



***The DustBunnies/MarchHares
Big Damn Handout
Volume I***

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Mission statement:

To me the Feri Tradition is not a set of doctrines; it's a tool kit, it's a way of being in (and between) the worlds. It's one way of entry (among many others) into the perennial philosophy which has existed since the human race began. It's constantly evolving and changing, like all other living things. To pin it down is to kill it.

It is the ability to live with paradox, to balance the inner believer and the inner skeptic. As Cora Anderson said, "It 's not cut and dried." And, as Cora also said, "It 's really simple."

...is It one thing?

Are we one Tradition?

Do we sing one Song?

Yes. No. It 's up to you.

...and that's *my* Truth.

--veedub

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Lesson 1: Everything You Know Is Wrong

When I was eighteen and in my first year of college, I came across a book called *The White Goddess*, by Robert Graves¹. I was instantly captured by the idea that everything I had ever been taught about history and religion was false, and that there had been goddess-worshipping religions long before the Greek Olympians. With a mounting sense of having been betrayed in some vital way, I paged quickly through the book, and when I had finished it, began it again, knowing that it had in some way changed my life....

Segue to my late thirties. I had gone through three marriages and three divorces, with three children to show for it. It wasn't very many years since I had left Chicago for San Francisco. The last shreds of the hippie movement were still floating in the air; the ambiance was moving from the Summer of Love to *Tales of the City*, but there were still plenty of free or cheap things to do before the Seventies really took hold. In an issue of a free newspaper I found an announcement of a class on "The White Goddess," taught by someone called Starhawk. "Oh, Graves, cool, gotta take that class," I said, and sallied off to her Cole Valley flat. Little did I know that the class was really Witchcraft 101, and that it would change my life... again.

I took the class; I went to the coven meetings; I got initiated; Compost Coven "went astral,"¹ as covens do; I became a teacher of Compost-style² Witchcraft; I became a Faery Tradition initiate without quite realizing that that was what I had become. I initiated others, both into Witchcraft and into Faery. And then I was initiated into Feri (by this time it was spelled differently) again, years later, in a completely different style. Finally, I became a teacher of Compost-style Feri. A long strange trip, indeed...

Over the years, I had passed the Faery Mysteries to several Composters, some of whom had returned to the main Feri community. For the past three years, I have been teaching a group which constitutes the Feri arm of the Compost Tradition. Under the late Cora Anderson's influence, my teachings have gradually evolved from the somewhat baroque teachings of my second initiators and toward simpler, more approachable practices followed by Cora and her close associates.

Core Beliefs

There is a fairly simple core of beliefs and practices, which the late Feri teacher and Grandmaster Victor Anderson transmitted to many students over the years. These include the concepts of the Three Souls, the Black Heart of Innocence, the Iron and Pearl Pentacles, belief in and devotion to the Star Goddess and the Divine Twins, the sacred nature of sexuality, and the practice of "keeping *kala*," all of which will be elucidated below. There are also some concepts which have been added by other Feri practitioners and teachers, as well as a large dollop of my own original material. I hope that the exercises, techniques, and thoughts in this book will serve to illuminate whatever your personal core beliefs have been during your lifetime, and that this illumination will help you shed those things which are neither useful nor beautiful, and keep those things that are.

¹ "Going astral": a joking reference to the tendencies of covens to break up, re-form, split, and transmogrify into something completely different. For example, Compost broke up as a coven, yet most of the members have kept in communication to this day, and are on the regular invitation list for parties, celebrations, and seances; at the same time, a spin-off group called the Circle of the Winged Toads formed by some of the Compost students and others is still active, over two decades later.

² Compost-style: highly improvisational and intuitive, using whatever works (in the spirit of Victor Anderson's quip that "white Magick is poetry; black Magick is whatever works.")

You Get What You Ask For

Feri has a scary reputation as a particularly dark and juicy form of Witchcraft, with lots of pits and traps for the unwary. But I've always felt that you get what you **really** want out of any spiritual endeavor, especially if this is an unconscious desire.

Years ago, for example, I went to Death Valley as part of a group vision quest, during which the members of the group each went off by themselves for three days and three nights alone in the desert, fasting. I was warned during several preliminary meetings that many people found this experience highly traumatic, and that I would find myself in the desert "crying for a vision," at the utmost end of despair. But out in the desert I collected a lot of rocks, wrote in my journal, chanted, made prayer-sticks, experienced several significant and vivid dreams, and had a good time making a stone circle (which may yet be out there) and watching the stars all night. It was **fun**. Just like doing the daily practice is **fun**. Just like casting a circle and doing Magick and hanging out with the gods is **fun**.

Was there something wrong with me? Shouldn't I have been more scared? Or is it rather that there are more than one, or two, or a dozen ways of being with oneself and one's gods? That it's different for each person? I prefer to think the latter, especially since it's that basic solitary nature of my own individual truth which has informed everything I have done, **consciously**, since then. Not the emphasis on "consciously." Of course I manage to goof up, misspeak, bang into things, piss off people, and generally be a klutz about spiritual matters as well as physical ones, when I'm not paying attention. But when I do manage to pay attention to what is deepest in me and most my very own, I am firmly convinced that what the Quakers³ have to say about there being "that of god in everyman" is the stone honest truth. Yep. I am God/dess. Just like everyone else.

Similarly, many people over the years have told me that there is something in the unique "current" passed during Feri initiation which can drive the initiate mad, that it's dark and dangerous, and "not for everyone." Victor Anderson expressed the opinion that Feri initiation was something which would alter the initiate's DNA, both figuratively and literally, in order to make him akin to the little dark people who were the original Fae (part of his personal mythology). A Feri friend told me: "I remember hearing that years ago. I don't know if I believe it or not, but I can tell you what I do believe: Victor rewired your brain!!!"

Now, THAT I can believe. Victor was a shaman, a trickster, and an extremely opinionated man. It's probably just as well I never met him, because I feel sure that we would have butted heads a lot. But I was a close associate of his widow Cora for several years, and asked her many, many questions about "the Craft," as she called it. And I feel that if the Feri Tradition of Witchcraft is to be more than simply a cult around the memory of one man, it should be made clear that we each rewire our own brains as we go along (with a little help from our friends, of course). My brain is completely different than it was even ten years ago, and not all of that is due to the Feri Tradition. As a matter of fact, I would say that finding different ways in which to rewire my brain is a continuing hobby with me... just like most other Feris.

Initiation is intended to be a milestone, not a millstone. As Cora said, initiation is like getting married to the gods—there's no taking it back. Once a Feri initiate, always a Feri. But that hasn't stopped me from taking plenty of spiritual and mental goodies from other places: a

³ Quakers: the Society of Friends, of which I was a member and staunch supporter from the age of about 18 until I decided that the Craft was the path to which I was led. They are a wonderful bunch of people, by and large, with a theology that is amazingly inclusive, and a philosophy that has kept them at the forefront of every revolutionary movement of social change since their beginnings in the 1700s. Ashe!

large dose of it in recent years has been from the Inner Journey Seminar,ⁱⁱ a series of transformative workshops at which I have been both participant and volunteer staff, along with my husband Ron Miller. The intense self-work done and witnessed at these workshops has been a powerful influence on both of us, leading us to develop as Witches and as human beings.

In the process of my own self-work over the past years, I have come to use much of the lore and many of the rituals of the Feri Tradition on a daily basis. This is the tool-box I use to deal with the paradoxes that confront me daily, and it is the basis of my teaching; so whether you are or aren't specifically an adherent of Feri, or even a Witch at all, I hope that approaching your own process of self-transformation using these same Magickal tools will prove useful and enlightening. I'll be talking a lot about Feri; some of the concepts might be foreign to you. But give them a chance. Sometimes a little cognitive dissonance is just the thing to bump you off your chair and on to your own path.

This isn't a book about "what is Feri?" It is a book about self-transformation using Feri tools. It's not about how to do Feri—it's about how I do Feri. I am well aware as a Feri initiate that oathbound material is not to be passed to anyone except other initiates whose initiatory line descends from Victor Anderson. However, remarkably little is actually oathbound, according to Grandmaster Cora Anderson: the Names of the Feri deities, and the inexpressible current of energy passed from teacher to student at initiation. Therefore, I am not presenting anything oathbound in this book.

There is much lore which has been added by the various initiatory lines since Victor, but I do not work with all of it. I am only presenting the material with which I *do* work. I have been attempting to take the incredibly baroque version of ritual and lore given to me by my latter-day Feri initiators (and others), and simplify it, while still keeping the flavor, the important things, and not denying the truths painstakingly garnered in the years since my first Faery initiation. I think it's like reducing a sauce in cooking—you don't have to add a lot of ingredients, but you have to cook it slowly and with care and patient attention for a long time. And given that time and care, there's a transformation of what may have been simple ingredients into something wonderful. It's like inner alchemy, or any of the really important bits from the Western Magickal tradition. You don't need to keep adding and adding. And that's the mistake I think people have been making with it. Cora told me repeatedly "it's really simple."

Readers, both Feri and non-Feri, should understand that my version of Feri is not quite like anyone else's, which makes me just like every other Feri. We are each cranky, highly individual, fiercely devoted to our own personal vision and the expression of it in ritual and in daily life. So this Feri-flavored adventure with Hestia is somewhat like a book of Zen for Drama Queens... But Hestia waits, so, Drama Queen or not, pick up the broom and prepare to sweep.

And remember: your mileage may vary. In fact, if it doesn't vary, perhaps you aren't paying sufficient attention.

Lesson 2: Beginning A Daily Practice

In each section of this book, I will introduce you to a series of prayers, rituals, and practices designed to lead up to and prepare you for the Ladder of Hestia itself, which is the cornerstone of my personal view of and work in Feri. After explaining general concepts, I'll present each exercise, and follow it with notes and comments that should make clear why you are doing it and what it means.

How I Use The Practice

My overall purpose in daily practice is to take the energy of the earth and run it through each of the chakras, each doing its own particular job as it flows through, then going to the crown and adding energy from God Herself and the gods, mixing the energies and letting them flow downward again, filling me and clearing out all the pipes, (so to speak.) I think of the element of fire throughout the exercise, because I feel the individual goddesses burning away what I want to get rid of, and replacing it with their individual qualities of healing, creative force, courage, love, clear communication, mental clarity, and grace. If you will take these exercises, do them daily, and make them your own (rewriting them if you feel called to do so), you will learn the inner alchemy from the inside out, which is really the only way to make it anything but another academic subject. I recommend keeping a journal in which you write your experiences with and reactions to doing this work regularly. To begin, here is the first exercise.

Exercise: The Flower Prayer

**Who is this flower above me? And what is the work of this God?
I would know myself in all my parts.**

The Flower Prayer is specifically aimed at aligning the three souls. By itself it does little, but combined with the Ha Prayer technique it becomes a powerful spell to create a clear, open connection between the souls...I don't know the Flower Prayer's origin, but have learned several Hawaiian-language versions of it—so perhaps it was originally Hawaiian.
—Phoenix Willowⁱⁱⁱ

This is the first prayer to do in any daily practice. According to Victor, it is derived from Huna, and it is the first step in defining what we wish to accomplish, and to what end. If you look at it closely, it is a paraphrase of the Grail question which Perceval failed to ask, and which delayed his finding of the Grail for so long: **“What do these things mean? And who do they serve?”** This is significant because it means that every daily practice is a microcosm of the Vision Quest, the search for our own personal Holy Grail, (as above, so below) and that only continued attention to our own self-work will keep us on the path of our True Will.

The “flower above me” is the beautiful vision of your own Godself. If you can truly see that there is a part of you which is also a part of the Goddess, that you are partly divine, it will lead you to live a life which is respectful of yourself—and others, because you aren't the only god in the room. And knowing that you are also partly human and mortal, you will not be carried away with your own wonderfulness and begin believing your own PR, as has happened to all too many on the spiritual path.

“What is the work of this God?” Well, that's the question, isn't it? Constant self-examination, constant attention, constant nurturing of yourself in the physical, mental, and

spiritual realms, leads to... what? Not merely a healthy, well-fed, well-exercised, happily-sexed body, an interested and interesting mind, and finely-honed talents (though these are good things), but a means by which the Goddess can do her work on earth. This phrase reminds me of Victor's saying that "God is Self and Self is God and God is a person like myself." The work of this God is the work of this human being, whatever that might be, yet another reminder of the transcendent nature of the ordinary. If I clean a floor, and do it for Hestia, more than the floor gets cleaned in the process. As Cora once said when someone saw her chopping vegetables with the same knife used in ritual, "I'm not deconsecrating the knife; I'm consecrating the vegetables."

The Black Heart Of Innocence

In *Fifty Years in the Feri Tradition*, Cora Anderson says about the Black Heart of Innocence:

This sign was worn by young men and women during religious festivals in Dahomey in the days of the Songe empire. It is defined by this saying which comes from Africa. "How beautiful is the black lascivious purity in the hearts of children and wild animals." The meaning of this symbol has been misinterpreted to mean other things than its real significance, which is purely sexual. As an ornamental sacred object, this may have been the first ornament shaped like the Valentine day heart. We are all born sexual beings and unless your heart is still black and innocent do not look too deeply into the meaning of this most holy symbol.^{iv}

The emphasis on the sexual as sacred is all-important to Feri. The gods are sexual beings, and the initial creation of the Universe was due to the orgasm of the Star Goddess. It is due to the filter of the patristic religions which have infested the world for the last several thousand years that sex is seen as dirty, and the color black is seen as unclean. Black is the night, and the night is beautiful and pure. To have the purity of the black night in one's heart is to accept oneself as a sexual being—in fact, to rejoice in it. Sexual purity has almost disappeared from conscious thought in the modern world under subjection to the gynophobic longing for sexless, colorless angelic purity.

But what is subjugated still lives, and rises to the surface, willy-nilly, in the transgressive, the Left-Hand Path, the satanic. Only when the Left-Hand Path and the transgressive urge are looked at in the clear light of self-knowledge can they be seen as the frustrated impulse of the living Black Heart. Is Feri a Left- or a Right-Hand Path? Truly, I believe, if we are pure in our intent, such terms become meaningless. The impulses toward transgressive rule-breaking and toward obsessive obedience to rules become equally meaningless, and are seen as mere human impulses. Feri is ambidextrous, heading off on a Path all its own which is the path of one's own Truth. "I would know myself in all my parts."

