

Everything About



Samhain

# About Samhain

**Pronounced:** "SOW-ANE" / "SOW-IN" / "SAHM-HAYN"

**The Name:** Samhain is Irish Gaelic for the month of November.. Halloween, as the day is more commonly known, comes from the name of the Christian festival of All Hallows (also called All Saints or All Souls), which was held on November 1 to counteract the Pagan associations of that time of the year. October thirty first was actually All Hallows Eve, which soon became shortened to Halloween. Other names given to Samhain are the Festival of Remembrance, the Feast of Apples, Ancestor Night of the Feast of the Dead.

**Date:** Samhain begins at sunset on October 31  
and last through to midnight on November 1.

**Ritual Theme:** Death and rebirth, Celtic New Year,  
God and Goddess in the Underworld, honoring the ancestors, third harvest - meat

**Astrology:** Sun in Scorpio

**Lunar Correspondence:** Waning crescent Moon

**Deities:** Death God, Death Goddess, Horned God, War Goddess, Underworld King and Queen, Morgan, Dagda, Cernunnos, Dis Pater, Pan, Hades / Pluto and Persephone / Proserpina, Hel, Osiris, Ereshkigal

**Altar:** Pumpkins, gourds, leaves, acorns, animal horn, crow feathers, plates of food, photos / mementos of the ancestors, black candles, scrying mirror

**Colors:** Black, orange, scarlet, brown

**Herbs:** All herbs of Scorpio and Pluto; all poisonous and hallucinogenic herbs, as well as roots and rhizomes. Traditional herbs include apple, pomegranate, pumpkin, oak, ginger, sarsaparilla, ginseng, mushroom, mandrake, wormwood, mullein, almond, hazel, hemlock cones, garlic, and yew.

**Samhain is by far the holiday most closely associated with witchcraft.** Samhain sums up so much of the essence of the witch, being a state between worlds, involving change, death and transformation, yet not fearing it. The popular image of the Crone Goddess as the old Halloween hag menacingly stirring her cauldron comes from the Celtic belief that all dead souls return to her cauldron on life, death, and rebirth to await reincarnation. Samhain also marks the end of the third and final harvest, it is a day to commune with and remember the dead and it is a celebration of the eternal cycle of reincarnation. On this day, folklore tells us the veil between the worlds is the thinnest. Samhain is also one of the most powerful times of the year for the witch.

**There are two possible sources for the origin of the Samhain Sabbats name.** One is from the Aryan God of Death, Samana, and the other is from the Irish Gaelic word "samhraidhreadh," which literally means "the summer's end." Samhain marked the end of the summer and the beginning of the winter for the Celts, with the day after Samhain being the official date of the

Celtic New Year. The reason the Celts chose this point in time as their new year rather than Yule, when the rest of Western pagans celebrate it, was because the sun is at its lowest point on the horizon as measured by the ancient standing stones of Britain and Ireland.

***“The boundary between the worlds is thin.”*** That phrase has been said often about Samhain, but what does it really mean? Most Wiccans accept that the world we live in and experience every day is only one type of reality. There are others that are just as real and exist alongside our normal experience, but we are rarely aware of them. The otherworld or ***Land of Shadows*** is on a separate plane from our real world, but there are certain times, such as turning points in the year, when the boundary becomes easier to cross. Samhain, when thoughts of death are very close and the Wheel is turning from an end to a beginning, is one of these times. Samhain is not to be feared, and spirits of those past and those yet to be born are welcomed into the circle. We must ***NEVER*** call them back, however, for we do not know what is happening to them in their own world. Wrenching them away when they are going through something important could be harmful to them, so we must neither expect, nor force, but rather simply leave a welcoming way open.

***Most Wiccans believe in reincarnation and that death is only a preparation for rebirth.***

After death in this world, a person's spirit goes to the Otherworld, Shadow lands or Summerland's first to rest, sleep and recover from the experiences they have had in this world, then to reflect on the lessons that have been learned throughout their recent life. They may then choose to be reborn to progress a little more and learn additional lessons, or same ones again. The length of time between death and rebirth varies considerably. It can be hundreds of years or just a few. Some say they can choose to whom they will be born and where. Certainly the wish of the old Celtic people, and probably of those who lived even earlier, was to be reborn within the same tribe and even within the same family. Even now, at a Wiccan hand fasting the couple can choose to be soul mates, which means that they will be together in the next life as well as this. Death is a mystery that nobody can explain for certain, but our beliefs are reinforced by the stories of those who have had near-death experiences, fleeting memories of past lives and, more recently, past-life regressions. We have probably all been in a dejavu experience at some time in our lives, and some people that we meet in this world for the first time seem so familiar that we feel we must have known them before. Reincarnation is an ancient belief that has been handed down in our collective unconscious for thousands of generations. At Samhain, we remember past relations and friends, particularly those who have died during the past year. We welcome their presence and show them the way by placing a lighted candle in the window. This candle is said to guide good spirits and keep away bad ones; lighted pumpkins with crazy faces designed to frighten away the unwelcomed we derived from this idea. Another custom that also probably goes back to Celtic times is to set a spare place at the table for any returning spirit, and putting out food or drink for it. Some people place this plate outside the door. The food rarely disappears and becomes an offering to wildlife, but some say the essence has been taken and the welcome acknowledged. From these customs come the names “Feast of the Dead” and “Ancestor Night.”

***In the European traditions,*** Samhain is the night when the old God dies, and the Crone Goddess mourns him deeply for the next six weeks. The God has traveled from the harvest and claims his role as the Underworld God, learning the lessons of shadow as he awaits his rebirth, leaving the Horned God to rule the land. The Goddess grows old in her mourning, becoming the Crone, the Death Goddess, and has retracted to the Underworld to be with her consort. Following



the Goddess to the Underworld, plants are withdrawing their life force. The leaves turn and the herbs wither. And lastly, in the ancient world, this is the last harvest, the meat harvest, meaning most of the herd animals are slaughtered and either smoked or salted to preserve them, so the tribe would have sustenance in the winter months. In a manner of speaking, this is the Animal Lord, the Horned God of death, providing for the tribe, as the Green God has provided for his people in the first two harvests.

