight, firm, light pink in hue, and clearly marked on the palm.

Apart from the primary and secondary lines, there may be lines of chance and influence that rise and fall. One may discern whether a line is rising or falling by the varying thickness of a line. The thicker end of the line marks the point at which it gives rise, and the waning end marks its terminus.(78)

The meaning of the left and right hands.

As many newcomers to cheiromancy are apt to ask, "which hand should be consulted when reading the palm?" It is unanimous that both palms need to be considered. One is the hand with which the bearer was born, indicating the potential of the subject. The other is a glimpse into the future livelihood of the individual, revealing how their potential shall be harnessed or squandered, how they shall avoid the perils marked on the hand of the past, and how they shall create new ones for themselves.

Though the cheiromancers agree on the importance of both hands, there are disparate views of what the right and left hands mean. There are some who contend that the right hand predicts the future, the left a past history. Others claim that it is the hand which is used the most frequently by the individual that foretells the future, while the more neglected hand is the marked by the past. One author(156) claimed that it was the right hand that portended the future on men, whilst the left did so on women! However, if the reader give the same thought this author did upon the subject, it should become quite clear which perspective to elect.

The hand of the past is the hand one is born with, the hand that from the first day reveals the aptitudes, constitution, temperament, and talents of the bearer. If this truly be the hand one was born with, should its imprint not be crystallized in time for later comparison? But comparison with what? The hand of the future, that which has seen the action, the life, and the changes of the individual that has caused it to differ with the hand of the past. This hand that has seen the industry of life has changed due to its activity. As the bearer uses their hands, they will favor one over the other, and this hand will see more activity than the other. "Depending on the way you hold you hands, certain mounts may be more developed," and so too for the lines and overall composition of the hand.(7)

Thus, would it not stand to reason that this frequently used hand, in its activity, has erased some lines that the individual was born with, and created others? At both times of business and leisure, they will be altering the very shape of their more frequently-used

hand, while the neglected hand will experience little change. Thus, in right-handed individuals, the right hand reveals the future, while the left hand the past; it is just the opposite for those who have merited the distinction of being left-handed. One may inquire further as to which hand should be consulted in the case of ambidexterity. This is a difficult matter, for if the individual is truly ambidextrous, it will be uncertain as to whether either hand has preserved the past. As a general rule of thumb, seek the hand that is used to write as the active hand. Careful interrogation may also give insight to a slight bias to a particular hand. Use caution, however, when remarking on great changes they have made in life, for the contrast is not as pronounced in the ambidextrous.

Throughout the centuries, the markings and features of the palm have established a considerable repertoire of pseudonyms, the most common of which are displayed below. Some names are fairly interchangeable, while some are clearly outdated and potentially confusing, such as the archaic reference to the heart line as the "mensal" line. Though the author will endeavor to use only the primary name of each feature, this table will prepare you for the various alternate referents one may use.

The mount of Venus carries with it attributes of vivacity, robust energy, sympathy, generosity, an affectation for music, and "kindred social virtues which attract the opposite sex (67)." If the mount be well-developed, the bearer possesses a healthy digestion, physical vitality, and a convivial and empathetic manner. Should there be no ill marks on the hand to impugn the power of this mount, the bearer will always have a plentitude of friends.

An overdeveloped mount carries with it an unhealthy and over-exercised desire for sensual activities, be they of eating, drinking, or venereal congress. A greatly swollen mount of Venus that is red in hue is a very bad sign, as the bearer will be consumed with a violent **passion** for the opposite sex(64). This is modified, however, by the location of the overdevelopment. If it be puffy near the thumb, the individual is ruled by emotions; when located lower down on the mount, the bearer is self-indulgent and egocentric in their pursuits. Naturally, both attributes will be present if both areas are puffy. If underdeveloped, the mount tells of a lack of energy, a poor resistance to disease, and dark pessimism. Though the bearer of such a mount is capable of love, it will manifest itself mentally rather than physically(90). If the mount isn't necessarily flat but narrow, the owner demonstrates a cautious nature.

The mount of Jupiter denotes ambition, pride, enthusiasm in anything attempted, and a desire for power(64). Those who bear a well-developed mount will promote themselves through industry and honesty, and possess a strong sense of religion: "a sense that power should be spiritual as well as worldly(120)." The reader may find this confusing, as both the mount of Luna and the mount of **Saturn** relate to religion. The defining characteristics of this differ, however, in that one with a well-developed mount of Jupiter carries with them a love of ceremony and display(47), and thus it is the procedure and the recognition of religion which enchants them. With favorable marks, it denotes a well-developed leadership ability rather than raw pushiness that an otherwise unrefined mark would carry. Finally, it represents activism, be it in political, social, or interpersonal causes. This mount's role plays an important part in determining the idealism of an individual, and is

especially important in conjunction with the line of the heart. If overdeveloped, the individual becomes bossy and pushy, pompous and vain. Greed and extravagance are also exhibited. The individual enjoys wielding power for egocentric ends. This individual will find it difficult to make and keep rewarding friendships, as their ego will often countermand the truly generous and attractive traits necessary for perpetuating the friendships. Instead, the friends of such an ambitious person will often find themselves as mere tools of their ambition, and if the bearer lack positive markings on the mount or a well-developed mount of Mercury, this reality will be glaring **indeed** for his friends, for the bearer has not even the tact to attempt to conceal or soften their utility. All of the above traits are accentuated if the finger of Jupiter is long as well. An underdeveloped mount of Jupiter will bring a lack of confidence and drive resulting from feelings of inferiority, and as such, the bearer may be easily manipulated, trusting not their own leadership instincts, but those of others who are more assertive. They will also lack drive and wallow in idleness (89).