This brings us to the next stage of inquiry: looking at our three souls. We are not single beings, but triple, like the Triple Goddess. In most religious traditions, the ultimate reality, the ground of our being, the Ain Soph, what Feri know as the Star Goddess, is un-measurable and unknowable to the intellect. But this reality can be sensed by the intuition as energy, manifesting in galaxies, nebulae, stars, planets, and in living beings across the multiverse, including every one of us. Read on.

Lesson 3: The Three Souls

In many traditions worldwide as well as in several schools of psychological thought (notably those following the thinking of C. G. Jung), the universal energy previously mentioned is seen as being embodied in human beings as three individual yet interdependent selves or souls. These Three Souls have different functions and different points of view, and work individually within and around the physical body (all too often at cross-purposes, producing what Victor called “complexes” and others designate as sin, weakness, imbalance, or neurosis, depending on how judgmental you want to get.) Only when all four are working together in alignment, which state is referred to in Feri as being *kala*⁴ or having all three souls straight within one (body), can we experience the Self entire. The main object of Feri thought and practice is to attain and maintain this state of *kala*.

Vivi, The Fetch: Claiming Those Things That Trouble You

A person pointing his finger at the moon... should see the moon. If he looks at the finger instead and mistakes it for the moon, he loses not only the moon but the finger also.

—Buddha, *Shurangama Sutra*

The lower torso below the diaphragm is seen among Feri to be filled with a force known both in Huna and Feri as *mana*. Victor Anderson said about *mana*:

This is the life force. It comes from us as living creatures. Just to call it energy is not enough. It's got to be understood as a definite thing, a definite substance.^v

Mana, present in everything from galaxies to microbes, is collected as basic energy from the Earth during the process of meeting the body's needs, and transmuted into our own particular flavor of life force by the Fetch. According to Victor Anderson, it forms an envelope that clings to the body like a force-field to a distance of from two centimeters to an inch out from the body. Different Feri practitioners see this energy as different colors. Victor always envisioned it as red, others as blue. In my particular practice, I use a combination of blood-red shading through orange into yellow.

Also called the Fetch, Child Self, Nephesh, Younger Self, Unihipili, or Sticky One, *Vivi* is concerned with the functions of the physical body. *Vivi*'s energy is sticky, adhering to everything with which we come in contact, and leaving traces wherever we go. These energy traces form a network of psychic (*aka* in Huna) threads, which connect us with everything we have ever experienced, and which carry all our physical memories. Victor Anderson said about this:

...Unihipili ...means the sticky one. It is called that because it imparts mana to everything you touch. For example when you shake hands with a person the mana from the Unihipili forms fine etheric threads connecting you with that person.^{vi}

I think it is interesting to see that *Vivi* is the active agent in giving *mana* to other people or objects, not merely receiving *mana* from them. When it comes to other people, of course, this implies that there is a mutual exchange of *mana*. This is why it is important that the *aka*

⁴ *Kala*: from a Huna term. The way this word is used in Feri encompasses the concepts of purification, reclaiming energy that is bound up in obsessions, getting clear of spiritual obstacles, getting all three souls aligned and open to each other, and so on.

threads formed in this way should never be cut forcibly; undesired connections should simply have the energy removed from them little by little until the *aka* threads wither away on their own.

The problem in letting *aka* threads wither away is that these threads are bi-directional. *Mana* has been given, and this giving may be stopped; but the *mana* received from another may keep on coming due to that other's reluctance to end the relationship. Only when two people agree to part can these *aka* threads wither away. At this point, if you are the person who wants to part, and your partner in this *aka* thread is reluctant, your *Vivi* will need to have the help of both your *Emi* and your *Ori* to deal with the situation. We see horrible examples every day of one-sided relationships, obsession, domestic violence, and even multiple murders, due to the failure to deal with leftover etheric connections in a healthy, adult, and *kala* way.

Vivi experiences the world through sensations, emotions, and wordless images, as does a very young child. This Child Self acts as the liaison between *Emi*/the Talker and *Ori*/the Godself, and feels emotions directly in various parts of the body. This is scientific fact: there is a bi-directional communication between the immune and neuro-endocrine systems which is well known to the practitioners of psychoneuroimmunology and which makes the expression "gut feelings" more than symbolic:

*Neurotransmitters send signals throughout the nervous system. We used to think these chemicals, such as dopamine and serotonin, resided in the brain at the end of nerve cells. We now know that they can be found in many other organs—the heart, **the gut**, the immune system—and that they can diffuse out into the tissues and the blood. This is why so much of what happens to us shows up in many different parts of the body; why depression, associated with low serotonin levels in the brain, also causes decreased immune function and decreased bowel function, and why anti-depressants can have gastrointestinal side effects. **Why do we have a "gut feeling" about something? Because the neurotransmitters in our gut can be a mirror reflection of what's going on in our head.** Every day more neurotransmitters, cytokines, lymphokines, peptides and hormones and their interrelationships are being discovered, as well as how these factors are affected by events in our lives, and how we choose to respond to those events. [emphases mine]^{vii}*

The points of the Iron Pentacle, Sex, Self, Passion, Pride, and Power, all have their home in *Vivi* and are expressed through her. The expression most characteristic of *Vivi* is "I feel," and its primary impulse is the creative—physical creation, as in making art or having children, expressing itself as being, surviving through its creations. This is the realm of *Nimue* and the Blue God in *Feri*, as it is the realm of childhood. *Vivi* holds our creative impulse.

It is also the dwelling-place of those things which are problematic in every human society, no matter how enlightened, those things which are closest to the Shadow in ourselves. I use the term in the Jungian sense quite deliberately. Although most *Feris* like to believe that they are able to live free of the preconceptions, habits, taboos, fears, and all the other baggage with which Sex, Pride, Self, Power and Passion have been loaded by human society, there is always something which each person is unwilling to face. The work, then, is to own these things in ourselves in both their bright and dark aspects; not only proudly parading our sexuality or pride, but also being willing to admit how these things drive or distort our actions and ways of being in the world.

The first three chakras are under the purview of the Fetch: the root chakra (the Vivi of Vivi) being concerned with basic physical survival, the navel chakra (the Emi of Vivi) with creative and sexual expression, and the solar plexus chakra (the Ori of Vivi) with courage and the ability to begin looking beyond individual concerns. (I'll talk more about these subdivisions when I get to the Ladder of Hestia itself; for now, simply be aware that the Three Souls each have their own divisions.)

Exercise: Making *Kala*

This is a practice which is common to almost all lines of Feri. Different practitioners have varied it in the details, making it more or less complicated, but this is the basic method. To begin with, center yourself, using the Ha Prayer or any other simple method of your choice.

Take a small cup or goblet and fill it with fresh cold water, the colder the better. Put the cup where you can easily reach it. (If you are doing this as part of a group, each person should have her own individual cup.) Breathe your intention for purification into an egg shape⁵ between the palms of your hands, breathing four breaths into the "egg" and visualizing it turning darker and more muddy with each breath. The chant I use while doing this is:

*Hekate, Kali Ma, Lady of the Three Roads and of the Spaces Between,
Take my sorrows and turn them into coals for Hestia's fire. Holy Mother, purify me in
spirit, in thought, in feeling, in action.*

Drop the "egg" into the cup when you feel that it is full of the things you need purified. See the "egg" dissolve into the water, turning it dark and muddy; then visualize that the water becomes filled with rainbow light, which dissolves the impurities.

Empty the lungs completely of all air, and then breathe in deeply, completely filling them. Hold your breath. While holding your breath, drink the rainbow water, making sure to drain your cup completely. Swallow the water down in one gulp. Now, exhale.

Feel the water going down your throat and accept its blessing. Rub your belly while saying positive things about yourself, praising yourself, comforting yourself, giving yourself strokes. Be kind to yourself. Treat yourself as you would your own child, gently and with love.

At the first urination after doing the rite, remember that this is also part of the rite. Your body is releasing the impurities cleansed by doing the *kala* rite. Thus every act of excretion is also a sacred act, as is eating or sex. Your body is sacred.

Exercise: Shower *Kala*

Cleansing *Kala* in the shower; this is my own variation on the regular *Kala* rite, and one I use daily. You may combine it with any other shower cleansing rite you like, such as Thorn Coyle's^{viii}.

In the shower, after your entire body and your hair is cleansed, and before turning off the water, turn and face the water.

From hands crossed over your chest, open them into the shape of a heart, letting the water pour through the heart while breathing your intention for purification into the water. Form an egg shape between the palms of your hands, cupping them horizontally under the shower spray, breathing four breaths into the "egg," and visualizing it turning darker and more muddy with each breath. The chant I use while doing this is the same as above:

⁵ In the early years of Faery, an actual raw egg was used, but since the health risks of eating raw eggs have since been established, an imaginal egg works just as well.

*Hekate, Kali Ma, Lady of the Three Roads and of the Spaces Between,
Take my sorrows and turn them into coals for Hestia's fire. Holy Mother, purify me in
spirit, in thought, in feeling, in action.*

As you chant, see the water in your hands being cleansed and filled with rainbow light as the fresh water flows through and lets the “muddy” water fall to the floor and go down the drain, along with whatever is troubling or blocking you. Envision the water proceeding down through the sewers and eventually being cleansed, with the impurities returned to the Earth and the water being returned to the Sea. Empty the lungs completely of all air, and then breathe in deeply, completely filling them. Hold your breath. While holding your breath, open your mouth and fill it with the rainbow water from your cupped hands. Swallow the water (rainbow light) down. Now, exhale.

Let the water pour all over you and accept its blessing. Rub your belly, while saying positive things about yourself, praising yourself, comforting yourself, giving yourself strokes. Be kind to yourself. After your shower, dry yourself off as if you were drying the body of your own child, gently and with love.

At the first urination after doing the rite, remember that this is also part of the rite. Your body is releasing the impurities cleansed by doing the *kala* rite. Thus every act of excretion is also a sacred act, as is eating or sex. Your body is sacred.

Emi, The Talker: Becoming Those Things To Which You Aspire

*“Now I a fourfold vision see
And a fourfold vision is given to me
Tis fourfold in my supreme delight
And three fold in soft Beulahs night
And twofold Always. May God us keep
From Single vision & Newtons sleep”*

—William Blake^{ix}

The energy of the conscious mind fills the body from just above the diaphragm all the way up to the third eye. This energy is called *mana-mana* in Huna. Produced by Emi's bringing Vivi's *mana* up into Emi's realm and amplifying it, and surrounding each individual as an egg of light, it is the medium through which we communicate with the rest of the world. Also known as Talker, Talking Self, Ruach, Uhane, or Shining Body, Emi is colored by momentary moods and emotions, and appears multicolored; Victor Anderson saw it as yellow, other practitioners as red. In my practice I focus on it as green shading into blue.

Victor said about the word *Uhane* that *U* means a conscious entity and *hane* means to make yourself known.^x This is the part that we tend to think of as “me.” Emi is most concerned with keeping in touch with consensus reality and communicating with—making itself known to—the world of other conscious entities. Its habits of linear thought and reasoning with cause and effect, like Blake's “single vision,” help us understand the world, but can also limit us to only understanding it in one dimension while ignoring others as irrelevant or too disturbing to deal with. The paradox which Emi faces is that the more defined the information, the less likely Emi will be to know where it's going or what to do with it, so that an over-reliance on Talker alone can mislead even the deepest thinkers. Where Vivi's weakness is being easily overwhelmed by emotion, Emi's is getting so hung up in details that its overall purpose disappears. Emi relates to the world with words, and defines the sensory impressions of Vivi. It contains our verbal memory, analytical mind, and the social instinct to

identify with and relate to the Other. The points of the Pearl Pentacle, Love, Knowledge, Wisdom, Law, and Liberty, have their home and finest expression in Emi. The most characteristic phrase of Emi is “I am,” and its primary impulse is to preserve—to preserve the status quo, to objectify it, to organize it, to make it easy to search, and to keep it consistent with the way it has always been. Mari and Krom are the Feri gods we associate with this life-stage, that of the adult. Emi is concerned with maintaining that which Vivi has created.

The second three chakras belong to Emi: the heart chakra (the Vivi of Emi) concerned with the heart-energy of relating to other people; the throat chakra (the Emi of Emi) with the expression of this energy in communication, and the third eye chakra (the Ori of Emi) with the intellectual courage to know and face one’s own Truth and to go beyond the everyday “me” (or even “us”) to the realm of the spirit, Godself.

Just as the points of the Iron Pentacle can be sources of either strength or trouble to us, so the Points of the Pearl are those things to which we aspire — but don’t always manage to reach. The work here is to keep from beating ourselves up for our inadequacies as we follow our path, and also to have compassion for other striving human beings, because we’re all equally bad at it in the beginning. In order to become that which we admire, we must keep disciplined while being merciful to ourselves. Merciful discipline is a delicate balance to walk. The challenge of dealing with our Talker is to be able to rein it in without trying to get rid of it altogether. It’s there for a reason.

Emi is dismissed by Feris much of the time as “mere ego,” because everyone is trying to get down-to-earth and “real” with Vivi and/or be exalted by Ori. This is, I believe, a misreading of the Buddhist search for an end to the cycle of existence via discarding the ego. Feris are not trying to “get off the Wheel.” If Vivi is “I feel” and Ori “I know”, I think (and feel, and know) that Emi’s “I am” is the instrument with which I feel and know, and it’s one of my most important life-tasks to learn how to play it as well as I can.

Exercise: KA-BA-ZA^{xi}

This is a short form of calling on the Three Souls, using the “Egyptian” monosyllabic names, which can be used in daily practice.

Assume a comfortable position, either standing or seated. Breathe deeply from the solar plexus, filling and emptying your lungs completely at least three times. Take a deep breath from your belly, breathing in a feeling of pleasure. Breathe out with hands on your belly, breathing out a feeling of safety. Feel your pelvic bones vibrate as you chant KA to bring energy up from the Earth to waken and stir Vivi (the Child Self), in the region of the pelvis. Envision the colors from deep red shading through orange to yellow glowing and circulating around your spine from your root chakra through your navel chakra up to your solar plexus chakra. Feel that you are touching everything in your environment, extending a net of shadow-threads, fine and sticky, like a spider web. Know that you are at home and in touch with yourself wherever you are, at the center of your web.

Take another deep breath, breathing in a feeling of clarity. Breathe out with hands on your heart, breathing out a feeling of mental calm. Feel your ribcage vibrate as you chant BA, bringing the Vivi energy up to stir Emi, in the region of the ribcage. Envision the colors from green through turquoise to indigo blue glowing and circulating around your spine up from your heart chakra through your throat chakra to your third eye chakra. Feel that you are touching all living beings in your environment, extending a net of calm. Know that you are the being you need to be, communicating peacefully with all other beings.