***The Dark Goddess represents our inner life, our “mysterious powers”, our instincts, our dreams, the unconscious understanding.*** For many Wiccans, Hecate is the Goddess most associated with Samhain. The pronunciation of her name varies. Some say Heh-kah-tay, some say Heck-a-tay, and a very few say Heck-ate. Most Wiccans say Heck-a-tay. She's not a Celtic Goddess at all; she's Greek, and pre-Olympian, but the Romans knew her, and introduced the Celts to her when the Caesar's empire extended through Western Europe and into Britain. In her maiden aspect, she's a Moon Goddess, in her mother aspect she's a Goddess of Magic, and as a crone, she's an Underworld Goddess. She's not the only Greco-Roman Goddess known in Wicca's homeland, either. Diana, a very strong manifestation of Maiden energy, is also a favorite of modern Witches. One reason Hecate's associated with Samhain is that her crone aspect is well developed. She's a Goddess of Crossroads, of Choice and Change and Turnings. In Greece and Rome, she was the Goddess to whom both the living and the dead turned for purification, and expiation, a Graveyard Goddess. Hecate is the Dark Mother, in both the positive and the apparently negative sense. She can send demons to torment men's dreams; she can drive them mad, if they are not well integrated enough to cope with her; but to those who dare to welcome her, she brings creative inspiration. One of Hecate's symbols is the torch, “which illumines the unconscious and reveals it's treasures.” It was Hecate, NOT Satan, who Shakespeare's wonderful trio of witches worshiped. She's a Triple Goddess of past, present, and future, whose visionary and divinatory powers are quite appropriate to Samhain.

***One of Hecate's Celtic counterparts is, Cerridwen, another Triple Goddess with a Dark Mother aspect about her.*** Some Wiccans use this chant in their Samhain Rituals.

**Hecate, Cerridwen,  
Dark Mother,  
let us in.  
Hecate, Cerridwen,  
let us be reborn.**

Both Hecate and Cerridwen are aspects of the Dark Mother, and often pictured as seriously and frighteningly ugly old women, an image which has become the modern stereotype of ALL witches, with the crooked, warty features, the nasty white hair, the humped back and knobby fingers, toothless and cackling. (The word “hag,” by the way, comes from the Anglo-Saxon “haegtessa.” It's a cognate with the German “hachel” and the Old Dutch “hagedisse,” and means “witch.” In Old and modern Dutch, it also means “lizard,” and lizards have Shamanic associations.) It is easy to understand why dreams of Hecate might drive one mad!

# The Descent of the Goddess

The Goddess is Maiden and Mother and Crone;  
Her children surround Her; She's never alone.

She lives in the moment knows no grief or uproar,  
"till Harbest rolls 'round and brings death to Her door.  
Then Her bright colors fade and Her glitter grows dim,  
for Her son lives no longer; She's mourning for Him.

He's fallen upon her body of Earth—

oh, how can it be deadly, which once gave Him birth?

She buries him gently, and follows Him down,  
and She casts off in grief all Her robes, jewels and crown.

There is no need of finery where now She sets foot,  
down in the darkness of loam and of root.

Her heart is bound tightly, no peace stills Her mind.

She is cold and bereft; She is angry and blind.

She stumbles and staggers; ever weaker She grows,

But then hears a voice She is certain She knows!

"My Mother, my Lady, why have you come here?"

"Tis the voice of Her lover, Her son, in Her ear.

"Why have you left me?" She cries out in grief.

"Why must I bear you to be my joy's thief?"

He has come here before, but She does not recall,  
and He touches Her hand, to explain again, all:

"It's age and fate, Lady. There's naught I can do,  
sabe promise by rebirth I shall rejoin you.

You are ever my Lady, my Mother, my Dear,  
and I swear that in death there is nothing to fear."

Now She remembers: the grave's but a womb  
and a promise of rebirth brings light to the gloom.

There's peace and reunion to follow each death,  
as a moment of stillness will follow each breath.

And the Goddess emerges each time She withdraws,  
and the Wheel turns to freedom, and rolls without pause.

***Samhain's god is, to many wiccan, Herne the hunter, the Horned One, who is both slayer and slain.*** He is the god of the hunt, and not only the "Priest-king" of the herd, but the leader of the Wild Hunt, a powerful manifestation of all the spirits of the dead. Herne's form, the stag-headed man, manifests the God's animal aspect; but counterpart is Beltane, joyfully represented by the Green Man, a corresponding way Wiccans recognize the God at Samhain is a Jack-o'Lantern.

***Pumpkins are another form of mischief-repelling vegetable lanterns, must larger and more spectacular then turnips and definitely not as portable!*** They are easy to grow, but have a habit of taking over the vegetable patch with their long, twining stems, so be careful where you plant them! Pumpkins were originally grown in France and England in the sixteenth century, taken to America by the Pilgrims. Pumpkin lanterns have become a tradition for many families, whatever their religious persuasion, and Pagan homes are no exception. The humble autumn gourd known as the pumpkin has become the most prevalent symbol of Samhain for both pagans and non-pagans mostly due to the practice of carving them into jack-o'-lanterns. The jack-o'-lantern is at least two thousand years old. The first were made in Ireland, and were simple faces carved into turnips which could be easily carried if one needed to travel during the night. They were designed to frighten away evil spirits who were following deceased loved ones and blocking their way into the Land of the Dead, and also to protect the living. Today, jack-o'-lanterns are still usually carved with leering faces, and are seen as offering protection through the dark October nights. Faces, rather than other available and more abstract designs, were not chosen at random to be carved onto the jack-o'-lanterns. The ancient Celts considered the head the most sacred part of the body, and at one time, even held a cult-like veneration for it. In battle the Celtic warriors would take the head from their enemies and mount them on top of poles to guard their villagers and encampments. For them, the head was not only seen as the center of learning, but also as the seat of the immortal soul, and therefore a repository for all knowledge. In death, as in life, it was believed that the attributes of a person of strength and agility (such as a warrior) were able to be used as a continual protective force. The most famous head of protection was that of the Celtic God, Bran the Blessed, whose noble noggin was mounted high on the site where the infamous "Tower of London" now stands. As insurance against future invasions, he was turned to face the English Channel, from where the greatest threat to the islands always came. But despite these ancient beliefs, all jack-o'-lanterns do not have to have faces with eyes, nose, and mouth. There are many creative uses for the pumpkin, and a variety of unique ways to carve them.

***How the children's version of the Jack-o'-Lantern came to be.*** Once upon a time there was farmer by the name of Jack. He wasn't an unlikable fellow, no he wasn't, but he was the sort of fellow that would run from honest work faster then a youngin' can run from bath water. Tall and lanky, Jack had a lopsided smile and a missin' tooth. A nice laugh, one that rumbled deep from the belly and danced about the barn quicker then a fellow with a fiddle in his hand. His hair was limp and his face was creased, yep, that was our Jack all right. One fine day, the devil, well, he got bored. Temptin' the rich folk got far too easy, so he set out to find himself a poor boy. That old devil, he spied Jack sleepin' under the big old oak tree out there by the garden. "Jack," he says, "I've come to take your soul." If'n you can climb that oak tree and touch the top, then you kin have it," said Jack. "Ain't no never-mind to me." Ain't no one in the country able to climb to the top of that big ole tree, and Jack, well, he knew that, yes he did. So the devil, he climbs the tree, but he get's stuck and cain't git down. "Jack, help me down," says the devil.