The mount of Saturn is a measure of one's soberness and studiousness. Those with well-developed mounts can be expected to enjoy solitude and possess prudence and patience in their expectations and actions. Where the mount of Venus contributes to one's social virtues, the mount of Saturn is unconcerned with society, and one may expect an asocial nature from one who possesses a very strongly developed mount. Its meaning is greatly intertwined with the line of fate, which is primarily concerned with one's course in life: their career, business, direction, and drive.

If overdeveloped, this can lead to a large degree of morbidity, inner disquiet, unhappiness, miserliness, and misanthropy. Unfortunately, the studious, critical nature of the individual may be over-emphasized and result in pessimism, suspiciousness, and paranoia. If coupled with a full mount of the moon and a sloping line of head, there exists a penchant for suicidal tendencies.

If underdeveloped, The bearer possesses low vitality, little confidence, a low degree of self-control, and is easily influenced. They will tend not to treat matters as seriously as should be necessary. Henry Frith goes as far to declare such a hand the grim token of a "wasted existence." (89)

Where one finds Apollo, one finds fame, self-actualization, and the arts. It also signifies the charisma of the bearer, owed to an intuitive understanding of others. (105) An Apollonian possesses a vivacious affection for those he loves, but this sort of love is neither amorous nor sensual; it being instead a desire for synergy and empathy with the beauty he witnesses. (57) The bearer possesses a divine enthusiasm for all that is beautiful and artistic, be it imaginative poetry, sweeping symphonies, or merely susurrant plaints from grass bowing to a breeze. Do not, however, equivocate a love for the arts with a talent for the arts. For the bearer to possess both traits, look to the mount of luna and the line of the head for confirmation.

If the mount be overdeveloped, the wearer will exhibit snobbery, selfishness, vanity, foppishness, and artistic egotism. As they long for public recognition, they are often overly credulous when praised and may fall prey to flatterers. Those who show off will possess an equally aggrandized mount of Apollo. (139)

An underdeveloped mount denotes poor intuition, lack of interest in the arts, and less of an exhibition of flash and drama. They will possess a nondescript demeanor, and their life will exhibit little but the monotony their drab existence creates. (106) These dullards will

be content with less cerebral pursuits, accustomed to their creature comforts and material gains.(89)

The Mount of mercury betokens great mental acuteness, an alacrity of wit; a love of change, novelty, and adventure; and a flair for science and critical thought. This is the mount of salesmen, doctors, actors, scientists, lawyers, and, unfortunately, con men and grifters. Their dexterity of wit and staggering resilience belie their great talent in eloquence and tact, and thus denotes an individual capable of great acts of diplomacy. And unlike the idealistic Mount of Jupiter, the introspective mount of Saturn and the artistic and effervescent mount of the Sun, the mount of Mercury signifies the practical application of one's intuitive abilities.

If it be overdeveloped, the bearer will want of morality and instead implement their blessings for perfidious means. They will abuse their verbal dexterity and wield their unctuous nature for selfish gains, as are evident in a swindler or a charlatan.(90) The individual may also be rife with the vices of alcohol and drugs, though this should be collaborated with the mount of Venus.(107) If coupled with short fingers, the bearer will suffer fits of impulsiveness and bitter temper.

If underdeveloped, the mounts denote a dullard lacking both enthusiasm and charisma. Powers of communication are clumsy and inelegant, and talent for business, science, and literature is poor.(107-8) If the mount be completely lacking, the individual possesses no sense of humor.(155)

The mount of Luna is a symbol for external influences on one's life, and the "inner way in which we deal with the outer world".(152) Lines that stream from this mount are in concordance with travel and strangers who affect our lives. It is the hallmark of inspiration, dreams, occultism, creativity, and ideality. As a result of this, the mount of Luna indicates the creative output of an individual. They are lovers of journeys, especially regarding the sea. A well-developed mount of Luna with no conflicting marks will designate the bearer as one who rides the currents of imagination, who captures the beauty of its waters with poetry, prose, art, and other abstract and synaesthetic media. These are the dreamers, the romancers, whose headiness is amplified further with long, slender, and tapered hands.

All that the archetype of the moon and femininity provides us, we may find in the mount of Luna. Darkness, mysteriousness, water, intuition, coldness, occultism. Let these primal symbols be your guide as you chart the expanses of the palm.