Take a third deep breath, breathing in a feeling of divine blessing. Breathe out with hands on the top of your head, breathing out a feeling of connection with the Sacred. Feel your skull

vibrate as you chant ZA, extending the Emi energy up from the skull to a violet-colored star above your head, and opening up to receive the blessings of your God-self in an exchange of energies. Feel that you are touching the Gods and Spirits in your environment, extending a net of connection. Know that you are a child of the Goddess, connected to the entire universe.

See yourself surrounded in this light from the star above your head. Imagine that all doubts and fears are held away by the light radiating from this star.

The KA-BA-ZA chant may be performed once, three times, six times, or nine times. If you are doing it only once, then at this point the Ladder of Hestia may be performed. Or if you are short on time, do the KA-BA-ZA instead of the Ladder. This chant is not used by many initiatory lines of Feri, but I have found it extremely helpful as a warm-up exercise for the Ladder. It is advisable to do some kind of preface to the Ladder rather than simply jumping into it cold, and this particular practice seems to clear the channels which will be needed for the Ladder.

Ori, The Godself: Accepting The Gifts of The Gods

The skull is filled with an exponentially more powerful form of energy known as *mana-loa*, the blue “fire of the Gods.” This energy is extremely dangerous, and Victor Anderson warned against working with it directly. During a talk at Pantheacon several years ago, he declared:

The blue fire is within us at all times. Use it to heal. Blue fire is sacred. It can heal or it can kill. Naive people think that they can sustain eating this fire, but it will harm them. You cannot store the Blue Fire within you. It comes from the Great Deity and returns to it. It is not ours to keep. It is tremendously powerful.^{xii}

People have always had a fondness for sticking their metaphorical fingers in power outlets and getting themselves shocked. But these days the population who is aware of where those power outlets are located is much larger, because of the vast proliferation of do-it-yourself literature, the Internet, and the wider availability of Magickal information. So there is that much more need for caution in dealing with this energy.

Of course, the whole question of what to do with excess energy depends on the individual's idea of excess. Some people have much larger capacities and can carry a huge charge, to continue the metaphor. But others are more sensitively tuned and need to send it out or put it back for recycling at much lower levels. And if you are in a group that habitually hangs on to however much energy is raised, there will be some people who can handle it and others who can't. It has nothing to do with their fitness for doing sacred self-work or being in the Feri Tradition, but it seems almost to have become a macho game of psychic “chicken” among some Feri to see how much one can take and not be driven crazy. It is both simpler and more considerate to use some common sense and have some concern for the people around you, especially those in circle. If you are going to spend the next six hours drooling and gazing at the linoleum or bouncing off walls like a kid who's eaten too much sugar, do it where it won't bother anyone, and do it on your own turf rather than messing up someone else's home. This is simply good manners.

Rather than keeping it for yourself, a healthy and useful thing to do with excess energy is to send it up to the gods using the “HA” prayer (below). And if there is still too much for you to handle, you can always give it back to the Earth, not in the spirit of disposing of waste, but in the spirit of reverence and a sense of connection between Above and Below. Above is holy;

Below is equally holy. The Gods live under our feet as well as over our heads. Don't be fooled by the directional metaphor into seeing any direction as unequal.

Some see the energy of the Godself as pearly-white in color with rainbow hues, much like mother-of-pearl. Victor always declared that blue was the God-color. In my own practice I envision it as violet shading into ultra-violet and the unseen frequencies beyond.

According to Victor's model of etheric anatomy^{xiii}, the physical support of the Godself, also called the Sacred Dove, Aumakua, or Neshamah, dwells in a "body of light" at the top of the aura, often seen during meditation as a silvery, blue, or violet star over the head. It is the part of us that is most intimately linked to the outer universe, and represents our connection to the Divine, or what most people call the Soul or the Holy Guardian Angel. According to Thelemic writer Bill Heidreck,

The Nephesh and the Ruach can be kept alive, but they will pass away if not deliberately kept alive. They depend on physical things or people still living. The Neshamah doesn't. The Neshamah is immortal by itself. It always existed. It always will exist. In a sense it is divine. That's where the idea of a Holy Guardian Angel comes in.^{xiv}

The points of the Blessing Pentacle, Devotion, Radiance, Blessing, Truth, and Grace, are expressions of Ori. The most characteristic phrase of Ori is "I know." The Godself is that part of us which destroys the status quo, which dissolves the old in order that the new may exist. This is a key to understanding why the Ori does not communicate directly with the Emi (which maintains), but only through the Vivi (which creates). The Feri gods here are the Anna and the Arddhu, the old, wise gods who lead us on into whatever awaits us beyond this life. This is the realm of those who have attained the wisdom of age.

The work here is to accept the gifts of the gods with thanks and without undue humility. We are all children of the Goddess, and her gifts of Devotion, Truth, Radiance, Grace, and Blessing are our birthright.

The three chakras belonging to Ori are partly our own, and partly transpersonal: the crown chakra (the Vivi of Ori) is that in us which listens to the voice of the gods (the "flower above me" of the Flower Prayer); the auric transpersonal chakra (the Emi of Ori) is the gods speaking to us as we envision them, giving us our missions in life; and the surrounding transpersonal chakra (the Ori of Ori) is the ground of our being, God Herself, the center which is the circumference of all, the ineffable, that which cannot be described and yet which holds us in Her mighty arms. "One is one and all alone and ever more shall be so."

Exercise: The HA Prayer

(Cora said that this is the essential exercise to do as daily practice, even if you do nothing else.) Directing the attention to the Godself, say:

I affirm in the here and now

That we are three souls in one body,

And that you are the highest, best, and most perfect part of me.

Give me each day that which I need:

Keep me from evil, though it be the very thing I pray for,

And bring me to the good, even though from ignorance I don't know enough to ask for it.

Chant: ALL THREE SOULS ARE STRAIGHT WITHIN ME!

Breathe from the centers of the pelvis, the ribcage, and the skull in turn, breathing in mana from the Earth below you and breathing out HA. Then breathe in from your entire body, and breathe out HA, sending the energy as an offering to the Gods above you.

Notes On The HA Prayer

Phoenix Willow states:

The Ha Prayer actually originates in Huna, where it (in several variations) is known as the “Ha Rite.” “Ha” is Hawaiian for “four” and also for “breath.” Breathing in sets of four is a traditional technique in Huna. The breath is not the whole of the prayer, however. It’s a method for gathering a surplus of mana that is offered to the Aumakua (Godself) along with a prayer-request. This technique can be used to pray for anything. In Huna it is said that the kahunas could instantly heal major injuries and perform other miraculous feats through the power of mana-loa. The Godself converts the mana into mana-loa and uses it to create/heal/etc. on our behalf. There’s a very strong thread of Hawaiian magic woven through Feri. Victor studied Huna, where the concept of the three souls can also be found. He was a member of Huna Research Associates, and knew Max Freedom Long — the “inventor” of Huna. Victor also had Hawaiian friends and correspondents, and many past-life memories of being Hawaiian..^{xv}

Cora said, very wisely, that it’s the simple things that matter the most; this is especially true when first developing a daily practice. Of course, people do tend to over-analyze, especially in the beginning. But once Talker has become satisfied with the logical explanation each person thinks up (which is totally individual), they can begin to approach Fetch, and through Fetch Godself, and develop their own position on the Three Souls material, their own ways of relating to it, the creative solutions they have had to come up with to make it acceptable, and all the other idiosyncratic things which make a practice personal.

Table 1: Some Names for the Three Souls

	Feri	Vivi	Emi	Ori
	Vicia	Fetch	Talker	Godself, Self-parent
50 Years	alpha	beta	gamma	
(Cora Anderson)				
Starhawk	Younger Self	Talking Self	Deep Self	
Thorn Coyle	Sticky One	Shining Body	Sacred Dove	
Hawaiian	Unihipili	Uhane	Aumakua	
Qabalah	Nephesh	Ruach	Neshamah	
Haitian Voudou	N’ame (spirit of the flesh)	Ti Bon Angel (little good angel)	Gros Bon Ange (big good angel)	
Egyptian	KA	BA	ZA	

Notes On The Names Of The Three Souls

The “Vivi, Emi, Ori” names are African, according to Victor Anderson. However, there does not seem to be an exact correspondence of the meanings of the African terms with the

way they are used in Feri. “Vivi,” for instance, is Ewe for “delicious.”⁶ According to an anonymous article at <http://www.agallery.de/docs/mythology.htm>:

*The Yoruba believe that there is a god, Ori, who supervises people's choices in heaven. Literally, ori means 'head' or 'mind', because that is what one chooses before birth. If someone chooses a wise head, i.e. intelligence, wisdom, he will walk easily through life, but if someone chooses a fool's head, he will never succeed anywhere. Ori could be considered as a personal god, a sort of guardian angel who will accompany each of us for life, once chosen. Even the gods have their Ori which directs their personal lives.*⁷

...The Yoruba (Nigeria) believe that each person has at least three spiritual beings. Firstly there is the spirit, emi, literally 'breath', which resides in the lungs and heart and is fed by the wind through the nostrils, just as the fire is fed through the twin openings in the blacksmith's bellows. This emi is the vital force which makes a man live, that is, breathe, rise up, walk, be aware, be active, work, speak, see, hear and make love. There is also the shadow or shade, ojiji, which follows its owner like a dog. When he dies, it awaits his return in heaven. The third is the eleda 'spirit' or ori 'head', also translated as 'guardian soul'; from time to time it has to be 'fed' by sacrifices. At death these spiritual aspects of a person leave the body and wait for him or her in heaven. An individual is expected to return to his clan as a newborn baby.

The terms KA, BA, and ZA were taught to me by my later initiators, who received them from Victor. I have been told that Victor gave *Ka, Ba, and Sa* as a possible interpretation for the parts of the self in Egyptian. He also said it was a simplification of a more complex system. According to Victor, *Sa* could also be pronounced *Za*, and that is how he sometimes pronounced it.⁸

....the spirits of the ...Ka, the astral body; principle of the body and protective genius... Higher up, the Ba, soul, sublime, and multi-leveled. Next comes the Sahu, part of the spiritual self and is the spiritual body otherwise called the spiritual body. ... There is also the Sa, the higher force, essential energy of all.^{xvi}

The KA-BA-ZA sequence, which is not in universal use among Feris, does have the advantage of being easier to chant. My personal preference for writing or talking about the Three Souls is to alternate the Vivi-Emi-Ori sequence with the English phrases, but when chanting, I use the KA-BA-ZA.

⁶ According to Phoenix Willow: *Vivi* is also an infrequently used Creole word for “child,” with the possible additional meaning of “life.” Also in Creole, we find *vi*, meaning “life, child,” *vivan* meaning “alive, living,” and *viv* meaning “live.” They are all probably in the same constellation of meaning with *vivi* — and all seem to be derived from the French *vie* “life,” and/or *vivre* “to live.” In modern Fon, we also find *vi* meaning “child,” and *vivi* meaning “sweet, pleasant, to one's liking.” Fon is the native tongue of Benin, a west African nation formerly known as Dahomey. As with Creole, modern Fon has been significantly influenced by the French language.

⁷ “Every human being has been given a ‘head,’ or destiny, prior to birth that can only be foreseen and arbitrated through divination. However, each person also has the ability to tap the power of this ‘inner head’ (*ori inu*) to achieve their full potential in life. One's character and personality are said to emanate from this inner head.”

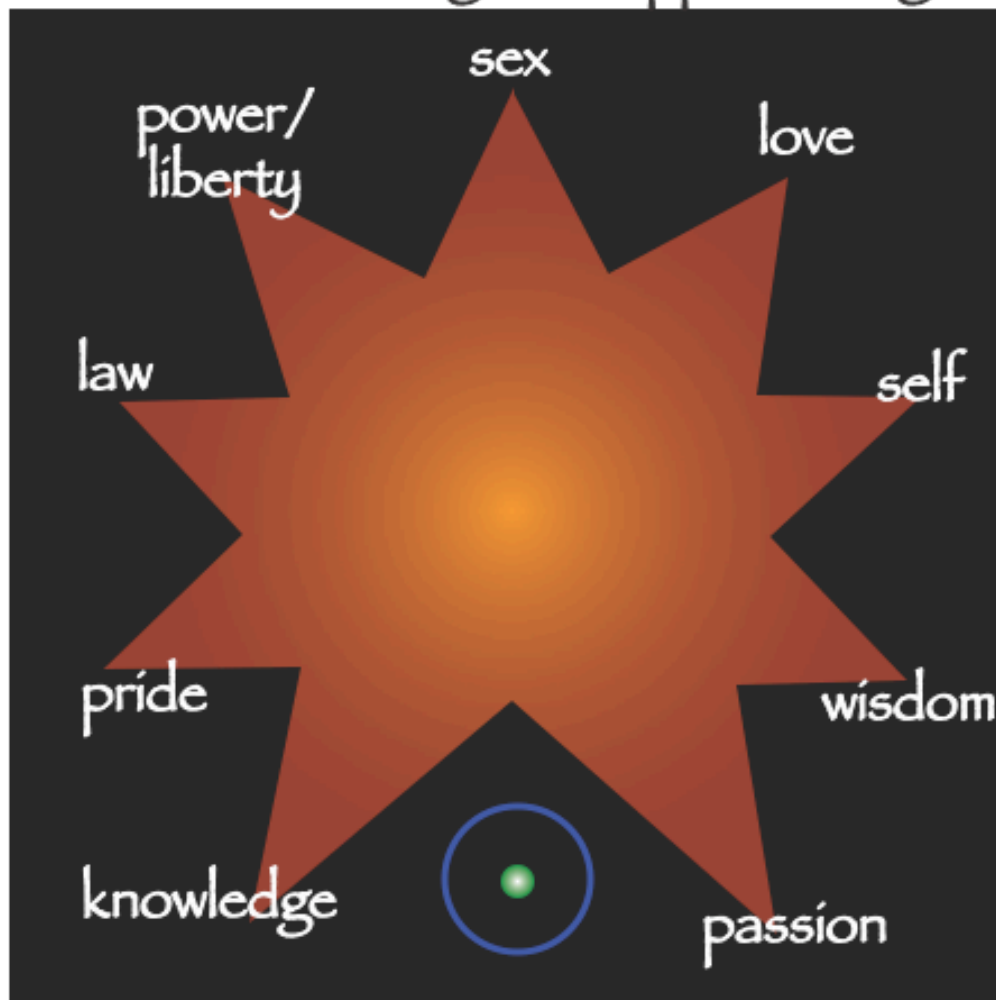
—http://www.africans-art.com/index.php3?action=page&id_art=628

⁸ Personal communication from Phoenix Willow.