"Nope," says Jack, "because if'n I do, you'll want to take my soul. If'n you stay in that tree, you cain't git my." Now the devil, he thinks and thinks, and then he says, "if'n you help me down, I'll give you anything' you want. Just name it." Jack walks around the tree, lookin' up at the devil from different angles. He scratches his beard and cocks his head. "Okay," says Jack, "if'n I let you down, you have to promise me that you'll never allow me into hell." "Done!" says the devil, and Jack helps him down. "Well now," thought Jack, "this is mighty fine, I kin do as I please!" And so he did. Poor Jack. Nobody believed his story, so he took to drinkin' and then to gambling' and I hear tell he coveted the wife of a neighbor man, and ran off with another, I ain't rightly sure. Anyway, Jack finally up and died. Well no, Jack went to heaven and stood in front of them pearly gates and the angel there said, "You cain't come in here. We's only got room for good people, and Jack, you weren't so good down there on earth. I'm afraid you'll have to go to the other place." Jack stood in front of the gates of hell, but the demon said, "Sorry Jack, you cain't come in here. You made a deal with the devil. There's no room at this end unless, of course, you can exchange your soul for another's. "But it's dark down here and I cain't see," said Jack. "how will I find someone to take my place?" "Here," said the demon, and threw Jack a glowing coal. Now Jack, he wasn't a stupid fellow, so he took hisself a turnip outta the garden and hollowed it out, then put that hot coal in the turnip so's he could see, as the world of in-between is mighty dark. On Halloween night, when the veil between the worlds is thin, you kin see Jack and his little light, across the fields and in the woods, roamin' in the night, searchin' for someone to take his place. Now, if you hollow out that turnip, and put a candle init, then Jack will think you're lost too, and he won't pay you no never mind. He never was a really smart fella. Today, pumpkin carving has turned into an art form of it's own with national contest exotic designs, and even special tools. Also, pumpkins are far easier to carve then turnips!

**Apples:** If you cut an apple in half crosswise, you will see that the seeds are arranged in a five-pointed star, which, like the pentagram, represents Earth, Air Fire Water and Spirit. Apples have long been used for divining purposes and we can use them to discover how many new tasks or projects we should set for ourselves as a part of our inner journey during the coming year. Cut an apple in half and count the seeds. Each seed represents one choice or pathway. If you only have one see it may mean that you should concentrate all your efforts on one important thing. If you have several seeds, then you can and should work on several tasks at once. If you can't find any, maybe you need to go over some of the projects you set for yourself this year. Or perhaps you are just starting on the path, in which case ideas will come to you in the next few months.

**The Pitchfork:** Most modern Americans associate the pitchfork with the devil, and what devil costume at Halloween would be complete without one? But, truth be told, the idea of the pitchfork originally had nothing to do with Satan and his minions. ***Various cultures, including the Celts, used the trident as a male fertility symbol.*** In India, the trident bearer was the bridegroom of Kali. Other pagan gods, such as Neptune and Poseidon, carried a trident as the symbol of fertility associated with the birth waters of the sea. The association with the trident and the devil begins with the early Christian Church, which tried to squelch the idea of fertility (it might be fun) and handed the symbol over to their devil (as he was known for sexual depravity) because of it's association with Celtic fertility imagery. Celtic myth indicated that the trident was the key to the Holy Door. As the trident was generally recognized as male equipment in Pagan tradition, Renaissance devils were often painted with forked body parts. Despite the church's objections, the pitchfork continued as the focus of harvest festivals (it was a useful tool) decorated with flowers, leaves, vines, sheaves of dried corn, and ribbons. Today, if you want to

find a real pitchfork, you'll probably have to go to a farm museum or dig around in someone's basement or barn.

***Samhain Corn Dollies:*** The corn dolly is a European practice and centers on making a doll out of the last stalk of corn harvested in the fall, although other plants from the fields such as barley, oats wheat, or rye could be used also. To the early Pagans she was the embodiment of the harvest, and they thought of quite a few interesting magickal things to do with her. Some poured water over the doll as a fertility charm; or she might be wed to a corn man, attend the harvest festival dance, be fed to farm animals to protect their health, or be burned in the community bonfire as an offering of thanks.

***Another indisputable symbol of Samhain is the "Witch's Besom".*** The besom is the witch's broomstick, and though it is not a tool of paganism in the modern sense, it was often utilized in the magickal practice of the Middle Ages. Like the cauldron, the besom was an everyday household object and could not be held up as a sign of witchcraft in the courts. This fact elevated their prominence as magickal tools, often taking the place of wands and staves. Because of the association it is not surprising that they quickly became objects of magickal protection. Besoms were often placed near the hearth of the home to protect the opening, and many pagans still believe a besom at the fireplace will prevent evil from entering. If negativity is a problem, just take your besom and visualize yourself sweeping these feelings out the door. Using the besom to sweep away negativity from a circle site was common practice, one still observed by many pagans. Place the broom you jumped over at your Hand fasting under your bed is not only protective, but is said to perk up waning sexual appetites. And for those who wish to be married, a strong act of sympathetic magick is to jump a broom each morning upon arising and each night before going to bed from the new to the full moon. Ashes collected for spell work were thought to work best if first swept up by a magick besom, rather than an everyday cleaning broom which might negate the beneficial energies of the ashes. The besom is a phallic symbol and was used by female witches in fertility rites, and it is from this that the idea of the halloween witch riding around on a broomstick also may have materialized. The sweeping end was usually made of the European broom herb, a feminine herb. Thus the broom was complete as a representation of the male and female together. At Halloween we are bombarded with images of the demonized Crone Goddess riding her broom across the moon. The idea that witches can fly on broomsticks may have been a misunderstanding of astral projection, a sending forth of one's consciousness to other places. An old untitled English nursery rhyme, which as no doubt been altered over the years, may have once shielded Samhain pagan lore about the Crone Goddess from the witch hunters: ***There was an old woman tossed up in a basket, seventeen times as high as the moon, where she was going I couldn't but ask it, for in her hand she carried a broom.*** The besom-style brooms, structured differently in shape from the flat ones sold today, are round on the end, and have a smaller sweeping surface.

***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 embellishment you choose. Dedicate your finished besom in your circle as you would any other ritual tool.