NB: If there be a large bulge near the bottom of the palm, the subject possess a more sensual imagination, fired by contact with external stimuli and sensations. If the bulge be at the top, nearer the mount of upper Mars, the imagination is more intuitive and internalized.(157-8)

If overdeveloped, the bearer may have difficulty in differentiating their world with reality, or they, in their deference to their dream world, will withdraw from reality themselves. They have a propensity for excessiveness in spirituality and love of beauty. They are anxious and uneasy as the result of their hyperstimulated imaginative faculties. They are subject to delusion, and may deceive others quite unwittingly as they are drawn into their fantasies. It is no coincidence that there exists the term "lunacy".(154)

If the mount be underdeveloped, the bearer lacks enthusiasm and imagination. This want of imagination makes it difficult to conceive the point of view of another person.(161) A flat, white mount betokens an utter dearth of imagination, coupled with bleak and bitter

pessimism.(93)

The presence of Mars is observed in three sections of the hand: There is the mount of lower Mars, which lies just above the mount of Venus and is typically enclosed by the lifeline. It often is of a slightly more pinkish taint than its surrounding areas. The mount of upper Mars lies above the mount of Luna and below the line of heart on the percussion of the hand. It is integrated more thoroughly with the mount of Luna, but closer examination should reveal a slight bulge where the mount of Luna should be tapering. Between the two lies the plain of Mars, the smooth expanse in the center of the hand. It is interesting though not terribly edifying to note that the plain of Mars is marked with a large 'M', the 'M' being composed of the lines of heart, fate, head, and life.

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#### The Mount of Lower Mars

The mount of lower Mars ordains the active manifestation of an individual's energies: It is the martial spirit(95), enthusiasm, aggressiveness, strength and power.(62) This mount is the mark of a pugilist, a soldier, and on occasions, a bluffer.

If overdeveloped, the individual is hotheaded and eager to either start fights or join the fracas. They are forceful, quarrelsome, and selfish(65), and indulge in the more base pleasures of eating, drinking, and when collaborated by the mount of Venus, a propensity for sinful designs pertaining to the opposite sex, which need not be discussed here.

If underdeveloped, the bearer will be spineless. They will possess poor confidence, they will be withdrawn and uncertain, and they will have difficulty motivating themselves.(97) The mount of Pluto is not typically documented in most palmistry texts, and in all truth of the matter, was only encountered in one text. However, though its historical precedent may not exist, the reader may find its curious portent of interest.

The mount of Pluto can be found at the base of the wrist directly beneath the mount of the moon, if it at all exists. Its presence signifies wisdom, and the bearers of such a mount will often serve as mentors and be a trusted and dependable source for temperate advice.

#### Transverse Markings

A transverse marking is an evil sign that serves to drain the positive qualities of any mount it is found upon. Though a person may have the markings of a heroic mount, these qualities can be reduced to depravity if bespoiled with a score of transverse lines. An example of such a misfortune are transverse lines across the Mount of Mercury, which indicate that the bearer will use their talents of diplomacy and tact for deceit and guile for ill gains.

#### Vertical Markings

Vertical markings are not to be confused with sister lines, which accompany a major line on the palm. They are, however, still a beneficent sign. If found on the mount, they heighten its positive qualities and assist in annulling any poor signs also located on the mount. They are the antithesis of the aforementioned transverse markings. To use the case of the Mount of Mercury as expressed above, vertical markings upon this mount will bring a great deal of tact and loquaciousness to serve for pleasant communication and camaraderie. It will emphasize science and business skills. In fact, two vertical lines on the Mount of Mercury are often the symbol of a doctor or biologist.

### The Grille

The grille is a point at which the energies of the hand dissipate. If grilles enmesh the entirety of the hand, the **power** of its bearer is constantly drained by vexations and imagined slights. If a grille appears on the mount, it saps or thwarts the qualities of the mount, e.g. such a mar on the Mount of Apollo will forever dash the attainment of any true success in life.

### The Cross

Crosses denote troubles, disappointment, danger, and when found on lines, the harm to the bearer may be aggravated. Occasionally it can refer to a dramatic change in one's life due to a crisis or hardship. They should always be considered an ill omen save for two cases: when found on the Mount of Jupiter and when located between the head and heart lines, known as the "Croix Mystique". The bearer of such a symbol is purported to possess a greater degree of mysticism, occultism, and superstition. The length of the head line in conjunction with the Croix Mystique is quite important; should the bearer demonstrate a short (hence, unimaginative and uncreative) Line of Head, they will tend to be quite superstitious, bordering on paranoia. One with a longer Line will have a greater affinity and comfort with the occult.

The position of the "Croix Mystique" is also quite important. If located high up, near the Mount of Jupiter, the bearer will exhibit belief in mysticism only for their own gain.

When their future is divined, they care not for the means and the circumstance of their oracular prediction, but only for how it will relate to their life. Those with crosses further from the Mount of Jupiter will care more for the principles and methods by which the mystical experience was expressed rather than its immediate application to themselves.

If it be at the other extreme, near or on the Mount of Luna, the bearer ascribes great feeling to mystical experiences, and possesses a flair or affinity for sensationalism and miracles.(69)

### The Star

The star is a symbol of great and sudden brilliance in a person's life. This brilliance is often arbitrary and unexpected, and is always an event that the individual can **exercise** little control over.(147) A line that ends in a star signifies the greatest accomplishments possible; however, the star often carries with it an unpleasant price. For example, put it the case that the Line of Apollo ends in a star: this denotes great fame, but this often results in the bearer suffering the loss of their private sphere to their successful public sphere. Though the bearer is now extremely famous (or perhaps infamous), they may find their accomplishments to announce a hollow victory.