Lesson 4: Three Souls, Three Pentacles

The Iron and Pearl Pentacles are a set of meditational devices originating in and characteristic of, but no longer exclusively confined to, Feri. Victor Anderson's original teachings combined the Iron and Pearl Pentacles (then known as Pentagrams) into one Decagram, whose points were read around the figure, Pearl first, thus: **Love, Wisdom, Knowledge, Law, Liberty, Sex, Self, Passion, Pride, and Power**. Victor also taught the Iron and Pearl Pentagrams separately, along with the Decagram. At times Victor also taught a nine-pointed Enneagram (using Power at the same point on both the Iron and Pearl Pentagrams), but not consistently.

Victor Anderson's original Copper Decagram



Victor's Copper Decagram with the tenth point as a dotted circle

Victor's Iron Pentagram (worked around the circle rather than through it) was Sex-Self-Passion-Pride-Power. His Pearl Pentagram was Love-Wisdom-Knowledge-Law-Power. When

the two Pentagrams are combined as a Decagram however, Liberty is used for the fifth point of the Pearl instead of Power. Since then, the two Pentacles have been taught separately and the order and names of some of the points have changed in various lines of Feri, although Victor taught the Decagram consistently throughout his lifetime.⁹ By the time Starhawk's *The Spiral Dance* came out in 1979, the two Pentacles were already being used separately. The practice of running the energy point-to-point through the pentacle rather than around the edges was brought in fairly early in Feri, possibly by Gwydion Pendderwen, a close associate of Victor's who is looked on by some as a co-founder of the Faery Tradition.

Eventually, a virtual cottage industry of pentacle-making came into being among Feris. Some of the published variants include the Rust, Gilded, Shadow of Iron, Shadow of Pearl, three different Lead Pentacles (one of which is Victor's, although I have been told both that he abandoned it in later years and that he was still teaching and refining it when he died), Source, Character, Amethyst, Aloha, Warrior, and many more. The Blessing Pentacle is my own contribution to this effort, and came about when I realized the connections between Vivi / Iron and Emi / Pearl Pentacles. The schema seemed to demand a Pentacle for Ori, and extrapolating from the meanings of the points of the other two, the points of Blessing seemed to be intuitively obvious to me. Your mileage, as I have said before, may vary.

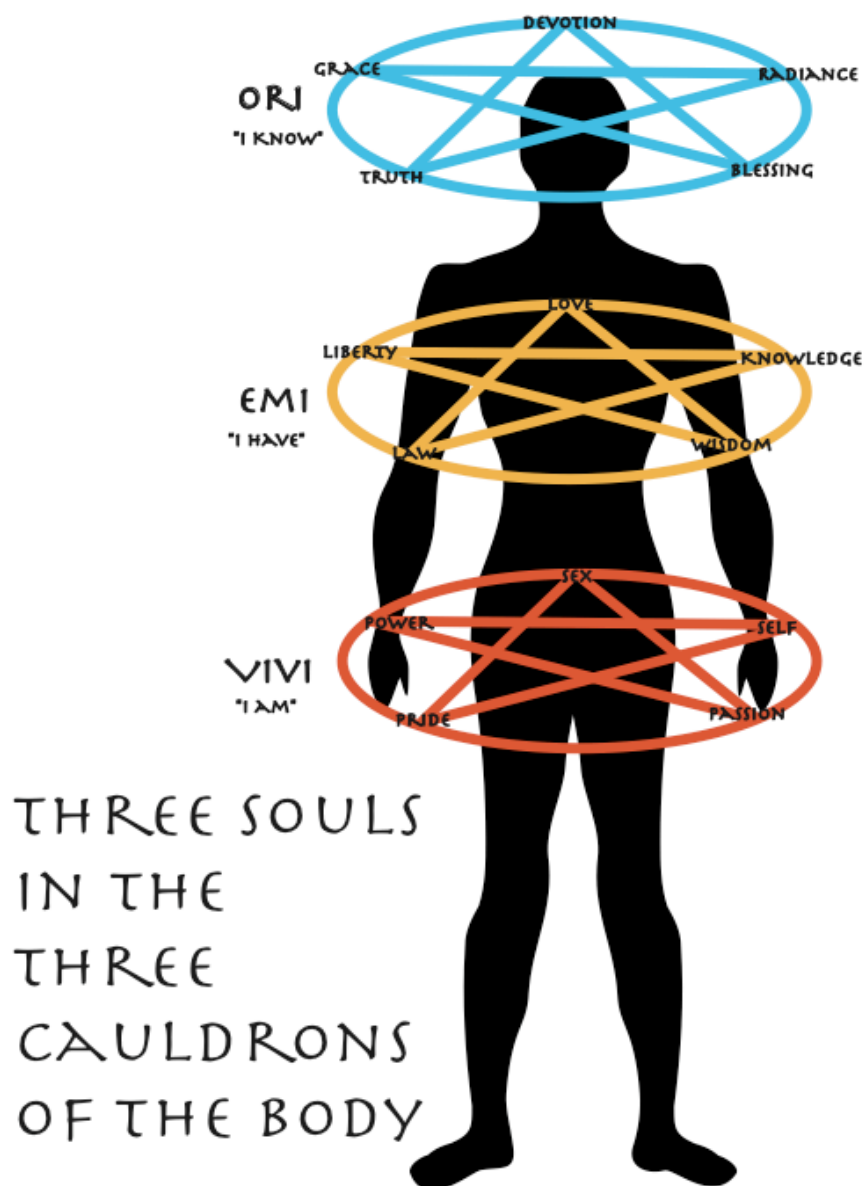
If your mileage, in fact, does **not** vary, there may be something wrong. This is important enough that it bears repeating. To me this is an example of the true spirit of Feri: that each Feri initiate is free to create and teach what and how his or her own inspiration has envisioned, rather than merely parroting what has been taught and only half-understood. Mindless acceptance of "revealed knowledge" is completely opposite to the Feri expression of one's own true Self. In Victor's words, "God is Self and Self is God, and God is a person like myself."

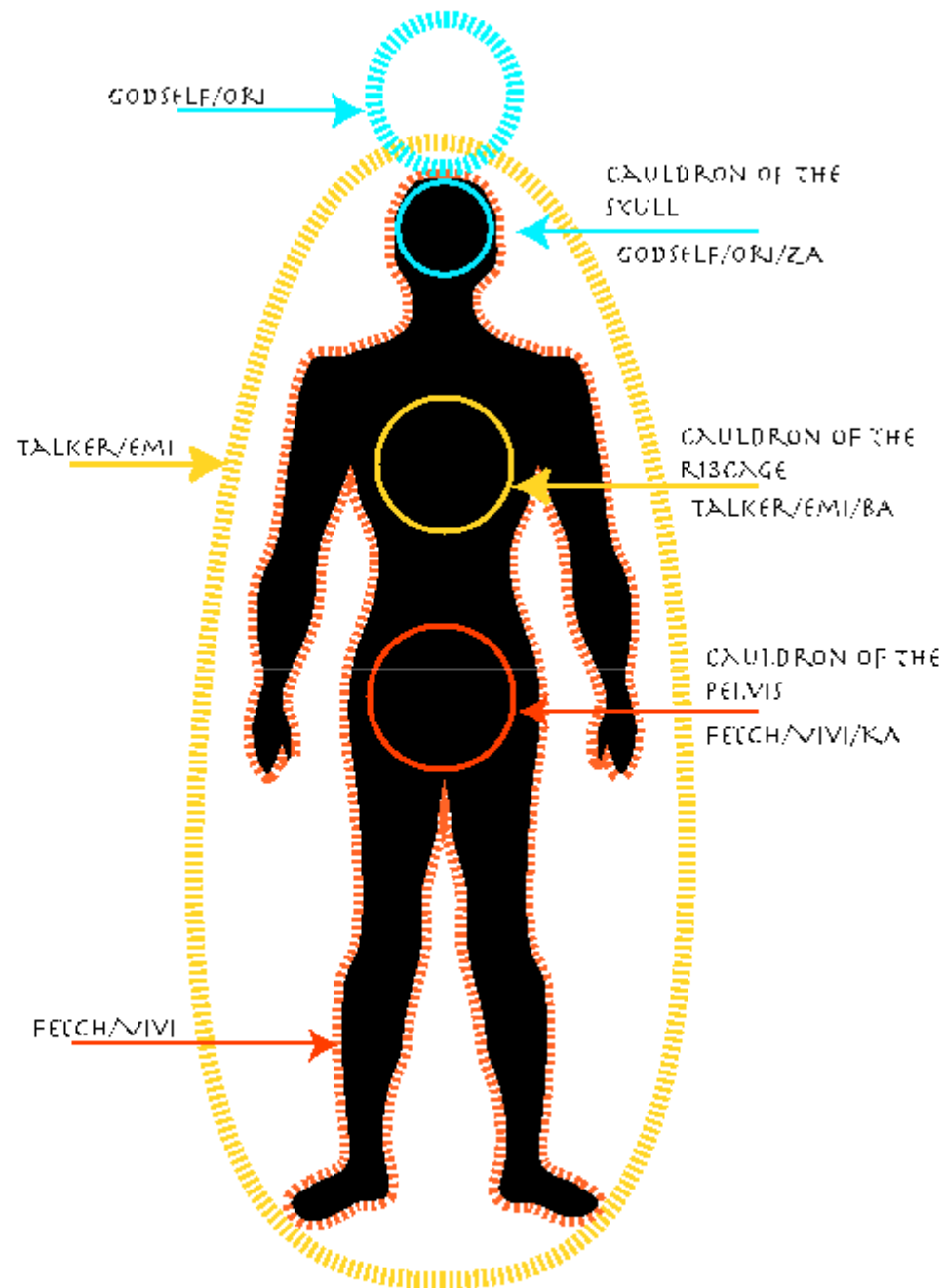
The three Pentacles discussed here may all be worked through the pentacle (i.e., Sex, Pride, Self, Power, Passion for the Iron), deosil (clockwise) around the points, (i.e., Sex, Self, Passion, Pride, Power for the Iron) or widdershins (counterclockwise, i.e., Sex, Power, Pride, Passion, Self for the Iron) for certain kinds of workings. There are as many different ways of running energy through the Pentacles as there are Feris to do it.

⁹Personal communications from various Vicia members.

Two models of the Three Souls

Two models of the Three Souls: first, the Three Cauldrons (NightHares) and second, Thorn's version (more widely used among different lines). Victor's *Etheric Anatomy* uses the latter model, but the easiest and most intuitive way of experiencing the presence of each soul is in the natural cauldrons of the body.





THE THREE SOULS IN FERİ WORK

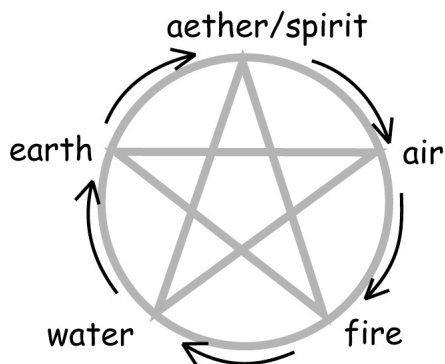
Elements And Pentacle Points

The pentacle is simply the pentagram (five pointed star) with the circle around it. Magickal practitioners of many kinds have worked with pentacles and pentagrams through the ages. The pentagram is an ancient symbol; according to the symbols.com online encyclopedia,

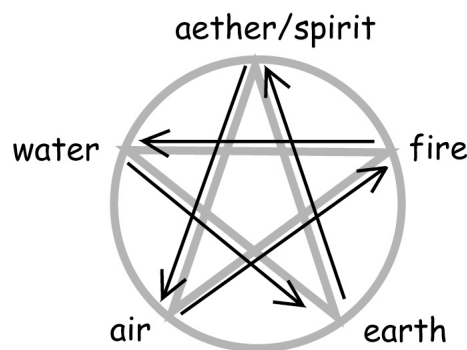
Isolated pentagrams have been found on broken fragments of burned clay in Palestine, in layers dating from around 4000 B.C. It was a common sign among the Sumerians around 2700 B.C. Some of those who have conducted research of symbols believe [the pentagram] was used by the Sumerians as a cosmic symbol representing the four corners of the earth and the vault of the heavens.¹⁰

Many versions of elemental attributions have been used for the pentagram/pentacle. The figure below shows two of the many possible elemental attributions of the Iron and Pearl pentacles. Elemental I and II are both ways of using the elements in the order lightest (spirit/aether) to heaviest (earth), but the first shows the energy running around the outside, and II running through the pentagram itself. There has been much heated discussion among Feris, both online and off, on the subject of elemental attributions to the Pentacles, but there seems to be little agreement. However, since Victor Anderson never used elemental attributions, the individual Feri practitioner is free to use whatever system works.

Some Elemental Attributions of the Pentacles



ELEMENTAL (I) Around



ELEMENTAL (II) Through

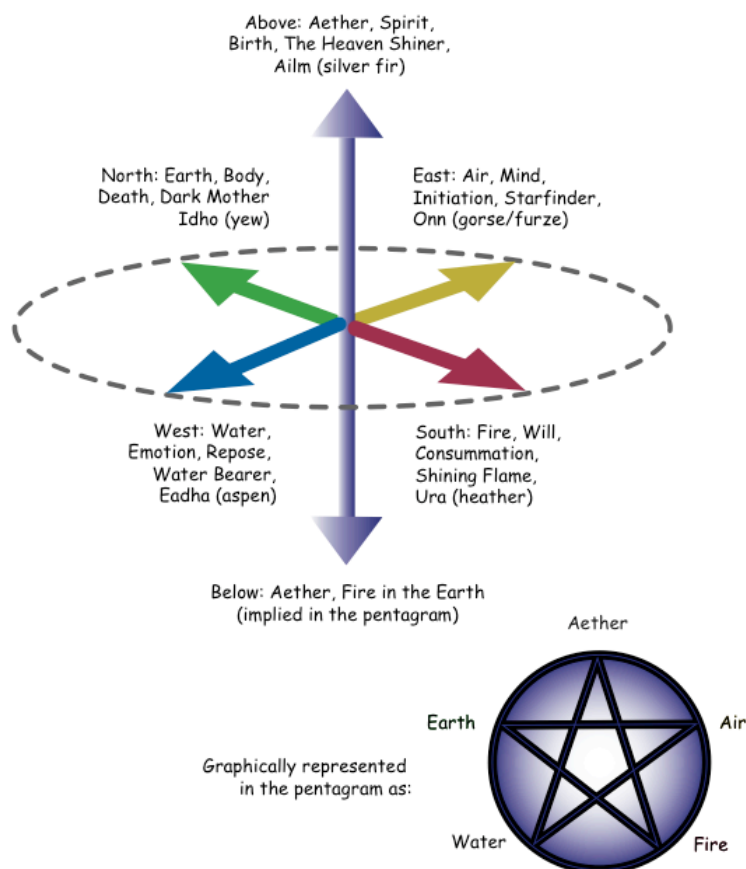
The next figure shows that the figure of a pentacle may be regarded as a two-dimensional map of a three-dimensional object. Interestingly, when I made an Internet search of the elemental attributions made to pentacle points in many different religious traditions, I found that the one thing all had in common was that the top point always represented aether, spirit, akasha, the quintessence, the “fifth element,” and that the other four points were arranged in many different combinations.