## **Broom Consecration & Blessing**

*Items needed:* Bowl of salt, feather, candle, bowl of water

**I consecrate this broom  
Not only as a Tool of my Craft  
But as a Symbol of my Faith**

Sprinkle salt on the broom

**I bless this broom with the Spirit of Earth  
Of Rocks and Trees  
Of Comfort and Security**

Brush broom with feather

**I bless this broom with the Spirit of Air  
Of Bells and Feathers  
Of Spirit and Mind**

Touch candle to broom

**I bless this broom with the Spirit of Fire  
Of Spice and Flame  
Of Courage and Energy**

Sprinkle water on broom

**I bless this broom with the Spirit of Water  
Of Pearls and Shells  
Of Emotion and Cleansing**

Blow your breath across the broom

**I bless this broom with the Spirit of Life  
So that I may honor the Goddess and God**

**May this tool only be used for good with Harm to None!  
As I Will It, So Shall It Be!**

**The Cauldron:** Mention the word “witch” and the image of a bubbling cauldron will pop into most people’s minds almost immediately, along with pointed hats and broomsticks. A cauldron is a female “womb” symbol that stands for birth, renewal, and change. Think of the cauldron as a type of wiccan (popular type of white magick) *haute cuisine*, you throw some magickal ingredients in the pot, let them bubble away, and something new and special emerges. The Chinese see a bubbling cauldron as a symbol of wealth and good luck. It has long been a sign of abundance, one myth tells of ancient feasts where special cauldrons never ran out of food. The cauldron is also used to represent the transformation from ordinary human being to spiritual worker of magick. The cauldron is linked with the compass-point West and with Water, a female Element. A three-legged cauldron stands for the female Spirit; a four-legged one for the four Elements. A cauldron-either a real iron pot, or a symbolic one, plays a part right at the very heart of many witches’ magick rituals. A “ritual” is just another word for a set of symbolic actions, such as casting a spell or blessing holy water. Keeping all of this in mind, use your cauldron in rituals such as blessing a major change in your life, or wishing a friend good luck for a challenging new project. A cauldron with a pentagram on it is double-blessed, because it bears the symbol of the all-powerful protective star.

**Samhain Lore:** It is traditional on Samhain night to leave a plate of food outside the home of the souls of the dead. A candle placed in the window guides them to the lands of eternal summer, and burying apples in the hard-packed earth “feeds” the passed ones on their journey.

**Altars:** In Wicca, the Altar is a space that is set aside as sacred. It holds tools and symbols and is a focus for the witches’ connection with deity and with themselves. Altars have many purposes and no two will look alike. They can be for personal use only, holding items held sacred by an individual or group, erected when the need arises or kept permanently and tended with love and care. The need determines what the altar looks like and what it holds. A wooden tea chest or blanket box works well for an altar as magical & spiritual items can be stored within and the flat top used to hold them during the ritual. A tree stump works well too, as long as the top is flat. Coffee tables are fine, especially ones with magazine racks as they too can be used for storage. An altar cloth will hide anything stored underneath. A large flat rock or worked stone is great for an outdoor altar (or an indoor one if the rock can be moved). It doesn’t really matter what shape the altar is. A round altar is good when placing it in the centre of the circle. A rectangular one works well if the altar is placed in one of the quarters. It is probably a good idea to make or choose an altar that does not contain a large amount of metal as some feel that the metal interferes with the properties of the other tools. It would also be a good idea to have an altar that is big enough to hold everything you wish to put on it. An altar should be as beautiful and as meaningful as the witch can make it. This does not mean it needs rare tools and expensive cloth to make it so. Just some imagination and intent is all that is required. An altar can reflect the witch’s state of mind, where they are in their life. An outward manifestation of self brought into the physical to convey a message. It can be cluttered or bare or in between... it is still an altar and should be treated with and cared for with respect. As well as altars that are personal or for a group, temporary or permanent, altars can be divided into esbat, sabbat and elemental types. An **Esbat Altar** would be one set up specifically for the esbat ritual and ideally it would follow the theme of the ritual itself, both in tools placed upon it and in decorations and props. If the ritual contains spell work then all items needed for the spell would be placed upon the altar, if this is physically possible. Obviously, placing a flaming cauldron upon the altar could be dangerous, so this would be placed away from anything that is not intentionally flammable. All items set aside

for use in the ritual would then be blessed and consecrated before the spell was begun. If the esbat was celebrating say, a full moon, then decorations for the altar could include, white or silver cloths, white or silver candles, white flowers and a silvery cup or bowl for scrying. A **Sabbat Altar** could contain items and decorations appropriate to the Sabbat being celebrated. For a harvest themed Sabbat, harvest baskets of seasonal fruit, grain and vegetables could be placed upon the altar as decoration and also to be eaten during cakes and ale. For a festival honoring the Sun, the altar can be filled with baskets of candles ready to be lit during the ritual as well as yellow & orange flowers and cloths. For a **Fall or Samhain Altar**, the leaves are now falling and the harvest is here, calling for a gratitude altar that reflects the bounty and continuance of life is good also. An arrangement of pumpkins, acorns, multicolored branches, and a handsome bouquet of leaves will honor the natural changes that characterize autumn. Some people like a black altar cloth for Samhain, but others prefer orange, which seems to have become a significant color, probably because it is the color of pumpkins. A black cloth with orange candles is great, or you can do it the other way or use just one color. If you have enough small pumpkins, cut moon and star shapes from them, rather than scary faces, and use them to mark the quarters. You can also decorate your house with autumn leaves, dried bracken and bowls of apples and chestnuts. **Elemental Altars**: Some witches like to have a small altar at each of the quarters that hold representations of the element aligned to that quarter. This works particularly well when a ritual focuses on elemental magic and understanding. An air altar, for example, could include items such as an additional censer or incense holder, some feathers, some hazelnuts or some writing implements such as quill and paper and may be covered in a yellow cloth. A water altar could include a bowl of water and some shells and be covered in a blue cloth. **About YOUR Altar**: The way your altar looks and what it represents is up to YOU, I have only listed suggestions and examples. Follow your heart, there is No Right or Wrong way of setting up YOUR altar!

### **Sabbats Incense**

Can be burned at any Pagan Sabbat

4parts Frankincense	1/2 part Solomon's Seal
2 parts Myrrh	1/4 part Rue
2 Parts Benzoin	1/4 part Wormwood
1/2 part Bay	1/4 part Chamomile
1/2 Part Fennel	1/4 part Rose Petals
1/2 part Thyme	1/2 part Pennyroyal

### **Sabbats Incense**

2 Tsp. Dried Patchouli Leaves  
1 Tsp. Myrrh  
3 Drops Nutmeg Oil

**About Cakes and Wine**: The consumption of cakes and wine towards the end of a ritual is not an imitation of a communion service of any other religion. First, it celebrates the joyous relationship between male and female: the male and female deities, the relationship between make and female partners and also the interwoven male and female aspects that are within all of us. The Athame and the chalice become representations of male and female when the wine is blessed; this act is also known as ***"The Great Rite."*** Celebrating with cakes and wine also has



other purposes. Eating together binds a company together and makes a happy occasion. In addition, eating or drinking brings you back to earthly reality after concentrating on the spiritual plane. The contents of the chalice can be anything you choose that makes a pleasant drink. I have listed a few different recipes below. No one is a super person and making things may sometimes be inconvenient. Do what you can and enjoy it, rather than fretting about the cooking.