A star on the mounts will naturally denote great proficiency with the mount's corresponding traits, yet these traits may consume some of the other bearer's qualities. It is no enigma that the star on the Line of Head may at times be the harbinger of blindness or damage to the eyes, for its brilliance is so great as to tumble the most virtuous of individuals. The star is certainly a sign to be viewed with great caution. Seek temperance and balance when marked with such a capricious blessing.

### The Island

The Island is always a negative sign, save for some systems in determining an individual's fecundity. It is often a sign of some hereditary evil, such as a heart condition or intemperance with spirits, but it may just as easily represent non-congenital emotional stress or a dire pecuniary situation.

Unlike the star or the cross, the island is a gradual and prolonged, and oft times subtle period of strife in an individual's life. It could represent mounting stress on the line of the head, and manifest itself as headaches. Because of the gradual nature of this malady, the bearer may not have even noticed that they are in a darker period of their life. On the Line of Fate, It could be a period in which the individual finds themselves surrounded with mounting debts that peak at the widest point of the island.

In accordance with the interpretation above, it should come as no surprise that these misfortunes will last to the extent that the island is long.

### The Square

The square is almost always a beneficent symbol. It denotes an especial significance when covering an area that is experiencing turmoil, such as chained, broken, or dotted lines. In this instance, difficulties will arise (whose nature are to be discerned from the line), but the bearer will persevere and the crisis will be averted. Damage may be reduced or prevented all together. A square after perturbations in a line signifies repair.

The one instance in which the square denotes negative influences is when it is found on the upper portion of the Mount of Venus near the life line, where it portends detention or incarceration.(148)

### The Circle

The circle is a very rare marking in cheiromancy, and little is said about it. It is an evil mark unless it be on a mount, in which case it usually augments the powers and promise of a mount.(143) If it touch any line, it brings inescapable misfortune importuning to the line it touches. "...In other words, he will, as it were, go round and round in a circle without being able to break through and get free."(130)

### The Triangle

The triangle is nearly always a positive sign, though strong significance should be ascribed to it only when it stands as an independent mark, not composed of intersecting lines. It denotes mental flourish and success corresponding to the location of the mark, i.e., if it were to be found upon the mount of Apollo, it would denote an artistic success, such as music or acting. If found alongside a line, it will naturally take on significance dependent upon the line, marking a point at which satisfaction and accomplishment is achieved through the exercise of mental powers. The triangle will never reach the great

heights of success that its cousin, the star, but it possesses balance and will not carry with it the backlash that so often accompanies the star.

### The Spot

The spot is a sign of a distinct event or malady, though it often comes in groups that betoken a chronic disorder. If found on a line, it typically signifies a temporary illness corresponding to the demense of the line, e.g., a spot on the Line of Head portends some violence to the head or brain fever.

If located on one of the mounts, it is the bearer of unique and possibly lasting meaning. Cf. the individual mounts for their specific meaning.

### The Trident

The trident is a most propitious marking wherever it may lay. If it rise from a line, it will expound the qualities of that line and draw additional power from the mounts or lines that the branches on either side head towards. If found on a mount, the trident carries with it great flourish of the properties of that mount in conjunction with its neighboring mounts.

The trident is such a powerful symbol that it eclipses the star in beneficence.(161)

### The Tassel

The tassel one may liken to a frayed rope, whose tightly-coiled energy and structure has dissipated in the wake of stress, age, or a sudden calamity. A tasseled line can oft be found at the end of the lifeline; as the individual weakens and deteriorates with age, so too does the line. Such is the case with the Line of Head, where it denotes a weakening of mental clarity and approaching senility; the Line of Heart with a deteriorating heart condition or emotional trauma that has left the individual enfeebled and unstable, et cetera.

### Drooping Offshoots

Lines that droop from any larger line each indicate a disappointment in life. Along the Line of Heart, it denotes disappointment in love or an unfortunate event in which the individual became too emotionally involved. Along the Line of Head, it may signify the thwarting of one's ideals or disillusionment.

### Rising Offshoots

Rising offshoots are the inverse of drooping offshoots. They represent periods of sudden inspiration, fruition, and happiness. When determining the nature of the offshoot's properties, it is essential to observe in which direction the offshoot is headed. It will draw upon the qualities of the mount that it is directed to. For example, an offshoot springing

from the Line of Head and nearing the Mount of Mercury is a sign of scientific prowess-- perhaps an invention, or a discovery, or a synthesis of concepts that have long been drifting through the individual's mind, but had hitherto been dissociated.

### Sister Lines

Sister lines bolster the line along which they follow. Some sister lines are quite common, such as the Line of Mars, which accompanies and strengthens the constitution denoted by the Line of Life; some cheiromancers feel that the Line of Apollo is a sister line for the Line of Fate, as it serves a similar function and accentuates the fulfillment one feels in the course of their [career](#).(124)(41)

In a more generalized sense, however, sister lines protect and heal lines that are broken, crooked, frayed, or side-by-side. Lest a line exist with several negative markings, sister lines will be the guiding hand that shall shield the bearer from the brunt of life's assaults.