This filtered through my intuition as a sign that, consciously or unconsciously, all these traditions recognized that the top point was actually a vertical to the other points’ horizontal, and that the Magick circle which I had so often cast was actually a sphere (consistent with the Feri custom of calling six Guardians plus the Center—the Witch herself).

⁴<http://www.symbols.com/encyclopedia/27/2721.html>, an extremely good reference for the history and mythology of many symbols.

The Elements, Guardians, and Pentacle Points

elemental pentacle



It also meant that the center point, the crossroads where the four directions meet, was also where the fifth and sixth directions (above and below) met. Which led further to the thought that the directions are actually the dimensions: front/back, side/side, and up/down. There are three roads to the crossways where Hekate traditionally lives, and they are the three dimensions. The Triple Goddess is triple not only in Time (the three life-stages of Maiden, Mother, and Crone), but in Space. So the Pentacle, five-pointed, is actually a map of triplicities.

Further, the vertical element at the center, based in the Black Heart of Innocence, and progressing up through Sex and Love to Devotion, is the center whose circumference is everywhere, which lives in the individual Witch. This is the path of the Ladder of Hestia, up and down which we bring energy from the earth to the sky and back. This energy is the Blue Fire of Feri.

Lesson 5: Vivi And The Iron Pentacle Points

Vivi Exercises for the Points of the Iron Pentacle

Here are a set of hands-on exercises for working with the points of the Iron Pentacle in ways that involve the Fetch directly and, hopefully, keep intellectualizing to a minimum.

Working With The Sex Point: Mirror exercise

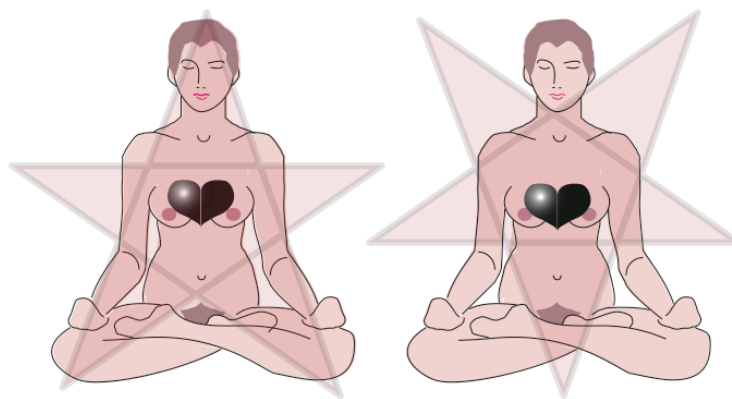
You will need:

- *a piece of paper*
- *a pen or pencil*
- *a large mirror, big enough to see your entire body in*
- *privacy*

Sit cross-legged in front of the mirror, naked. Look at yourself as if you were looking at a stranger. Ask yourself, "Who is this person? What does s/he want sexually? What can I do for him/her?" Imagine yourself making love to the person in the mirror. See how real you can make the experience without actually touching yourself, just imagining the touch of your own hands on your skin, tenderly caressing yourself in imagination.

Feel the mental and emotional blockages that come into place as you attempt this. Don't fight them, just acknowledge them.

When you feel that you have acknowledged all the blocks and difficulties you are feeling about your sexuality, take the pen and paper and draw a self-portrait from your mirror image. It doesn't have to be a perfect likeness, or even a realistic portrait at all. Just try to capture your impression of your sexual self. Include the blocks and feelings as well. Do they sit over you like clouds? Do they pierce you like daggers? Are they solid or fragmented? Where in your body do you feel their effects? Put all this into your drawing. You may wish to color your work. Do so without thinking about its meaning or significance, just color as you might have done when you were a child. It's not even necessary to stay inside the lines, either.



When you feel you have your image complete, overlay it with a diagram of the Iron Pentacle. You may wish to put the Sex point at the top, or invert the Pentacle and have it at the bottom. Try it both ways. Either is okay — whatever works for you is right. Draw a big Black Heart of Innocence in the center of the Pentacle. Feel that the Black Heart takes all your sorrows and makes them into coals for Hestia's fire. Know that the fire burns and purifies all your sexual hangups and confusions and transforms them into sexual energy.

Now sit in front of the mirror again and make love to yourself, all shame and fears forgotten.

Working With The Pride Point: Making a statue to yourself

You will need:

- *Paper and pencils/pens in different colors*
- *Modeling clay, Sculpy, or any easy-to-use sculpting material*
- *Sculpting tools*

(available at http://www.diandolls.com/sculpting_supplies.htm)

What kind of monument would you like? Draw it or sculpt a model of it: Do you want to be remembered as riding a horse or a dragon? Standing on a heap of conquered enemies? Being worshipped by others? Heroic or helpful? Being more beautiful, more athletic, more powerful physically than you actually are? Who's your action figure?

Making a movie of your life

You will need:

- *Paper and pen/s*
- *Music paper*
- *Movie magazines to cut up*
- *Blank CDs / CD recording capability on your computer*
- *Costumes and props for fairytale enactments*

Who would you pick to play you in the movie about your life? Find pictures of the actors you want and cut them out for a collage or paper dolls you can move around and play out your movie.

What songs would you have on your soundtrack? Make a CD of your playlist. Dance to it.

What would the plot be? Which fairy-tale would you have enacted as representing your life most closely? Are you feeling like Cinderella or the Brave Little Tailor? Jack and the Beanstalk? Little Red Riding Hood? Vasilissa the Beautiful? Are you an Orphan, a Pirate, a Wizard, Baba Yaga, a Frog Prince, or the wounded Fisher King? Are you Lancelot, or Galahad? Are you Robin Hood? What is your connection with the stories you were told as a child, and which story resonates deepest within you and tells the truth about you? Dress as your character/s and play out your story as if you were on a stage.

Working With The Self Point: The life mask

You will need:

- *Plaster-gauze, gauze bandaging impregnated with plaster of Paris. (One roll of 3-inch gauze should be enough for an adult face.)*
- *Scissors, to cut the plaster-gauze into strips;*

- *Bowl of water, to dip the gauze into before applying;*
- *Vaseline, to coat the skin with before putting the gauze on;*
- *Old towels or other cloths to use as drop-cloths and to drape your shoulders;*
- *A mirror.*



(Doing an entire head using the wrap method)

Cut the gauze into strips of one inch by two inches. Put some gauze aside to be cut up even smaller for detail work. If you have long hair, tie it back out of the way; then Vaseline your face liberally, paying particular attention to your eyebrows and other facial hair. Since you are making this mask on yourself rather than someone else, Vaseline around your eyes but don't do your eyelashes, as you will be leaving eyeholes.

Dip the gauze pieces into the water and then apply them to your face, starting at the top and working your way around the perimeter. Be sure to smooth the pieces on your face with your fingers so that the plaster fills in the texture of the gauze. Fill in the face, leaving spaces for your nostrils and your eyes. You don't have to worry about making the eyeholes exactly the right shape, as you can trim the mask with a scissors when it's done. Use at least three layers of gauze all over the mask area. If you like, you can use more to build up areas such as cheekbones or nose, or simply to make the mask stronger.

When you are finished, sit quietly in front of the mirror and wait for the mask to dry. It should take perhaps 35-45 minutes, depending on how thick you have built it. When you are able to wiggle your features without the mask sticking to your face, it's dry enough to remove. It should come off easily. If it doesn't, leave it on longer until it does. This period of time can be used to meditate on who you are, and your way of being in the world, and whether it works as well as it could. Would you rather be someone else? What about them do you envy? Do you think anyone envies you?

You can dry the mask completely in an oven set at 125 degrees for about a half-hour. Once again, this may vary depending on how thickly built up the mask is. When you take it out of the oven, let it dry for another day or so. Trim it with sharp scissors, and then coat it with Elmer's glue, inside and out. When the glue dries, your mask is ready to paint or decorate.

Decorating the mask: do this as a ritual. You might want to do the decoration after you have gone through the entire Iron Pentacle and let your Vivi play with all the points in turn. Or alternatively, you can do it as part of your Power work.

Working With Your Power: Divination from the landscape

This is a variation on exercises recommended by Jan Fries in his excellent work, *Visual Magick*. I believe that Lon Milo Duquette also has a book about making divinatory tools from everyday objects, but what I'm talking about is actually taking random found objects and "reading" them like Tarot cards. Simply go for a walk and pick up stuff. What does it tell you?

Decorating your mask

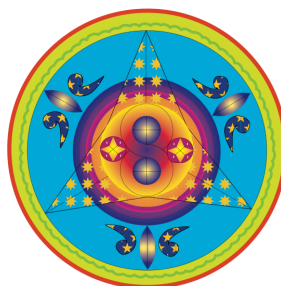
You can paint your mask, glue fabric or beads, attach feathers, decoupage pictures, add three-dimensional elements made of clay or Sculpy to it-- use your imagination. If you have small magickal objects of significance, you might wish to attach them to the mask. To differentiate this from an ordinary arts-and-crafts project, cast a circle first, and find which of your powers are exemplified in each of these decorative additions. Which elements do you want to bring forth? If you are ambitious, you can make a mask for each direction, to serve as your personal guardians, and decorate each as the element of your choice. Or they can be the seasons, or different deities. Whatever you decide to do, do it with **intent**--the intent that this mask should be the outward expression of your inner power.

Working With Your Passion: Spellwork

Your passion is that thing or those things you are passionate about. What are you **really** trying to say, to do, to accomplish? When you have discovered these things, this is the point at which you are perfectly poised to do operant Magick/ Spellcraft. Find the intent, then the method of your choice. The interface between Magick and Art is as close as the nearest set of tools to inspire and tweak your senses of sight, hearing, touch, taste, or smell.

Specific spells

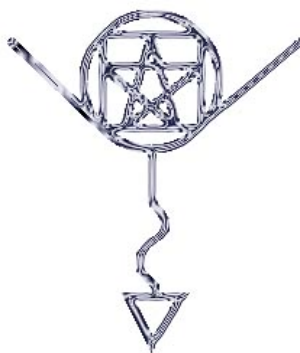
- **Hex spells:** There are a series of Hex-spells originated by the late Jo Steen of Compost coven at <http://www.compostcoven.org/cnl/johex.html> . I like to open these in Adobe Illustrator and fill them with colors, patterns, and gradients which feel appropriate at the moment for the task at hand. Jo always colored hers by hand, working clockwise.



**(Hex spell for insight, inspiration and creativity
in the preparation of this article)**

• **Mojos:** Some simple but detailed instructions for making a mojo were written by me back in the 1970's, and are available online at <http://www.compostcoven.org/compost/mojo.html>.

• **Sigils:** An excellent reference on sigil magick can be found at <http://www.chaosmagic.com/archives/sigils/index.shtml>. Sigil magick is also a fun thing to do electronically. Please note the interesting views of the chaos magick guys based on the work of A.O.Spare, in which you are recommended to put as much energy into the sigil as you can (usually sexual), and then forget completely about it in order to avoid "lust for results". (I rather like this approach, as I have a horrible memory and tend to forget everything if I haven't written it down.)



(Sigil for Fotamecus, time compression/expansion servitor.)¹¹

• **Magickal oils and herbal spells** have an extensive literature--if you don't have at least one book on the subject in your library, shame on you! Run, do not walk, to your closest bookstore.

• **Further resources:** Cat Yronwode's book on hoodoo and rootwork is online at <http://www.luckymojo.com/hoodoo.html>. This is an invaluable resource! The Chaos Magickians, those wild 'n' crazy guys, have an online presence at <http://www.chaosmatrix.org/library/chaos/texts/>.

Guided Meditation on the Iron Pentacle: NightHares

Written down by Niklas Gander

[Note; this exercise is suitable for group work with a leader reading the words and ringing the bell. if you wish to do this one alone it would lend itself well to a pre-taped reading in your own voice.--vw]

Lie on the floor/ground/bed with your limbs splayed such that your body forms the shape of a five pointed star.

Focus on the point at the center of your forehead, and see a bright red flame flare up there. The flame at once consumes the impurity of social definitions of acceptable sexuality, the external sense of what is appropriate in pleasure, and it leaves a pure glowing ember of the rightness of sex, of its pleasure, and of its role in our lives. The power of sex glows through to your very core – the power of release in ecstatic sexual union with another, or the

¹¹ Original image and article by Fenwick Rysen can be found at <http://www.chaosmatrix.org/library/chaos/texts/fotamec1.html>

satisfaction of ecstatic sexual self loving. The flame burns brighter, higher, and you say after me:

IN THE NAME OF SEX! (bell, loudly, over the forehead)

From that point in the center of your forehead, there emanates a ray of this red fire moving down toward your RIGHT FOOT, where it rests, growing brighter and surer.