***Wassail:*** With October comes the last of the apple harvest, and the idea of *WASSAILING* the apple trees was a Samhain ritual which was later moved to Yule, and then to Christmas through Roman and Nordic influence. The word “*wassail*” is an English contraction of the Anglo-Saxon words “*wes hal*,” which means “Good Health.” To wassail people, or the apple trees, meant to drink to their health and well-being. Wassailing was usually done by a group of “rowdies” who had imbibed too much Samhain ale. They gathered weapons, stones, and cider and went out to find the largest apple tree around. They fired their weapons or stones into its branches to frighten away evil faeries, and drank to the tree’s health and sustenance. Today wassailing has come to mean the drinking to the health of anyone with a spiced punch prepared especially for the holiday. Wassail is served warm, usually in a punch bowl. There are numerous recipes for this concoction. This one is from the Galway region of Ireland.

### **Samhain Wassail**

(Makes 1 large punch bowl)

1-1/2 cups water  
1-1/2 cup heavy cream  
6 baked apples, cut into small pieces  
5 egg whites  
1-1/4 cups granulated sugar  
1/2 teaspoon nutmeg  
2 teaspoons allspice  
1 teaspoon cinnamon  
1/2 teaspoon ginger  
8 whole cloves  
1 quart ale  
1 cup cooking sherry  
1 cup Irish Whiskey

Bring the water and cream to a slow boil and remove from heat. Beat the egg whites well. Thoroughly mix in all the remaining ingredients except the alcohol. Allow this mixture to cool slightly, enough so that the heat from it will not crack your punch bowl. If you have a non-glass container for your wassail, you can skip the cooling process. Blend in the alcohol just before serving, and be sure to offer the traditional toast to the old apple tree before drinking. ***NOTE: For your Samhain Ritual, if you DO NOT want to serve alcohol at your ritual, apple cider is a great substitute widely used by many witches.***

### **Samhain Cakes**

1/2 Cup Vegetable Oil  
4 Oz Baking Chocolate  
melted  
2 Cups Granulated Sugar  
4 Large Eggs  
2 Teaspoons Vanilla Extract  
2 Cups Sifted Cake Flour  
2 Teaspoons Baking Powder  
1/2 Teaspoon Salt  
1 Cup Confectioners' Sugar

--Makes About 3 Dozen Cakes--

In a large bowl, mix the vegetable oil, chocolate, and granulated sugar. Blend in the eggs, one at a time, stirring well after each addition. Mix in the vanilla. In a small bowl, mix the flour, baking powder, and salt. Stir in the flour mixture into the oil mixture. Chill for at least 4 hours overnight. Preheat the oven to 350 Degrees F. Spoon about 1 Tablespoon of dough into a ball. Coat each ball in confectioners' sugar, rolling until covered. Place the balls about 2 inches apart on a greased baking sheet. Bake for 10-12 minutes. The cakes should be soft and the edges should be firm. Do not over bake; they burn easily.

### **Samhain Hot Spiced Cider**

#### **Ingredients**

6 cups fresh apple cider  
1/4 cup pure maple syrup (more or less, to taste)  
2 cinnamon sticks  
6 whole cloves  
6 whole allspice berries  
6 strips orange peel  
6 strips lemon peel

**Directions:** Pour the apple cider and maple syrup into a large stainless steel saucepan. Place the cinnamon sticks, cloves, allspice berries, orange peel and lemon peel in the center of a washed square of cheesecloth; fold up the sides of the cheesecloth to enclose the bundle, then tie it up with a length of kitchen string. Drop the spice bundle into the cider mixture. Place the saucepan over moderate heat for 5 to 10 minutes, or until the cider is very hot but not boiling. Remove the cider from the heat. Discard the spice bundle. Ladle the cider into big cups or mugs, adding a fresh cinnamon stick to each serving, if you like.

# Samhain



# Ritual



At this sacred time  
when the wheel begins anew-  
spirits and energies  
dance their way through.  
Whether an apparition, a message,  
or a great revelation-  
answer will appear through  
the mystery of divination.  
Give honor and respect  
to those gone before-  
they have passed from this world  
To Open A New Door!

Blessings To All  
This Samhain

***If things go wrong:*** If you are working in a group and someone muddles their words, blows the candle out by mistake or drops something, don't be afraid to laugh. If YOU miss a step in a ritual, or forget something, don't worry!! Your intentions are what matters!! The Goddess and God are laughing with you and they do not expect you to be perfect. Rituals are joyous occasions and small mishaps and laughter will never take away from the true meaning of your intentions, and the purity of your heart. So, relax, enjoy, and have fun!

## *Samhain Ritual*

Before starting any ritual always read it first to make sure that you have all items needed to conduct your ritual. Substitutes are fine if you do not have all items. Feel comfortable with your altar and the ritual you are about to perform. When you are reading it through the first time, see the placement of things, see your movements. Remember this is YOUR ritual, there is NO right or wrong way. Pure of Heart and Pure of Intention is what counts.

***Items needed are:***

***Pencil or Pen***

***A piece of plain paper***

***Broom/Besom***

***Pentacle***

***2 White Pillar Candle***

***1 White Taper Candle***

***2 Red Candle***

***1 Yellow Candle***

***1 Blue Candle***

***2 Green Candle***

***1 Black Candle***

***Bell***

***Athame / Dagger***

***Box of Matches***

***Bowl of Water***

***Chalice of liquid (Wine/Juice etc.)***

***Bowl of Salt***

***Fire resistant holder w/charcoal brick***

***Circle Incense***

***Wand***

***Photos or Object of Past ancestors, friends, pets, etc.***

***Plate with (bread - cake - cookie etc.)***

***Cauldron***

***Candle Snuffer***

Place any and all objects of seasonal honor on (or around) the altar, and complete setting up your Samhain Ritual Altar. Remember to have all Candles in good candle holders so they will not tip over. Votive Candles are the best in rituals due to the flat bottoms, but you can use any candles you have. If there is not enough room on your altar, it is ok to set things under, or to the side of your altar until you need them.