### The Lines.

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This point marks the beginning of the navigation of the lines within the palm itself.

Before the reader embarks upon this journey, it should be assured that he keeps the lessons discussed in previous sections in his memory, for though each line and mark carry their own particular import, these inferences should not be announced lest they be collaborated by accompanying marks (or their absence). For

no single evil mark must be accepted as decisive. If the evil is important, almost every principal line will show its effect, and both hands must be consulted before the decision can be final. A single sign in itself shows only the tendency; when, however, the sign is repeated by other lines, the danger is then a certainty.(74)

Also of importance are the mounts, which may prove to cancel some of the qualities read within the lines. Though an individual may have a strong Girdle of Venus denoting a great force to the passions which may eventuate in carnal gratification, it would be unwise for any cheiromancer to declare their subject a sensualist without first consulting the mount of Venus, whose great flatness could annul the overabundant qualities embodied within the Girdle. These things being considered, the reader is presented with a choice. Below are discourses on the five principal lines of the palm, and eight auxiliary lines:

The line of fate is a symbol of wordly affairs and one's course in life. It is most intimately associated with careers, but as a corollary to this it is associated with how an individual is influenced, and what barriers and obstacles one encounters. And as always, it is a harbinger of things to come in life, denoting by its alterations in course and composition the trials and boons it offers to all mankind. It charts the course between the line of life, which consists of family and longtime friends, and the mount of the moon, which is the origin of the strange and mysterious. As such, it is the path we wend through a world of uncontrolled circumstances. The events portrayed in the line of fate are those over which man has little governance, being instead the circumstances over which we wield little control.(110)

On the less-used hand, it is symbolic of the potential (or lack thereof) that the bearer may hope to attain. The well-used hand demonstrates how the bearer effected this potential. It is the eternal struggle between thought and action, the inward spirit, the outward mein. In another more material sense, the neglected hand signifies legacy and inheritance, while

the favored hand denotes what has been achieved through our own labor. The Line of Heart, perhaps, necessitates little introduction. It represents the passions of an individual, those emotions which cannot be explained through rational means but define the soul and intensify the force behind what would otherwise be pure fact. In addition to its more generalized, emotional connotation, it naturally carries with it an indication of the attraction of the sexes from natural causes, and further divination using the Line of Heart will reveal the manner in which these venereal urges manifest themselves.

The Line of Heart also demonstrates its corresponding physical component: the condition of the circulatory system and strength of the heart itself.(128) For a weak Line denotes not only an enervated emotional state, but a weakened or endangered constitution in relation to the bearer's vascular system.

The Line of Head includes in its scope not only those of mental faculties, but that of mental intensity, creativity (or lack thereof), the manner of talent possessed, and the lifespan of an individual. It functions in union with the line of life--one physical, one mental--to ascribe the overall health of the bearer. For one can live a long life whilst wanting in spirit, surviving in a vegetative existence requiring the efforts of others; likewise may one's constitution flag while their mind remains as keen and well-honed as ever.

In addition to its current mental significance, it is an important indicator towards the potential of the bearer when both hands are consulted. Perhaps the bearer has waxed indolent in a relaxing of academic standards, or perhaps they never would have had the potential to begin with: it is all related, dispelled, and revealed in the Line of Head. The Line of the Sun represents happiness that springs from mental flourish and artistic talent. When present, it Increases the success of the Line of Fate, and gives fame and distinction when in accordance with the work and career given by the other lines of the hand; it is also an indicator of the general youthfulness, health, confidence, and vitality of an individual.(144) Its power takes root in the power of artistry, yet with poor markings, this talent may remain untapped and frustrated, allowing the bearer only to appreciate art, not create it. Though the Line of Fate may symbolize success through diligence and drive, the Line of the Sun brings a much more disproportionate success: it demonstrates the fame and accolades reaped without great effort.(294) This is not to say that those who experience wild success do not work heavily, but there is a great difference in the investment of time between one who takes home a weekly salary versus widespread recognition of a single painting. As the Line of the Sun represents spontaneity, so too is it spontaneous and fickle, for often those who enjoy the fruits of fame savor this recognition only by whim of the public, which changes with the shifting of the winds. Finally, this line is to be considered as a sister line to the Line of Fate, and as such, it should be interpreted in a like manner. It is almost always a positive sign, strengthening the Line of Fate; in this case, it adds felicity and fulfillment to one's life. But it also represents a ward against calamity; where there be the Line of Sun, there shall be happiness, regardless of the course one's career and fate has taken.

Solomon's Ring encircles the base of the finger of Jupiter. When present, it denotes a rejection of the conventions of the world and material values. In their place burgeons a heightened spirituality. Should the bearer also possess a creative Line of Head or a well-developed Mount of Luna, he shall have a proclivity for occultism. The bearer typically is

blessed with a high intelligence and shall have the ability to understand and influence other people.(123)

A Ring that is only half-developed correspondingly expresses the above traits to a lesser intensity: the bearer shall exhibit a lack of interest in money and a questioning, philosophical mind.