Here, the flame consumes the impurity of insecurity and the resulting need to compare self to others, the need to engage in competition, to seek strokes. As the flame glows purer, it leaves a glowing ember of your own acceptance of yourself, and sense of a celebration of your own natural abilities, in a pure primal innocence. It creates in you the knowledge of your place in the universe, and your own enjoyment of it, and you say after me:

IN THE NAME OF PRIDE! (bell, loudly, over right foot)

From that point in the lower right part of your body emanates a ray of red flame, moving up to your LEFT HAND, where it rests, growing brighter and surer. Here, the flame shoots up, consuming all the ideas projected onto you by others of WHO YOU ARE. It burns up social expectation, socially-accepted ideas of normality, and out of this bright flame emerges your own awareness of YOUR TRUE IDENTITY as it emerges from the cosmic womb, a being perfect, and aware. With the pure glowing ember as your guide, you know who you are, and what you are, and you know how to use this knowledge with integrity, and you say after me:

IN THE NAME OF SELF! (bell, loudly, over left hand)

From that point in the middle left part of your body, there emanates a ray of red flame moving over to your RIGHT HAND, where it rests, growing brighter and surer. Here, the flame shoots up, consuming all sense of being determined by others, of being forced to be or do anything; it purifies you of all sense of outside pressures, and feelings of powerlessness. The flame feeds your own ability to overcome inactivity, to overcome the inertia of being. As the flame burns brighter, know your own inner effectiveness increasing, your ability to move, to do, to choose, to change, and you say after me:

IN THE NAME OF POWER! (bell, loudly, over right hand)

From that point in the middle right part of your body, emanates a ray of red flame, moving down to your LEFT FOOT, where it rests, growing brighter and surer. Here, the flame shoots up, consuming all your fears, angers and hatred. As the flame burns purer and higher, the power of passion – love of life, love of being, and of action – grows within you. This love is the energy that gives purpose to existence, inspiration to living. It is a deep well of compassion. As the flame burns higher, see it burn that well even deeper. And you say after me:

IN THE NAME OF PASSION! (bell, loudly, over left foot)

From that point at your left foot, the flame sends a ray back up to the point at the center of your forehead, and now, after its circuit through the pentacle of Iron, the sex point glows brighter, clearer, purer, cleaner, more powerfully, and you follow the red rays of flame through the circuit again and again, as you repeat over and over again:

**In the name of Sex,
In the name of Pride,
In the name of Self,
In the name of Power,
In the name of Passion!**

Exercise: Running The Iron Pentacle (solitary work)

The simplest full Iron Pentacle exercise is to run energy through the points of the Iron Pentacles, thus:

Stand up or lie down on the floor with feet apart and arms out, so that your body forms a pentacle. As you chant each phrase, feel the energy which is generated by the individual concepts of Sex, Pride, and so on, focusing in the area of the body next to each point:

In the names of those things which trouble me:

In the name of Sex [head]

In the name of Pride [right foot]

In the name of Self [left hand]

In the name of Power [right hand]

In the name of Passion [left foot]

I claim them,

I own them,

I become them,

I affirm them,

I accept them with thanks,

They shield me,

They are mine.

Notes On Running The Iron Pentacle

I have added **In the names of those things which trouble me/ I claim them, I own them, I become them** before and after invoking the names of the points, because the points of the Iron Pentacle are things which, while natural to the human being, have been disowned in our names by society, so that they become problematic. It isn't enough to **say** that you are sexual or prideful or powerful, you have to **feel** it. And some kind of ritual claiming of these things, their dark sides as well as their bright, is necessary. If we are being honest with ourselves, we each have to admit that Sex or Power or any of the other points is an area in which we feel (or have felt earlier in our lives) nervous. There are parallel (but not identical) processes to go through with each of the other pentacles, since the idea of the whole practice is self-transformation.

As you do the pentacle exercise for the first time, pay attention to the thoughts that come into your mind at each point, the emotions which are evoked, and the physical sensations which come up for you. Feel free to run energy through any one of the Pentacles individually, or all of them at one session. Compare and contrast the resulting changes over time as you repeat these exercises daily. There will likely be changes in your energy, attitudes, thinking, feeling, and even what is happening in your life. Often, these life-changes are subconsciously engineered by our Fetch in order to pry us away from something to which we have been clinging too long, or to push us in new directions. This is where keeping a journal can be extremely useful. Obviously, you will need to know each of the individual points much better than you do initially in order to make the exercise meaningful. I suggest working through the points with the exercises I provide below, or with your own choice of exercises. By the time you have spent some time with each point, running the Pentacles will have become a complex web of emotional, spiritual, and physical associations which will be completely unique to you, based as it is in your own needs and desires.

Some Feri practitioners use the Iron Pentacle with the Self and Passion points at the practitioner's right and the Power and Pride points at the left; others reverse this with Power/Pride at the right and Self/Passion at the right. There is no absolute rule about these things.

What's fun to do is run the Iron Pentacle ambidextrously. First run the energy around the pentacle points: Sex, Self, Passion, Pride, Power. Then run it through: Sex, Pride, Self, Power, Passion. THEN you do a Left Hand Pentacle -- so you're running (around) Sex, Power, Pride, Passion, Self. And then through: Sex, Passion, Power, Self, Pride. Each of the points will assume a different aspect when taken as different order along different paths .

And, of course, you can mess around with them in lots of other ways, e.g., doing the Iron Pentacle as a horizontal wheel which rises up your body and goes out like a ninja star. I'll talk about this specific exercise later.

Lesson 6: Emi And The Pearl Pentacle

Since the Pearl Pentacle is characteristic of and most easily learned by the mental Emi/Talker soul, the process of **thinking** needs to be examined very carefully. Just as Fetch naturally works the Iron Pentacle through physical hands-on exercises, the verbal Talker functions with the most ease in the realm of words, poetry, analysis, the grammar of myth. So, here is a song of riddles in which Emi can play:

A Song: Green Grow The Rushes-O

I'll sing you one-o
Green grow the rushes-o
What is your one-o?
One is One and all alone and ever more shall be so
I'll sing you two-o
Green grow the rushes-o
What is your two-o?
Two, two the lily-white boys, clothed all in green-o
One is One and all alone and ever more shall be so
Three, three the Ladies...
Four for the wailing Winds...
Five for the Sacred Grove...
Six for the Guardians...
Seven for the Spiral Staircase...
Eight for the shining Wheel...
Nine for the nine-foot circle...
Ten for the Iron and the Pearl...
Eleven for the Step Beyond...
Twelve for the Twelve Companions...
Thirteen for the Moon's dance
Twelve for the Twelve Companions
Eleven for the Step Beyond
Ten for the Iron and the Pearl
Nine for the nine-foot circle
Eight for the shining Wheel
Seven for the Spiral Staircase
Six for the Guardians
Five for the Sacred Grove
Four for the wailing Winds
Three, three the Ladies
Two, two the lily-white boys, clothed all in green-o
One is One and all alone and ever more shall be so

Riddles And Their Uses In The Craft

In the spirit of Robert Graves and Roy Bowers,^{xvii} I have encased thirteen riddles in my version of this song. Some should be fairly easy to figure out: *Thirteen for the Moon's dance* is obviously the lunar months of the year. *Nine for the nine-foot circle* is the traditional nine-foot circle of Witches (which keeps the circle small enough to make the group small, intimate,

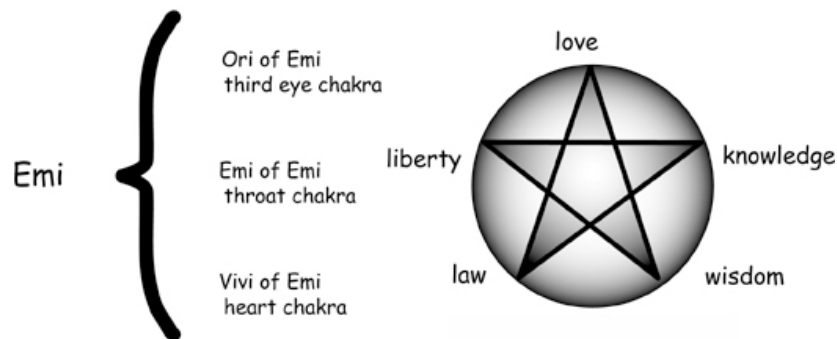
and well-known to each other, and thus less likely to be betrayed). *Six for the Guardians* would be the Feri Guardians of the directions. And so on. But I leave it to the reader to pry out the meaning of the other lines.

If you can figure them all out, then your mind is apt to the poetic thinking which comes from Talker listening well to Fetch inspired by Godself. And this is the purpose of riddles, to develop this poetic mode of thinking which is so integral for doing Magick. Witches during the past centuries have used riddles in order to find out what an aspirant to membership already knew of their secrets, and whether he had mastered this same sort of poetic thinking in order to guess the ones he didn't already know. Graves calls this "analeptic" thinking, and is of the opinion that it is necessary for the poet.^{xviii}

These days poets and Witches are very much the same: even those Witches unskilled in weaving words into intricate and multi-layered patterns can dip into the deep well of Fetch and come up with music, art, dance, ritual, or some other nonverbal mode of doing the same thing. And sometimes the plainest words will do. This anonymous spell, which I heard in the late 1970's during a women's ritual atop Twin Peaks in San Francisco, and have never forgotten, is simple but profoundly true:

*tying a knot
is making a connection
making a connection
is making energy
making energy
is making magick
making magick
is making love
making love
is tying a knot*

Emi and the Pearl Pentacle



Love

*Datta: what have we given?
My friend, blood shaking my heart
The awful daring of a moment's surrender
Which an age of prudence can never retract
By this, and this only, we have existed
Which is not to be found in our obituaries
Or in memories draped by the beneficent spider
Or under seals broken by the lean solicitor*

In our empty rooms^{xix}

Exercise: Working With The Love Point^{xx}

Focus on the point at the center of your forehead, and see a bright ray of violet light appear there. This light illuminates and heals the inner wounds inflicted by all your received knowledge about how love should be, the external sense of what is appropriate or allowable in relationships, and the blockages you feel toward really committing yourself to loving relationships. The healing power of love glows through to your very core, and you know that love is about the compassion and empathy you can feel for someone when you recognize that their life force and yours come from the same source, that you have connection with them and the planet. Know that you can truly love and allow yourself to be loved. The light becomes brighter, clearer, and you say: **in the name of Love!**

Law

Beware the social system that cannot laugh at itself, that respond to those who do not know their place by building a string of prisons.^{xxi}

Exercise: Working With The Law Point

From your right foot, there emanates a ray of turquoise-blue light, growing brighter and surer by the moment. Here, the light illuminates and heals the wounds inflicted by all the ideas projected onto you by others of how you must act, and think, and feel, and be. It burns up social expectations, socially-accepted ideas of normality, and out of this bright light emerges your own awareness of the laws you choose to live by, your personal code of ethics and honor, what laws you choose to live outside of. Understand and accept the consequences of following or ignoring these laws. With the pure glowing light as your guide, you recognize what is yours to claim and what is not, to decide your own code of law and ethics. And you say: **in the name of Law!**

Knowledge

The possession of knowledge does not kill the sense of wonder and mystery. There is always more mystery.^{xxii}

Exercise: Working With The Knowledge Point

Focus on your left hand, and see a bright ray of yellow light appear there, growing brighter and surer by the moment. As the light brightens, it illuminates and heals the inner wounds inflicted by your own ignorance and self-deception. Out of this bright light emerges what can be learned by delving into yourself. You recognize that you are your own best and most important teacher. With the pure, glowing light shining brighter and brighter within you, you realize that respecting your self is also recognizing and respecting others who have done the same work, and it is your task to follow your own path rather than blindly staying in the footsteps of your teachers, even though you give them proper respect and thanks; and also knowing that when it comes time for you to teach, you will encourage novices to seek their own path, not to try and follow yours. And you say: **in the name of Knowledge!**

Liberty

Some ego structures stand in the way of creative plenitude and need to be suspended or punctured if the work is to proceed. ^{xxiii}

Exercise: Working With The Liberty Point

From your right hand, there emanates a ray of green light growing brighter and surer by the moment. The light illuminates and heals the wounds inflicted by all sense of being determined by others, of being forced to be or do anything; it purifies you of all sense of outside pressures, and feelings of powerlessness. The light feeds your own ability to overcome inertia, and you realize that Liberty can be gained by changing the rules of the game, by no longer being willing to follow another's law, by separating yourself from a damaging situation, by finding your own self worth and wisdom, by gaining more knowledge, or even by accepting what you cannot change and moving on. As the light burns brighter, know your own inner freedom increasing, your ability to move, to do, to choose, to change, and you say: **in the name of Liberty!**

Wisdom

Without courage, wisdom bears no fruit. ^{xxiv}

Exercise: Working With The Wisdom Point

Focus on a ray of red light, emanating from your left foot, and growing brighter and surer. The light intensely illuminates and heals the wounds inflicted by your obsessions. As the light burns purer and higher, the power of wisdom grows within you. This power is the energy that springs from your passions and yet tempers them so that you don't burn out or become fanatic. It is the gift of the gods, and only by passionately seeking it can it be attained. Wisdom is the balancing element that keeps you on your chosen path. And you have the wisdom to see that path. As the light grows brighter, see it illuminate that path even more. And you say: **in the name of Wisdom!**

Putting it together: the complete guided meditation on Pearl

assembled by Valerie Walker (veedub)

from materials by Niklas Gander, Thorn Coyle, Claudia, and other sources

[note; you can do this as a group guided meditation or as a solitary pre-taped exercise, as in the Iron Pentacle exercise]

Lie on the floor/ground/bed with your limbs splayed such that your body forms the shape of a five pointed star.

Open yourself to healing -- for yourself, your family, your community, your world. Reclaim the qualities of Love, Law, Knowledge, Liberty and Wisdom. Open to the mystery of the oyster creating beauty out of pain. Our world desperately needs to mend its heart and to begin to create new ways of being.

Focus on the point at the center of your forehead, and see a bright blue-white flame flare up there. The flame at once heals the wound inflicted by social definitions of love, the external sense of what is appropriate or allowable in relationships, and it leaves a pure glowing ember of love. The healing power of love glows through to your very core, and you know that love is about the compassion and empathy you can feel for someone when you

recognize that their life force and yours come from the same source, that you have connection with them and the planet. Know that you can truly love and allow yourself to be loved.

The flame burns brighter, higher, and you say after me:

IN THE NAME OF LOVE! (bell, loudly, over the forehead)

From that point in the center of your forehead, there emanates a ray of this blue-white fire moving down toward your RIGHT FOOT, where it rests, growing brighter and surer.

Here, the flame heals the wound inflicted by all the ideas projected onto you by others of how you must act, and think, and feel, and be. It burns up social expectation, socially-accepted ideas of normality, and out of this bright flame emerges your own awareness of the laws you choose to live by, your personal code of ethics and honor, what laws you choose to live outside of. Understand and accept the consequences of following or ignoring these laws.