***Cleans Your Ritual Space*** by sweeping the area in a clock wise movement with your besom/ broom. While you are doing this chant:

***Witch's Broom, Swift in Flight, Cast Out Darkness, Bring in Light  
Earth be Hallow; Air be Clear; Fire Bright; as Water Heals  
A sacred bridge this circle shall be, as my will, so mote it be.***

After you have completed the sweeping carry a representation of the four elements around the area in a clockwise movement, placing them at their designated direction. If you would like you can use colored candles to represent the Elements. The Element candles are set, one at each quarter mark of the circle. The modern colors most often used are Yellow in the East, Red in the South, Blue in the West, and Green in the North. When you are placing your objects or candles in their designated direction, think of what it means to you.

Before performing a ritual it is important to clear any doubts or wandering thoughts. This is called **centering** and **grounding** because this process is approached in two separate parts.

**First**, before beginning anything else, check your surroundings. Make sure you are comfortable. **Second** it is necessary to steady your heart rate. Breathe in deeply through your nose and out through your mouth, while you are doing this concentrate on your heart rate slowing. Slow down your heart as much as possible while also concentrating on relaxing your entire body. Starting with the muscles in your toes and working up.

**Centering** - Center yourself by slowly bringing your awareness inward. Block all outside forces, turn your external senses off. Some people need complete silence whereas some like soothing music. Don't hear, smell, see or feel anything. Since we spend most of our lives focusing outward it may take some practice to become comfortable with this idea. This is also the time when you have the wandering thoughts those things that just pop into your head, like what to make for dinner, did you feed the cats, etc. The hardest part of centering is letting these thoughts come for a time, then simply putting them aside to focus on yourself and what you are about to do. It sounds easy, but think of it another way how many times have you tried to fall asleep and couldn't because these thoughts kept popping into your mind. Same thing, only your goal is to remain awake if preparing for meditation or a Ritual.

**Grounding** - Grounding is a (2) part process: **First** is a continuation of Centering allow any lingering negative thoughts to flow harmlessly away. Concentrate on being calm picture yourself in a warm glow or on a calm sea. Picture negative energy as a dark cloud leaving your body and being swept away by a gentle breeze.

**Second** step is to provide yourself a stable link while you are working. One way is to start by connecting to the Earth through your body. Picture a cord of energy (white or golden) from your body that reaches down into the Earth, and a similar cord that reaches up to you from the Earth, with the two cords weaving together. Through this cord allow any energy buildup to drain down into the Earth. Allowing it to be harmlessly dispersed.

**This is also a major point to remember when working magick:** if you do not allow yourself an outlet for the excess energy you have built up, it will remain with you. This is why Witches cast circles for magickal workings, it contains energy until released.



Stand before your altar, close your eyes, breath deeply, and center your thoughts on the upcoming ritual and the reason behind it.

Light the white pillar candle in the center of your alter. Ring the bell once and say:

***This ritual has begun***

Next, move to the eastern edge of the ritual area, holding your Athame in your power hand. Visualize a blue-white flame issuing from the tip of the Athame. Point it at the floor in the East. Walk clockwise around the circle, drawing the circle mark in the air as you go. Walk the circle 3 times. First time say:

***I walk the circle once around, to cleanse and consecrate this ground.***

Second time say:

***I walk the circle once again, between the worlds all time can bend.***

As you walk deosil/clockwise a third and final time say:

***I walk the circle thrice this time, for the protection of the Goddess and God are mine.***

Be sure to overlap the ends in the East as you finish. Return to the altar and stand facing it. Raise your arms with the Athame in your power hand, and say:

***This is a time that is not a time, in a place that is not a place, on a day that is not a day. I stand at the threshold between the worlds, before the Veil. May the Old Ones protect me that I may walk the true path forever. By the bright circle of the golden sun, by the bright courses of the glorious moon, I do call upon you with this sacred blade. Guard me in this time and place from all evil and unbalanced forces.***

Lay the Athame on the altar, rise your arms in greeting and say:

***Come, all those who would help me here this night. I give you welcome within this sacred circle. Join your powers with my desires that I may create and accomplish.***

Take up the Athame and hold it point down over the bowl of water. (Some Witches believe that the Athame should touch the water, salt, and incense.) Say:

***The blessings of the Goddess be upon this water, symbol of Water. May it ever remind me of the endless cauldron waters of rebirth.***

Hold the Athame with the point down over the container of salt. Say:

***The blessings of the Goddess be upon this salt, symbol of Earth. May I ever honor the blessed earth that is Her Body in the physical world.***

With the tip of your Athame, scoop up a little of the salt and tip it into the bowl of water. Put the Athame aside and take up the bowl in your power hand. Swirl it gently three time in a clock wise movement. When done, hold the bowl high over the altar and say:

***Water and Earth, Elements of birth. By touch, purify. By power, sanctify. Great Goddess, be you adored!***

Using the fingers of your power hand, lightly sprinkle the water around the edge of the circle, beginning and ending in the East. When done, replace the bowl on the altar, and take the Athame in your power hand. Hold it point down over the burning charcoal and say:

***May the blessings of the God be upon this charcoal, symbol of Fire. May I ever honor the sacred Fire that dances within me.***

Hold the Athame point down over the incense and say:

***May the blessings of the God be upon this incense, symbol of Air. May I always listen to the spiritual inspiration that whispers to my soul.***

Lay the Athame aside. Put a small amount of the incense on the burning charcoal. Hold the burner high over the altar and say:

***Fire and Air, Elements so fair. By touch, purify. By power, sanctify. Great god, be you adored!***

Carry the burning incense around the circle, beginning and ending in the East. Return the censer to the altar. When done, stand facing the altar and say:

***Round and round, the power has bound, this circle tonight in Other world light. No evil may enter, no harm befall me. For this is my will, and so shall it be.***

Take the small white taper candle and light it from the white pillar candle in the center of your altar. With your Athame in your power hand and the taper in the other, go to the East. Light the yellow candle. Trace the invoking pentagram in the air over the candle, while saying:

***Guardians of the East, all those ruled by the Element of Air, I ask that you witness this ritual and to guard this circle.***

Go to the South; light the red candle. Trace the invoking pentagram in the air over the candle, while saying:

***Guardians of the South, all those ruled by the Element of fire, I ask that you witness this ritual and to guard this circle.***

Go to the West; light the blue candle. Trace the invoking pentagram in the air over the candle, while saying:

***Guardians of the West, all those ruled by the element of Water, I ask that you witness this ritual and to guard this circle.***

Go to the North, light the green candle. Trace the invoking pentagram in the air over the candle, while saying:

***Guardians of the North, all those ruled by the element of Earth, I ask that you witness this ritual and to guard this circle.***

Return to the altar, snuff out the taper candle, and lay it and the Athame aside.