Unlike the Ring of Solomon, which typically conveys positive connotations, the Ring of Saturn is an evil mark. The Ring encircles the Mount of Saturn, effectively severing the Line of Fate from the mount. Because of this inability to reach the mount, the bearer shall be rife with lofty ideas and plans, but want of continuity shall thwart any potential success. He may be observed as a man feckless and irresponsible, with no clear direction in life(104)

The Girdle of Venus is a frequently misunderstood marking. Traditional palmistry has considered it a hallmark for wanton sexuality and moral licentiousness, yet it is only upon those hands for whom such behavior is a tendency will these traits be realized. It is not evil in itself, yet when misdirected, it leads to evils.(44) The Girdle, in its purest sense, is an indicator of a highly sensitive and intellectual nature; however, such sensitiveness renders the bearer moody, touchy, and easily offended. It is often seen in the hands of high-strung and anxious people, and should the line be wholly unbroken, a propensity for hysteria shall exist.

It may benefit the reader to consider this line a sister line to the Line of Heart, one that intensifies the emotions to an extreme degree.(134) Some consider the Girdle to point to defects in the emotional state of the individual, but the purpose of this work is not to debate where personality ends and psychological disorders begin.

#### Composition of the Line of Heart

One could not partake of the Venusian qualities without touching upon attraction to the opposite sex. Though the Girdle does not necessarily enhance an individual's predilection for sensual pursuits, it is likely that the Girdle will enhance this. If it does bear upon their activities, it often results in base and unwholesome interests. The reader should take heart, however, that a propensity for sensuality only exists on those hands which are broad and thick; all other hand types only draw from the more abstracted sensitivity and nervousness of the Girdle. In the case of a hand that is broad and thick, however, there are additional signs to note:

A sister line for the Girdle of Venus is a foul portent. Its import is detailed by Sibly: If this line have a sister, it argues intemperance and lust in both sexes, and baseness in venereal congression, a filthy man, who abhors not an unnatural crime; and, if dissected and troubled, losses and infamy by reason of lusts.(165)

If the bearer possesses a Via Lascivia, the likelihood of immoral acts increases. Should the individual possess overdeveloped mounts of Venus, thick thumbs, and islands in the basal joints of the fingers, the bearer shall be at best a seducer, at worst, a rapist.

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A sister line for the Girdle of Venus is a foul portent. Its import is detailed by Sibly: If this line have a sister, it argues intemperance and lust in both sexes, and baseness in venereal congression, a filthy man, who abhors not an unnatural crime; and, if dissected and troubled, losses and infamy by reason of lusts.(165)

If the bearer possesses a Via Lascivia, the likelihood of immoral acts increases. Should the individual possess overdeveloped mounts of Venus, thick thumbs, and islands in the basal joints of the fingers, the bearer shall be at best a seducer, at worst, a rapist.

Perhaps one of the most salient questions of a cheiromancer's patient concerns the quantity and quality of romantic intrigues he or she may enjoy. The Lines of Affection, in conjunction with the Lines of Heart and Fate, can inform the reader of the answer to such a question. These lines have been named, quite inappropriately, Lines of Marriage, but the hand does not recognize the ceremony--it merely measures the influence others have had over our lives, and denotes the length of time that love is felt for the person concerned.(155) If the line truly represents marriage, it shall be long, and it will be marked elsewhere on the hand, most likely in the form of a Line of Influence joining the Line of Fate. Should the line be short, it represents a relationship of strong emotion, or a relationship in which marriage was contemplated. The information concerning the Lines of Affection is composed of the following sections:

#### Composition of the Lines of Affection

Points of Ascension

Points of Termination

Offshoots

Markings

#### Children as Foretold by the Lines of Affection

Miscellaneous Attributes

#### Composition of the Lines of Affection

A Line of Affection should be straight, well-marked, pink, and free from defects.

Otherwise, there shall be a deviance in the outcome of the relationship marked.

A Line that is chained, drooping, and fretted with fine lines reveals an individual poorly suited for marriage. It would be wise to counsel him not to marry.

A break in the Line signifies a corresponding break in married life, usually sudden and traumatic. Should the broken lines overlap, the separation is quickly salved.

A Line that is thin initially but which thickens as it crosses the mount symbolizes a growing love. The opposite is true as well, as a waning line diminishes the emotions.

#### Points of Ascension

The Lines of Affection almost always originate from the percussion of the hand and stretch across the Mount of Mercury. At what height they originate from, however, is the property important to the cheiromancer. The following are rough guidelines to determine the age of the bearer at the time of the relationship in question.

If the line is one-quarter of the distance from the Line of Heart to the top of the Mount of Mercury, the relationship shall occur between the ages of 14 to 21.

If the line is halfway up, 21 to 28.

Three-quarters, 28 to 35.

Though most Lines begin singly, the strongest union is represented by two lines which taper and merge to become one. An individual with such a marking shall enjoy a stable and fruitful union.

#### Points of Termination

A Line that droops sharply denotes the death of the mate, occurring before the bearer's own death.(112) A more gradual curve denotes sorrow and disappointment in the marriage.(140)

A Line drooping and ending in a cross portends the infidelity of the mate.