With the pure glowing ember as your guide, you recognize what is yours to claim and what is not, to decide your own code of law and ethics. And you say after me:

IN THE NAME OF LAW! (bell, loudly, over right foot)

From that point in the lower right part of your body emanates a ray of blue-white flame, moving up to your LEFT HAND, where it rests, growing brighter and surer.

Here, the flame shoots up, healing the wound inflicted by all ignorance, and self-deception. Out of this bright flame emerges what can be learned by delving into yourself. You recognize that you are your own best and most important teacher.

With the pure, glowing ember shining brighter and brighter within you, you realize that respecting your self is also recognizing and respecting others who have done the same work, and it is your task to encourage novices to seek their own path, not to try and follow yours. And you say after me:

IN THE NAME OF KNOWLEDGE! (bell, loudly, over left hand)

From that point in the middle left part of your body, there emanates a ray of blue-white flame moving over to your RIGHT HAND, where it rests, growing brighter and surer.

Here, the flame shoots up, healing the wound inflicted by all sense of being determined by others, of being forced to be or do anything; it purifies you of all sense of outside pressures, and feelings of powerlessness. The flame feeds your own ability to overcome inertia, and you realize that Liberty can be gained by changing the rules of the game, by no longer being willing to follow another's law, by separating yourself from a damaging situation, by finding your own self worth and wisdom, by gaining more knowledge, or even by accepting what you cannot change and moving on.

As the flame burns brighter, know your own inner freedom increasing, your ability to move, to do, to choose, to change, and you say after me:

IN THE NAME OF LIBERTY! (bell, loudly, over right hand)

From that point in the middle right part of your body, emanates a ray of blue-white flame, moving down to your LEFT FOOT, where it rests, growing brighter and surer.

Here, the flame shoots up, healing the wound inflicted by your obsessions. As the flame burns purer and higher, the power of wisdom grows within you. This power is the energy that springs from your passions and yet tempers them so that you don't burn out or become fanatic. It is the gift of the gods, and only by passionately seeking it can it be attained. Wisdom is the balancing element that keeps you on your chosen path. And you have the wisdom to see that path.

As the flame burns higher, see it illuminate that path even more. And you say after me:

IN THE NAME OF WISDOM! (bell, loudly, over left foot)

From that point at your left foot, the flame sends a ray back up to the point at the center of your forehead, and now, after its circuit through the pentacle of Pearl, the love point glows brighter, clearer, purer, cleaner, more powerfully, and you follow the blue-white rays of flame through the circuit again and again, as you repeat over and over again:

**In the name of Love,
In the name of Law,
In the name of Knowledge,
In the name of Liberty,
In the name of Wisdom!**

Exercise: Running the Pearl Pentacle (a solitary working)

In the names of those things to which I aspire:

In the name of Love [head]

In the name of Law [right foot]

In the name of Knowledge [left hand]

In the name of Liberty [right hand]

In the name of Wisdom [left foot]

I claim them,

I own them,

I become them,

I affirm them,

I accept them with thanks,

They shield me,

They are mine.

Notes On Working The Pearl Pentacle

In recent years, the Iron Pentacle has been taught before the Pearl, and it has even been stated that one cannot run energy properly through the Pearl unless the points of the Iron are balanced. However, Victor originally taught the Iron and Pearl together as a decagram, going around the points of Pearl first, then Iron. This was called the Copper Decagram, and to the best of my knowledge has died out in Feri except within the Vicia, a line which was very close to Victor in his later years. (The outlook of the Vicia can be found on their website, <http://www.lilithslantern.com/>.)

One of Victor's earliest initiates has affirmed that he was also taught the Decagram. This is an example of the drift which is extremely common in Feri. As lines become further and further separated from the source, and people add and subtract lore, drift happens in practices, in theology, and in attitudes. And the less and less the different lines communicate with each other, the more drift happens, until you end up with practices which have almost nothing to do with each other.

The main reason for learning Iron and Pearl together is that they are actually different aspects of the same thing, which may also be described as different octaves of the same note in the musical scale. Those lessons we learn about ourselves and the issues which trouble us from the Iron Pentacle are equivalent to those lessons we learn and those issues we wish to solve about relating to other people in the Pearl, and about those inner gifts which allow us to relate to the gods in the Blessing Pentacle. There are resonances from Pentacle to Pentacle

which are as much a part of the significance of the Pentacles as their points or the paths between the points.

Exercise: Running the Decagram

In the names of those things to which I aspire:

In the name of Sex-Love [head]

In the name of Pride-Law [right foot]

In the name of Self-Knowledge [left hand]

In the name of Power-Liberty [right hand]

In the name of Passion-Wisdom [left foot]

I claim them,

I own them,

I become them,

I affirm them,

I accept them with thanks,

They shield me,

They are mine.

This second version uses both the Iron and the Pearl points, and shows how one evolves into another. Also, those things which trouble us are transformed into those things to which we aspire by being seen as the roots of those things to which we aspire, and therefore part of them. This is very important. If the Iron points are only seen as things which trouble us, or only as things which we are defiantly glad of, their twofold nature is not made clear. And the idea here is not to only be troubled or defiant about those things we have always thought of as sinful, or aspiring to virtue without acknowledging the necessary presence of its shadow. The idea is to balance on that teetering point where we can admit and own and claim and become all of ourselves, whether society has taught us to approve of it or not.

There is some disagreement about the position and naming of several of the Pearl Pentacle points. Some Feri place Wisdom at the left hand and Knowledge at the left foot; and some place Power rather than Liberty at the right hand. The Blessing Pentacle is original with me. If you feel you do not wish to work with it, or you would prefer to construct a pentacle of your own for the Godself, by all means do so.

Lesson 7: Ori And The Blessing Pentacle

This is my own pentacle, being a higher octave of the Pearl just as the Pearl is a higher octave of the Iron.

Lie on the floor/ground/bed with your limbs splayed such that your body forms the shape of a five pointed star. Open yourself to the true marriage with the Divine. Accept the gifts of Devotion, Truth, Radiance, Grace and Blessing which come without your having to ask. Own these things. Claim them. Accept them with thanks. They shield you. They are yours.

Devotion: *Devotion takes work but gives joy. It is the logical result of Sex and Love combined.*

Exercise: Working with the Devotion Point

Focus on the point at the center of your forehead, and see a bright violet flame flare up there. The flame heals the wound inflicted by all that you have believed of your own unworthiness and separateness from the Divine. The bright power of devotion glows through to your very core, and you know that the strength of your commitment to your own true Godself is equal to the joy you feel in living that commitment. You realize that your devotion to the Star Goddess is equal to Her devotion to you, and you say after me:

In The Name Of Devotion! (bell, loudly, over the forehead)

Truth: *Living your Truth is an everyday thing and a constant battle. Not very exciting, but necessary for a healthy mind.*

Exercise: Working with the Truth Point

From that point in the center of your forehead, there emanates a ray of this violet fire moving down toward your RIGHT FOOT, where it rests, growing brighter and surer.

Here, the flame heals the wound inflicted by all the lies you have been told which have hidden from you the knowledge of your True Will. It burns up the myths you have believed all your life about yourself and the Gods, and out of this bright flame emerges your own awareness of the truth behind everyday reality, which you have never before been able to see.

With the pure glowing ember as your guide, you recognize what is, and what it means to you. And you say after me:

In The Name Of Truth!

Radiance: *Being Radiant comes naturally from self-knowledge.*

Exercise: Working with the Radiance Point

From that point in the lower right part of your body emanates a ray of violet flame, moving up to your LEFT HAND, where it rests, growing brighter and surer.

Here, the flame shoots up, healing the wounds inflicted by all those experiences that have dimmed your light and darkened your way. Out of this bright flame emerges the realization that **you are a star**, and it is your right to shine. With the pure, glowing ember shining brighter and brighter within you, you realize that the gift of radiance is yours to pass on to others as well as to receive. And you say after me:

In The Name Of Radiance!

Grace: *Grace is radical acceptance of yourself and your worth.*

Exercise: Working with the Grace Point

From that point in the middle left part of your body, there emanates a ray of violet flame moving over to your RIGHT HAND, where it rests, growing brighter and surer.

Here, the flame shoots up, healing the wound inflicted by your own feelings of awkwardness, of powerlessness, of unfreedom. This bright flame lights the path to that place where your mind, body, and spirit move smoothly and with ease, where you can let go of all things that block you, and step with ease and grace into the freedom to be what you have truly been from the beginning, pure and authentic.

The flame glows brighter, surer, and you say after me:

In The Name Of Grace!

Blessing: *Blessing is true Being. It flows from you to the Universe and to you from the Universe. It is unstoppable, and it's there whether you are conscious of it or not.*

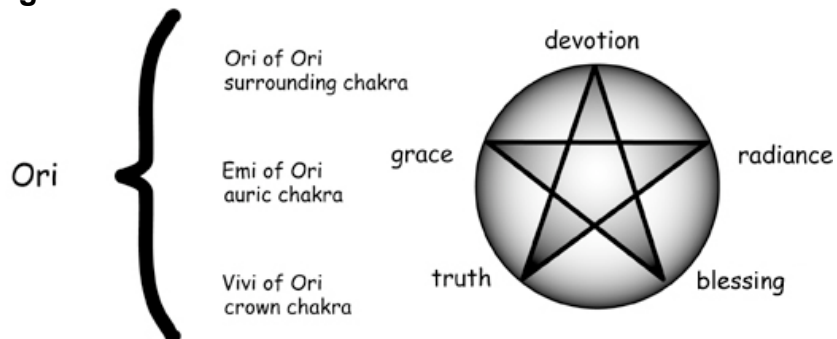
Exercise: Working with the Blessing Point

From that point in the middle right part of your body, emanates a ray of violet flame, moving down to your LEFT FOOT, where it rests, growing brighter and surer.

Here, the flame shoots up, healing the wound inflicted by all those things which have confused and obsessed you, taking your focus away from your true path. This bright flame lets you know that you are a child of the Gods, and blessed in your own right, just like every other living thing which crawls or swims or leaps or flies or walks this earth or any of the planets in this wide universe. As the flame burns higher, see it illuminate your path even more. And you say after me:

In The Name Of Blessing!

Ori and the Blessing Pentacle



Putting it together: the complete Blessing Pentacle Guided Meditation

by Valerie Walker (veedub)

d'après NightHares Iron Pentacle exercise

[Note: this exercise is suitable for group work, but can be pre-taped for solitary work, as in the other pentacle workings.]

Lie on the floor/ground/bed with your limbs splayed such that your body forms the shape of a five pointed star. Open yourself to the true marriage with the Divine. Accept the gifts of Devotion, Truth, Radiance, Grace and Blessing which come without your having to ask. Own these things. Claim them. Accept them with thanks. They shield you. They are yours.

Focus on the point at the center of your forehead, and see a bright violet flame flare up there. The flame heals the wound inflicted by all that you have believed of your own unworthiness and separateness from the Divine. The bright power of devotion glows through to your very core, and you know that the strength of your commitment to your own true Godself is equal to the joy you feel in living that commitment. You realize that your devotion to the Star Goddess is equal to Her devotion to you, and you say after me:

IN THE NAME OF DEVOTION! (bell, loudly, over the forehead)

From that point in the center of your forehead, there emanates a ray of this violet fire moving down toward your RIGHT FOOT, where it rests, growing brighter and surer.

Here, the flame heals the wound inflicted by all the lies you have been told which have hidden from you the knowledge of your True Will. It burns up the myths you have believed all your life about yourself and the Gods, and out of this bright flame emerges your own awareness of the truth behind everyday reality, which you have never before been able to see.

With the pure glowing ember as your guide, you recognize what is, and what it means to you. And you say after me:

IN THE NAME OF TRUTH! (bell, loudly, over right foot)

From that point in the lower right part of your body emanates a ray of violet flame, moving up to your LEFT HAND, where it rests, growing brighter and surer.

Here, the flame shoots up, healing the wounds inflicted by all those experiences that have dimmed your light and darkened your way. Out of this bright flame emerges the realization that you are a star, and it is your right to shine. With the pure, glowing ember shining brighter and brighter within you, you realize that the gift of radiance is yours to pass on to others as well as to receive. And you say after me:

IN THE NAME OF RADIANCE! (bell, loudly, over left hand)

From that point in the middle left part of your body, there emanates a ray of violet flame moving over to your RIGHT HAND, where it rests, growing brighter and surer.

Here, the flame shoots up, healing the wound inflicted by your own feelings of awkwardness, of powerlessness, of unfreedom. This bright flame lights the path to that place where your mind, body, and spirit move smoothly and with ease, where you can let go of all things that block you, and step with ease and grace into the freedom to be what you have truly been from the beginning, pure and authentic.

The flame glows brighter, surer, and you say after me:

IN THE NAME OF GRACE! (bell, loudly, over right hand)

From that point in the middle right part of your body, emanates a ray of violet flame, moving down to your LEFT FOOT, where it rests, growing brighter and surer.

Here, the flame shoots up, healing the wound inflicted by all those things which have confused and obsessed you, taking your focus away from your true path. This bright flame lets you know that you are a child of the Gods, and blessed in your own right, just like every other living thing which crawls or swims or leaps or flies or walks this earth or any of the planets in this wide universe As the flame burns higher, see it illuminate your path even more. And you say after me:

IN THE NAME OF BLESSING! (bell, loudly, over left foot)

From that point at your left foot, the flame sends a ray back up to the point at the center of your forehead, and now, after its circuit through the pentacle of Blessing, the Devotion point glows brighter, clearer, purer, cleaner, more powerfully, and you follow the violet rays of flame through the circuit again and again, as you repeat over and over again:

**In the name of DEVOTION,
In the name of TRUTH,
In the name of RADIANCE,
In the name of GRACE,
In the name of BLESSING!**

Exercise: Running The Blessing Pentacle (solitary work)

In the names of those things I am given:

In the name of Devotion [head]

In the name of Truth [right foot]

In the name of Radiance [left hand]

In the name of Grace [right hand]

In the name of Blessing [left foot]

In the names of those things I am given:

I claim them,

I own them,

I become them,

I affirm them,

I accept them with thanks,

They shield me,

They are mine.

Exercise: Running The Pentadecagram

In the names of those things I am given:

In the name of Sex-Love-Devotion [head]

In the name of Pride-Law-Truth [right foot]

In the name of Self-Knowledge-Radiance [left hand]

In the name of Power-Liberty-Grace [right hand]

In the name of Passion-Wisdom-Blessing [left foot]

I claim them,

I own them,

I become them,

I affirm them,

I accept them with thanks,

They shield me,

They are mine.