***Important Note:*** The Goddess resides within each person, as well as being within everything in the universe. The power for magic and communication with the Otherworld lies within each person, regardless of their status in life or position in a Wiccan group. Magickal power does not

come from ritual tools or spell materials. The power is within each Witch. You discover this power by reaching deep within yourself during ritual and spell work, in meditation and prayer to the Goddess. Place your complete trust in Her and She will teach you how to access and use the power to accomplish and create anything you want. Take a moment to meditate on what the Goddess means to you. When you read the Charge of the Dark Goddess, Read it as though the Goddess is talking directly to you. Feel Her Presence! Feel the ***Charge of the Dark Goddess***.

***Listen to the words of the Dark Mother, who of old was called Hecate, Nuit, Morrigan, Banba, Erda, Macha, Mother Night, Sekhmet and many other names.***

***Whenever you seek wisdom, at the time of the Darkening Moon, come together in love and trust and learn of Me, who am the Wisest of Crones. You who search the mysteries of the Earth, the secrets of air and darkness, of blood and fire, the silence of the uttermost stars, come unto me, and I shall whisper to you in the depths of midnight.***

***You shall approach Me in silence, and as a sign that you are free from fear, your breast shall bare to My blade, for fear has no place in My mysteries, and that which you seek of me will destroy you if you fear it.***

***For I am the dolmen arch beyond which stretch the mysteries of infinity. I am the silence before birth and after death. I am the clouded mirror in which you scry your own soul. I am mist in the twilight, the vast and starry sky of midnight, shadows on the Moon. All things come to Me in the end, and yet I am the beginning of all. I meet you at the crossroads, I lead you through the darkness, My hand you grasp in the passage between the worlds. To those that toy with Me, I am an instrument of self-destruction. Yet to the true seeker do I bring knowledge beyond mortal comprehension.***

***Of you shall I demand the utter truth of all that you are, and in return shall I give you all that you may be, all that I am. For My wisdom is beyond the Ages, and knowledge of My secrets is power over self, over fear, over death. Nor do I demand aught of you which you cannot give. For I am the Mother of Mysteries, and as you know Me so shall you learn to know yourself.***

**Hecate Drawing Down The Moon:** Take your wand and Athame, crossing them on your altar. Stand facing the altar and say

***Blessed Goddess Hecate, I call to you across the Veil between the Worlds! Enter this sacred space that I may feel Your presence and know that You are truly here!***

Kneel before the altar and say:

***Bless my lips that sing praises to the Goddess. I honor the Goddess Hecate within me.***

Stand with your arms outstretched and your feet apart and say:

***The Goddess Hecate inhabit all creatures, just as She does with all creation. The Goddess Hecate within me empowers my soul.***



Kneel again and say:

***I call You Great Goddess Hecate, to come through the Veil and be with me here. Fill my body with Your holy presence. Bless me with Your presence and power. Through Your wisdom and Your great Otherworld energy, fill my life with renewing power. As seed becomes bud, and the bud becomes flower, and the flower becomes fruit, so shall I flower and fruit with good health, prosperity, happiness, and spiritual growth. I give You honor, Great Goddess Hecate!***

Raise your arms and say:

***Proud and beautiful as the moon on high that races across the midnight sky, the Goddess Hecate blesses my joyful rite. Her glory fills my inner sight. She shows Her signs in fire and smoke, in chalice wine. Her I invoke into this Priestess at the altar, a transformed being, Goddess-daughter. I kneel in awe and chant this rune as I honor the Lady Hecate of the Moon.*** Stand, and return to your altar...

Get your Cauldron and place around it a White, Black and Red candle, with a Green candle placed inside. Light the white candle beside the cauldron and say:

***I honor the Maiden of new beginnings and the planted seed.***

Light the red candle beside the cauldron and say:

***I honor the Mother of magic, prosperity, and fertility.***

Light the black candle beside the cauldron and say:

***I honor the Wise Crone Hecate, death, and rebirth. I welcome the Goddess in all Her aspects.***

Light the green candle inside the cauldron and say:

***I honor the God, Lord of the Wild Hunt, who gathers souls at the time of destiny. With love, He guides those souls into the Otherworld, where they will again be born at the proper time and place.***

Raise your arms and say:

***This is the Feast of the Dead, the night of the ever-turning year wheel, the night of the Thin Veil. The gates between the worlds are open this night. The footsteps of my ancestors rustle in the fallen autumn leaves. The winds carry their voices into this world.***

Look at the photos or object of your past ancestors, friends, pets etc. Think of them, remember them. It is time to communion/Invoke the spirits of the dead, who, like the wild autumnal winds, are free to roam the earth this night. Call upon them, Invoke them to bring you warnings and guidance for the coming year. As you think of them hold their photo or object in both of your hands, Invoke them by saying:

*Forest misty, dark and deep  
the door between the worlds release  
loved ones, family, favored pets  
to join me in this evening's fest.*

*The birth of new,  
the death of old  
I will this cycle to unfold.*

*Each leaf that drifts upon the ground  
will bury all that is unsound  
and in it's place will rise anew  
the gift of love the whole year through.*

*With harvest gold and autumn sun  
I reap the best that I have done.*

*And as the days grow shorter still  
with longer nights and winter's chill  
I'll work to build a better place  
for every soul and human race.*

*Wild autumn winds and crone's dark voice  
speak to me of wisdom's choice  
let me hear your words of fate  
so I know which path to take!*

*Those of you who went before  
speak to me from crossroad's door  
whisper words of love and care  
let me know that you are there.*

The Veil between the words is thinnest at this time. Look at the photo/object in your hands of your past ancestors, friends, pets etc. They are NOT gone! They are their with you! Say:

***The Veil is lifted so my loved ones and friends in the Otherworld may know I have not forgotten them. I await their voices that I may know they have not forgotten me.***

Listen to what they have to say. Feel there presents, communicate with them, honor them. Take all the time you need before continuing on.

When you feel you are ready to move on with the rest of the Samhain ritual, get your pencil/pen and paper. If over the past year you have noticed something about yourself that you do not like, then you can symbolically burn it on the Samhain fire.

***Look at the fire! What parts of your life are you ready to burn? The God goes to his death to be reborn again. The Crone Goddess will return as a young girl.***

***Although you constantly journey into the sacred spiral, never to return on the same path again, parts of your life can be renewed. You can send into the dark the parts of yourself that you do not like, so that in the spring you will see unexpected parts of your life emerging and being born again to give you joy and hope.***

Write on small pieces of paper the aspects of yourself that you would like to change or get rid of. Then (1 piece at a time) light the paper from the Green candle in your cauldron. Watch each aspect of yourself that you want to change burn away, making room for the new. When each piece of paper has safely burned far enough drop it in the cauldron and say:

***This old part of myself I banish now. What's past is past, I look to the new.***

When you are done burning your past Gaze at the cauldron and the four colored candles. Meditate for a min on the New things you want in your life. When you are done say:

***Life is an unending circle of birth, death, and rebirth. Those who are called the Otherworld are never lost to us forever. The Goddess gives us the night to open our inner ears and hear our loved ones once more. The Goddess and God protect me with Their gentle hands, guide my steps, hear my desires. For this I give Them honor and love.***

Place the plate of bread/cake, salt on the pentacle, Dip a piece of bread/cake into the salt, saying:  
***Bread of the earth and salt of the sea, all creatures are born of these Elements. The bread gives strength and form to our bodies, while the salt reminds us of the magical blood of the Goddess that creates us within Her cauldron of rebirth.*** Take a bite of the bread/cake and return it to the plate.