A Line drooping and ending in a fork foretells a drifting apart. If the involved parties are married, a divorce shall ensue.(112)

A Line drooping to cut through the Line of Heart portends widowhood or widowerhood.(266)

A Line that swoops upward indicates that the bearer is not likely to ever marry.(266)

Should the Line join the Line of the Sun, a wealthy union is assured.(267)

Should it droop and cut through the Line of the Sun, the bearer will suffer a loss in status through their marriage.

#### Offshoots

**Fine lines** drooping from a Line of Affection denote the illness of a mate, and possibly disappointments and sorrow in marriage as a result.

Fine lines rising upward denote a period of spiritual and emotional uplift.

An offshoot sent to the Line of the Sun represents a union with a very successful and often famous mate.

#### Markings

An island within a Line of Affection denotes separation for a duration equal to the length of the island. It is typically caused by quarreling, though it may represent a guilty intrigue.

A vertical bar crossing a Line signifies an obstacle that threatens to destabilize the relationship.(157)

A thin horizontal line running parallel to a Line of Affection should not be interpreted as a sister line; in this case, it represents a love for another that the bearer continued to love despite their current relationship to another.(271)

Children as Foretold by the Lines of Affection

There are many different methods by which one may divine the number and gender of children the bearer shall have, the most widespread of which relies upon the Lines of Affection. Vertical lines rising from a Line of Affection is the sign of a child. If there shall be more than one child, the line closest to the outside of the palm shall be born first, then the second-closest second, etc.

If the line be fine, it is a female. If it be broad, it is a male.

Should the line be clearly marked, the child shall be strong. Likewise shall a weak line portend infirmity.

Should the line end in an island, death is foretold.

A long line shall reveal a child who excels in importance when compared to his or her siblings.

Should there be islands in the lowermost line encircling the thumbs, the likelihood of having a child is very favorable.(157)

#### Miscellaneous Attributes

A further collaboration of marriage may be found in a single clear line following alongside the Line of Life, for concurrent lines often represent the opposite sex. The farther away this line is from the Line of Life, the more different in personality the mate shall be.

#### Line of Health

The Line of Health, as its name suggests, is an indicator to the general health of the individual. Its presence affects more than health, however: it gives action and force to passions, and when clearly marked, it denotes a keen business sense. The information concerning the Line of Health is composed of the following sections:

##### Composition of the Line of Heart

##### Points of Ascension

##### Points of Termination

##### Offshoots

##### Markings

##### Miscellaneous Attributes

##### Composition of the Line of Health

The Line of Health is a peculiar marking, for its absence is always a good sign, while the meaning of its presence is indicative of the quality of the Line. Should it be clearly marked and well-etched in the hand, it is a sign of robust health and business acumen; but should the line be of a poor quality, the bearer shall be bedeviled with maladies of the liver and digestive processes.

A well-formed Line that is neither broken nor wavy is a sign of excellent health.

If the Line is poorly formed and has taken on a fractured experience, the individual will experience digestive problems due to a poor diet.

If at any point the line should attenuate, this thinning represents the weakening of the individual's health. Should the line start thin and grow thicker, the bearer's constitution is steadily improving after being born a sickly infant.(131)

A break in the Line denotes a serious setback in health.

##### Points of Ascension

The Line of Health should originate near the base of the wrist at the percussion and ascend steadily towards the Mount of Mercury.

Providing that the line is of excellent quality, a Line rising from the rascettes is a sign of

unflagging health and vivacity.

It is very unfavorable for the Line of Health to rise from the Line of Life itself. In such a case, the bearer suffered through bouts of poor health when he was young, very likely stemmed from a disease of the heart.(128) If the Line of Health remains steady and well-cut, however, the effects will be negligible.

#### Points of Termination

The Line of Health should terminate near the Mount of Mercury. Any deviance should be viewed with concern.

Should the Line divert in its course and veer towards the Mount of Venus, the bearer's life shall be cut short of its natural length due to excesses. If it cuts the Line of Life, the individual's health and lifespan shall be further impaired.

#### Offshoots

Offshoots sent to mounts are an auspicious sign, save for the Mount of Venus. As expected, each offshoots brings success to the bearer by way of the specific qualities of the mount. The bearer will enjoy the success of the offshoot from the point at which it leaves the Line.

An offshoot sent to the Mount of the Sun denotes shrewdness, intellectual brilliance, fame and success.(152)

An offshoot sent to the Mount of **Saturn** denotes business success through hard work, honesty, and sensibility.(152)

Should the Line send an offshoot to the Mount of Jupiter, the acquisition of power or authority contributes to the business success of the bearer.(152)

#### Markings

If a star appears upon the Line of Health at the exact moment that it crosses the Line of Head, the individual had difficulties during birthing.

An island in the line denotes gradual disorders whose duration and magnitude are set by the length and width of the island, respectively.(152)

A bar through the line denotes an accident. Should it cross through an island, it represents a strain that precipitates a breakdown in constitution. Multiple bars signify repeated illnesses or business reverses.(206)

A line terminating in a grille forbodes little success due to ill-health or dishonesty of the bearer.(132)

#### Miscellaneous Attributes

Should the line be completely absent from the hand, it is a sign of a quick mind and an alert disposition.(201)

If the line be very close to the edge of the hand, it serves a similar yet lesser purpose than the Line of Intuition.(201)

#### Via Lascivia

The Via Lascivia, like the Line of Health, imparts action and force to the passions. It is a sister line to the Line of Health, lying closer to the outside of the hand, and as a sister line, its presence shall repair many defects exhibited in the Line of Health. With a strong Line of Health, it adds to the ardor in energy in all pursuits of life(133) and brings success through talent and eloquence. As its name suggests, it enhances the bearer's sensuality, and further heightens his enjoyment of physical intercourse.

Should it terminate exactly on the Mount of Mercury, the bearer shall possess excellent luck, eloquence, and shall be a clever politician. However, these merits often are

compromised by a lower moral standard.(209)

A forked Line indicates impotence and again touches upon unwholesome morals, which shall drag the bearer down in their practice.

Should the Line veer and cross the Line of Life, there is a great desire to escape. The Line of Intuition manifests itself as a semicircle inscribed upon the Mount of Luna. It denotes an impressionable nature, one that is keenly sensitive to surroundings and influences. The bearer of this mark shall possess presentiments for others as well as access to knowledge not visible to most. They are often visited by vivid dreams that presage events, and they often express unaccountable knowledge and suspicions.(131) Some claim that this marking denotes telepathy, clairvoyance, precognitive abilities, and other metaphysical phenomena. Due to the nature of these talents, those bearing this mark shall often involve themselves in the occult.

Should a cross appear below the Mount of Saturn, the individual possesses strong, if not overwhelming powers in the occult.(210) This is also termed as "Le Croix Mistique."

An island within the Line will effectively annul the bearer's intuitive powers.

Vertical Lines across the Line of Intuition are always detrimental, and are, in this case, health considerations:

Should the bars counter the top third of the Line, the subject will experience intestinal problems.

Bars encountered in the middle third of the Line shall reveal rheumatic disorders.

On the bottom third, horizontal bars represent bladder, kidney, and gynaecological weaknesses.

A line terminating on the Mount of Upper Mars shall bless the bearer with a charisma, a strong power for influencing others.

Should the line in its course run along the bottom to meet with the lifeline or the fateline, the bearer shall have diabetes.(95)

If the Line resembles the Line of Health as much as the Line of Intuition, the "exercise of intuitive faculties will prejudice the health and particularly affect the nervous system to its disadvantage.(137)" In such a case, the bearer is advised not to utilize their intuitive abilities lest it hamper their health.

#### The Rascettes

The Rascettes are a relatively unimportant set of markings, but they can add to the overall interpretation of the hand in a few instances. The first rascette below the hand is of the greatest interest; its overall condition and the offshoots it sends can be quite informative.

Should the Rascettes be well-defined, the bearer's constitution is strengthened.

Conversely, a weak primary Rascette diminishes the constitution.(142)

Should the Rascettes, especially the primary Rascette, be composed of chains, the bearer will suffer harrowing labor which will eventually result in fruition.

One approach to the Rascettes is to allot the bearer 30 years for each Rascette; thus a man possessing 3 Rascettes shall live 90 years.(125) Though this may serve as an expedient guideline by which to judge a lifespan, note that it is certainly not the only premise that should constitute this prediction, nor should it be steadfast, for the lines in the hand change, and to presage events more than 5 or 10 years in the future is a dangerous practice.

Should the first bracelet be raised high into the hand, especially into the shape of an arch, the bearer will suffer a weakness of the internal organs of the body and may possibly face

sterility. For women, this arch denotes difficulty in childbirth.  
The importance of branches sent to the mounts are listed by mount below and are covered  
in more detail in Henry Frith's Language of the Hand.

Branches sent from the primary Rascette to the Mount of the Moon represent sustained  
travels, not simply a visit to one's relatives for a fortnight.

A branch sent to Jupiter represents a marriage into a rich family.

To Saturn: Marriage to an older person.

To the Mount of the Sun: A union with a person of artistic tastes.

A branch sent to the Mount of Mercury presages a marriage to a rich merchant, or  
through means derived from commercial undertakings.

Though the reader may find this primer quite thorough in the demenses of the lines on the  
palm and the mounds, and though these markings may suffice to foretell a score of  
predictions and insights, the following elements, which are wanting in this treatise, will  
lend much-needed accuracy and completion to extrapolations:

Cheirognomy

Basic hand shapes

Fingertip shapes

Size, length, and meaning of the phalanges

The hairs on the hands and phalanges

Nails, their constitution and appearance

The patterns of the fingerprints

Cheiromancy

The quadrangle

The great triangle

To a lesser extent, this work will not expound upon the specific maladies and organs  
governed by the lines. Though they be of especial importance when predicting the death  
and sufferings of an individual whose hand bears ill markings, the emphasis of this book  
lays in predicting the character, potential, and significant events in the life of the bearer.

For an excellent source on the health portended by markings in the hands, read Rita  
Robinson's Health in your Hands.