Set the Chalice of (what ever liquid you have chosen) on the pentacle. Take the Athame and gently touch the tip to the liquid saying:

***As this Athame is the male, so this cup is the female, and joined they bring blessings.***

Raise the chalice high over the altar and say:

***May the Goddess as Wise Woman, and the God as Lord of the Shadows, bless me this Samhain night. Guide me through the dark days until I come once again to the light.***  
Drink a lil of the liquid, saving some for the nature spirits.

Go to the East. Extinguish the candle flame and trace the banishing pentagram in the air over the candle. Say:

***Guardians of the East, all those ruled by the Element of Air, I bid you peacefully depart. My thanks, and farewell.***

Go to the South. Extinguish the candle flame and trace the banishing pentagram in the air over the candle. Say:

***Guardians of the South, all those ruled by the Element of Fire, I bid you peacefully depart. My thanks, and farewell.***

Go to the West. Extinguish the candle flame and trace the banishing pentagram in the air over the candle. Say:



***Guardians of the West, all those ruled by the Element of Water, I bid you peaceful depart. My thanks, and farewell.***

Go to the North. Extinguish the candle flame and trace the banishing pentagram in the air over the candle. Say:

***Guardians of the North, all those ruled by the Element of Earth, I bid you peacefully depart. My thanks and farewell.***

Return to the altar. Lay aside the candlesnuffer. Lay both hands, palms down, on the altar to ground any remaining power.

Raise your arms in greetings as you say:

***Spirits, Elementals, and all in the invisible, I give my thanks and my blessings. May we always work in harmony together. Blessed Be.***

Take your Athame and go to the eastern edge of the circle. Walk the circle from right to left and say:

***The circle is open but the blessings long remain. Merry Meet, and Merry Part, and Merry Meet Again. Blessed Be!***

When the ritual is over take the remaining bread/cake and liquid (you can put it all in one bowl if you'd like) outside and pour it on the ground. You can speak your own words of thanksgiving, or you may use the following:

Hold the bowl to the north and say  
***I honor the spirits of the north.***

Hold the bowl to the east and say:  
***I honor the spirits of the east.***

Hold the bowl to the south and say:  
***I honor the spirits of the south.***

Hold the bowl to the west and say:  
***I honor the spirits of the west.***

Hold the bowl out in front of you and say:  
***I honor the spirits of my ancestors.***

Hold the bowl slightly above your head and say:  
***I honor the Goddess and the God.***

Hold the bowl out in front of you and say:  
***I honor the spark of all life.***

Bring the bowl down to the ground and pour out the contents and say:  
***From perfection to perfection this gift is given. So Mote It Be!***

# Samhain



## Extra's

# Samhain Night

'Twas the evening of Samhain,  
and all through the place  
were pagans preparing the ritual space.  
The candles were set in the corners with care,  
in hopes that the Watchtowers  
soon would be there.  
We all had our robes on  
and had just settled down  
and were starting our ritual  
when out on the porch  
there arose such a chorus  
that we went to the door,  
and waiting there for us  
were children in costumes of various kinds  
with visions of chocolate bright in their  
minds.  
In all of our workings, we'd almost forgot,  
but we had purchased candy  
(we'd purchased a Lot),  
And so,  
as they flocked from all over the street,  
they all got some chocolate  
or something else sweet.  
We didn't think twice of delaying our rite,  
Kids just don't have  
this much fun every night.  
For hours they came,  
with the time-honored schtick  
of giving a choice: a treat or a trick.  
As is proper,  
the parents were there for the games,  
Watching the children and calling their  
names.  
"On Vader, On Leia,  
On Dexter and DeeDee,  
On Xena, on Buffy,  
Casper and Tweety!  
To the block of apartments

on the neighboring road;  
You'll get so much candy,  
you'll have to be Towled!"  
The volume of children eventually dropped,  
and as it grew darker, it finally stopped.  
But as we prepared to return to our rite,  
One child more stepped out of the night.  
She couldn't have been more than  
twelve or thirteen.  
Her hair was deep red, and her robe,  
forest green  
with a simple gold cord tying off at the waist.  
She'd a staff in her hand  
and a smile on her face.  
No make-up, nor mask,  
or accompanying kitsch,  
so we asked who she was; she replied  
"I'm a witch."  
And no,  
I don't fly through the sky on my broom;  
I only use that thing for cleaning my room.  
My magical powers aren't really that neat,  
but I won't threaten tricks;  
I'll just ask for a treat."  
We found it refreshing,  
so we gave incense cones,  
A candle, a crystal, a few other stones,  
And the rest of the candy  
(which might fill a van).  
She turned to her father  
(a man dressed as Pan)  
and laughed, "Yes, I know, Dad,  
it's past time for bed,"  
and started to leave,  
but she first turned and said  
"I'm sorry for further delaying your rite.  
Blessed Samhain to all,  
and a magical night."



[illegible][illegible]

# Santhain Journal

**Date:** \_\_\_\_\_ **Time:** \_\_\_\_\_

[illegible]

Signature: \_\_\_\_\_

# Samhain Recipe

**Recipe Title:** \_\_\_\_\_

Witch's Kitchen Of: \_\_\_\_\_

Serves: \_\_\_\_\_ Date: \_\_\_\_\_

**Ingredients:** \_\_\_\_\_

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**Cooking Instructions:** \_\_\_\_\_

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



# Samhain Spell

Date and time made: \_\_\_\_\_

Astrological phase: \_\_\_\_\_

\_\_\_\_\_

List of Ingredients and or supplies needed: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Specific location required: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Date, time and astrological phase when used: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Results, include if spell or formula worked, how long it took to manifest, time limit of formula, any specific results, etc: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



# Samhain Ritual

Date and Time of Ritual: \_\_\_\_\_  
\_\_\_\_\_

Moon phase and astrological correspondences: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Weather at time of Ritual: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Physical Health: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Purpose of Ritual: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Tools and other items required: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



**Deities Invoked:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Location of Ritual:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Approximate length of Ritual:** \_\_\_\_\_  
\_\_\_\_\_

**Results of Ritual:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Ritual Composition:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Other Notes Etc:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Signature:** \_\_\_\_\_



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