Here we see the results of the progressions of the Iron and Pearl Pentacle points, where what troubles us (Iron) is transmuted into those things to which we aspire (Pearl), and the ultimate realization is that all these things, along with the points of the Blessing Pentacle, are gifts from the gods. The living, breathing Universe gives us these things, and our acceptance is with thanks, knowing that they are our birthright as sentient creatures.

A Devotional Working of the Three Pentacles

Preliminary Salute to the Points:

(Note that this first section proceeds through rather than around the Pentacles, as in the Daily Practice.)

Say or chant, concentrating the energy at the body part indicated:

In the names of those things which trouble me:

In the name of Sex [head]

In the name of Pride [right foot]

In the name of Self [left hand]

In the name of Power [right hand]

In the name of Passion [left foot]

In the names of those things to which I aspire:

In the name of Love [head]

In the name of Law [right foot]

In the name of Knowledge [left hand]

In the name of Liberty [right hand]

In the name of Wisdom [left foot]

In the names of those things I am given:

In the name of Devotion [head]

In the name of Truth [right foot]

In the name of Radiance [left hand]

In the name of Grace [right hand]

In the name of Blessing [left foot]

Claiming the Points:

(Note that the exercise from this section on runs the energy roundways.)

Say or chant, concentrating the energy at the body part indicated:

In the Names of these things:

Sex, Love, Devotion [head]

Self, Knowledge, Radiance [left shoulder]

Passion, Wisdom, Blessing [left foot]

Pride, Law, Truth [right foot]

Power, Liberty, Grace [right shoulder]

I claim them [genitals]

I own them [navel]

I become them [solar plexus]

I affirm them [heart]

I accept them with thanks [throat]

They shield me [third eye]

They are mine. [crown]

Moving Mana Through the Souls:

Generating and Offering Mana

Taking the mana (basic life-energy) from the Earth, spinning it in a wheel at each chakra, and offering it to the GodSelf at the last, say or chant, concentrating the energy at the level indicated:

Sex, Self, Passion, Pride, Power [feet]
Sex, Self, Passion, Pride, Power [genitals]
Sex, Self, Passion, Pride, Power [navel]
Sex, Self, Passion, Pride, Power [solar plexus]
Sex, Self, Passion, Pride, Power [heart]
Sex, Self, Passion, Pride, Power [throat]
Sex, Self, Passion, Pride, Power [third eye]
Sex, Self, Passion, Pride, Power [crown]
Sex, Self, Passion, Pride, Power [feel the mana fill your aura]
Sex, Self, Passion, Pride, Power [offer the energy to the GodSelf]

Offering Mana-Mana To the GodSelf

Do likewise for the Pearl Pentacle, receiving the mana-mana (mana amplified by conscious intent) from the Earth, spinning it in a wheel at each chakra, and finally offering it to the GodSelf:

Love, Knowledge, Wisdom, Law, Liberty [feet]
Love, Knowledge, Wisdom, Law, Liberty [genitals]
Love, Knowledge, Wisdom, Law, Liberty [navel]
Love, Knowledge, Wisdom, Law, Liberty [solar plexus]
Love, Knowledge, Wisdom, Law, Liberty [heart]
Love, Knowledge, Wisdom, Law, Liberty [throat]
Love, Knowledge, Wisdom, Law, Liberty [third eye]
Love, Knowledge, Wisdom, Law, Liberty [crown]
Love, Knowledge, Wisdom, Law, Liberty [feel the mana-mana fill your aura]
Love, Knowledge, Wisdom, Law, Liberty [offer the energy to the GodSelf]

Accepting Mana-loa From the Godself

For the Devotion Pentacle, begin by feeling the mana-loa returned to you by the Goddess, then through the aura and down the chakras in the reverse order to which you performed the other two Pentacles, finally ending by giving it back to the Earth:

Devotion, Radiance, Blessing, Truth, Grace [receive the energy from the GodSelf]
Devotion, Radiance, Blessing, Truth, Grace [feel it filling your aura]
Devotion, Radiance, Blessing, Truth, Grace [crown]
Devotion, Radiance, Blessing, Truth, Grace [third eye]
Devotion, Radiance, Blessing, Truth, Grace [throat]
Devotion, Radiance, Blessing, Truth, Grace [heart]
Devotion, Radiance, Blessing, Truth, Grace [solar plexus]
Devotion, Radiance, Blessing, Truth, Grace [navel]

Devotion, Radiance, Blessing, Truth, Grace[genitals]
Devotion, Radiance, Blessing, Truth, Grace[let any excess drain from your feet to nourish
the Earth, but keep as much as you need]

Raise your right hand to the sky and point your left hand to the earth, saying: As above, so below. So mote it be.

Giving the Merit

Meditate in silence for a moment. Then take the energy you have generated and received, and give it back to the world:

May peace prevail in the universe.

May peace prevail on Earth and all planets.

May peace prevail in the United States [or your own country] and all nations.

May all being be at peace. May our missions be accomplished.

We thank the universe, through our spiritual protectors, for its guidance and protection.

Dedicate the merit to whomever you choose:

I dedicate the merit of this practice to _____

May our feet find the path, May the path find our feet,

And may we always follow the Golden Thread.

In Hestia's name, so mote it be. Ashe.

One variation on this exercise is to perform it while looking in a small hand-mirror, observing your face and looking yourself in the eye as you run the energy through you. Mirrors will be charged by this act, and whenever you need strength or confidence, you may draw it from looking into a mirror-- any mirror.

Why Move Energy?

The purpose of all these rather complicated psychic calisthenics is to the end of generating mana and mana-mana more powerfully at will, and becoming more open to receive mana-loa from the Godself. Practice keeps the channels open, and develops a facility in moving energy around the body and into objects, which is the primary means of most operative magick. If you do this exercise as part of a daily practice, it will give you a deeper appreciation of the Pentacles, bring you into the habit of devotional giving to the Gods, and strengthen you for the reception of mana-loa from the Gods, should they choose to give it.

Victor Anderson did not favor working with mana-loa (commonly known among many Feris as Blue Fire), as he felt it to be extremely dangerous:

Blue Fire occurs within magical ceremonies... That happens, accept it. As long as the god self is controlling it, it is very beneficial. It contains so much of energy, so much of life, so much of power. But to just deliberately play with it and try to breathe it and say that it is the only thing that's important is like sticking your hands in radioactive material. The result is like taking LSD, you can start hallucinating, start feeling like you are so busy with the spiritual things that you can't think of the so called mundane. If you go along like that, you can just go completely off your nut. That's exactly the price you pay for it. So don't misuse it. Blue fire is deadly dangerous, but it's also very beneficial, and very necessary in magic, but it has to be used properly

-- Victor Anderson, "Speak of the Devil," Witch Eye #3

So why are we messing around with it? It is my feeling that we need to open the channels to the Godself by sending up mana and mana-mana in a spirit of devotion and reverence rather than in a search for power or a spirit of grandiosity and Cool-Wizardliness. If our purpose (healing or whatever it may be) is worthy enough, and the Gods wish to return mana-loa, they will do so. If not, we simply get a bounce-back of what we sent out, as long as we are kala. In either case, to emphasize the points of the Devotion Pentacle, Devotion, Radiance, Blessing, Truth, and Grace, to end by sending the excess back into the Earth, and to follow this working with a wish for peace and a dedication of the merit should keep the experimenter in a peaceful enough frame of mind that the wish for Power-over will hopefully be minimized. But beware of what you ask for: Truth is sometimes hard to take. And even the gentlest sounding points of the Devotion pentacle are life-changing if you aren't fully prepared for what you are doing, by frequent practice and kala. As Victor said,

There are people who can heal, and lay their hands on people and pray. Their god will hear them, because the god is not so picky. No matter what kind of ideas they have, if their hearts are genuine, they can get results. But if they ignore the god self, then they will become drained of their Mana and energy.... In other words, the kingdom of god is within YOU.

--V. A, ibid

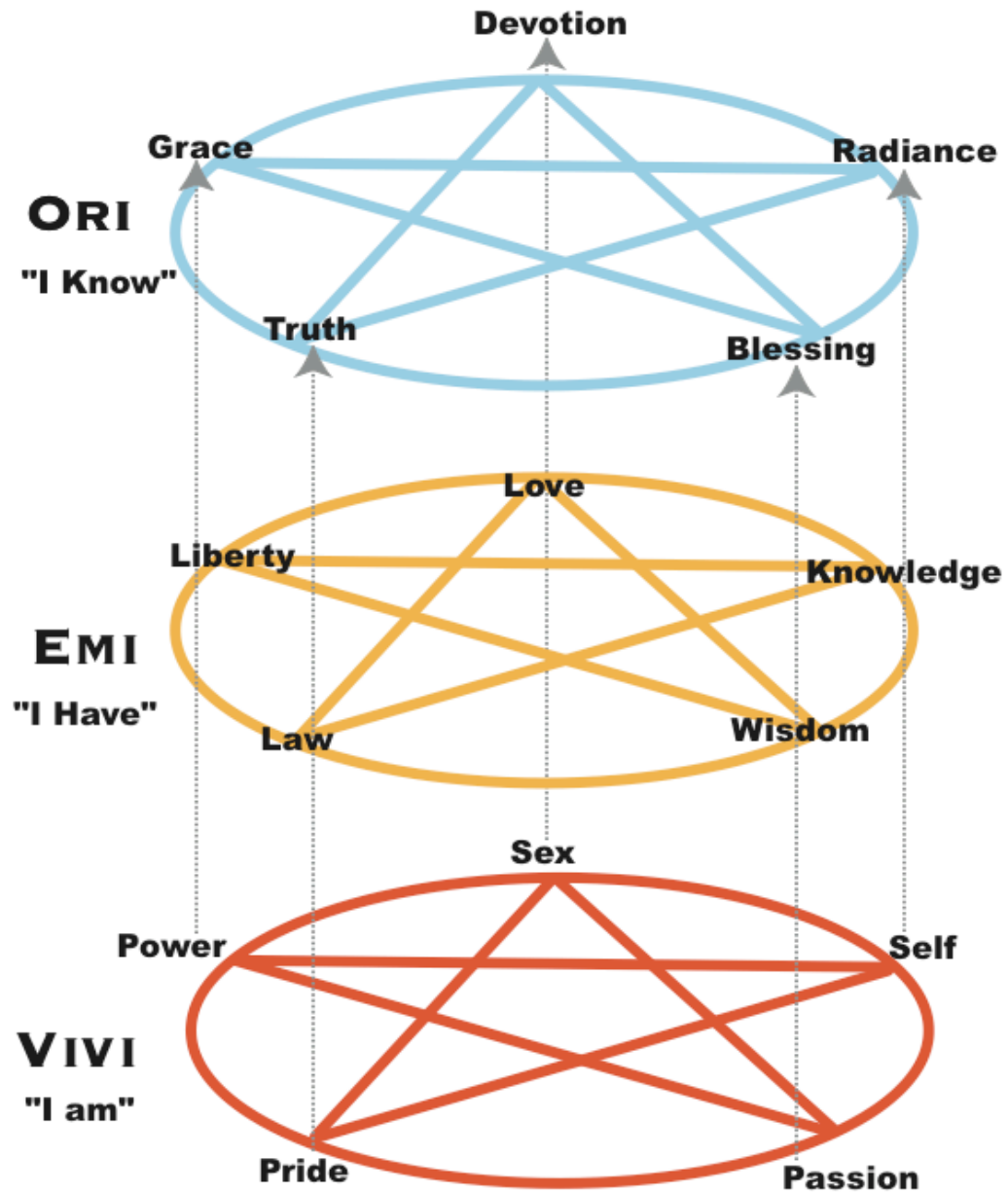
Lesson 8: Pentacle workbook

The exercises in this book are designed to help you move energy around to fill what is empty and empty what is full, but the following pages are for you to use as diagnostic tools. Nobody is completely balanced or unblocked in every point or path between points of the pentacles. This balance and freedom is the ideal for which we all aim. And the imbalances, surfeits, inadequacies, and blockages change within each of us with time, and depending on our life circumstances. So don't use these drawings as a way to beat yourself up for not being perfect --use them as you would use the readouts on the dashboard when you drive, as indicators that you might be a little low on gas or that your tires need filling-- or as maps to see where you are. If you're visual-minded, like me, a nice map can come in handy sometimes.

The first diagram is simply a schematic representation of the three pentacles already presented. The second is a representation of possible blockages in the paths between points of the Iron and Pearl, and the third is for you to fill in yourself with your own problem areas.

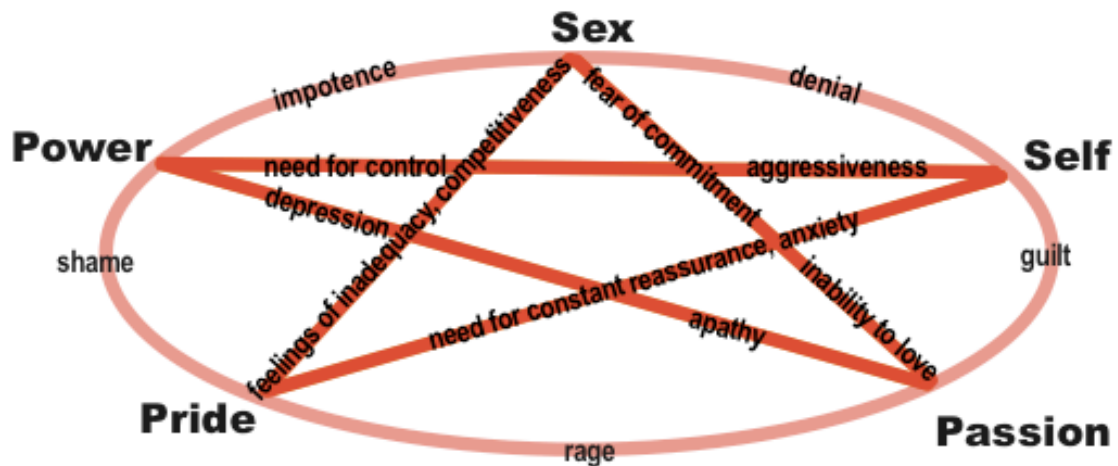
The fourth and fifth are also for you to fill in after asking yourself "What happens if there is too much of this? How about too little?"; and the last page is an opportunity to build your own Third Pentacle. When you extrapolate the points of the Iron through the Pearl, what do you get? There are no wrong answers, by the way; Pentacle building is a cottage industry among Feris. Let your Fetchy intuition loose and have fun with these tools.

THREE SOULS

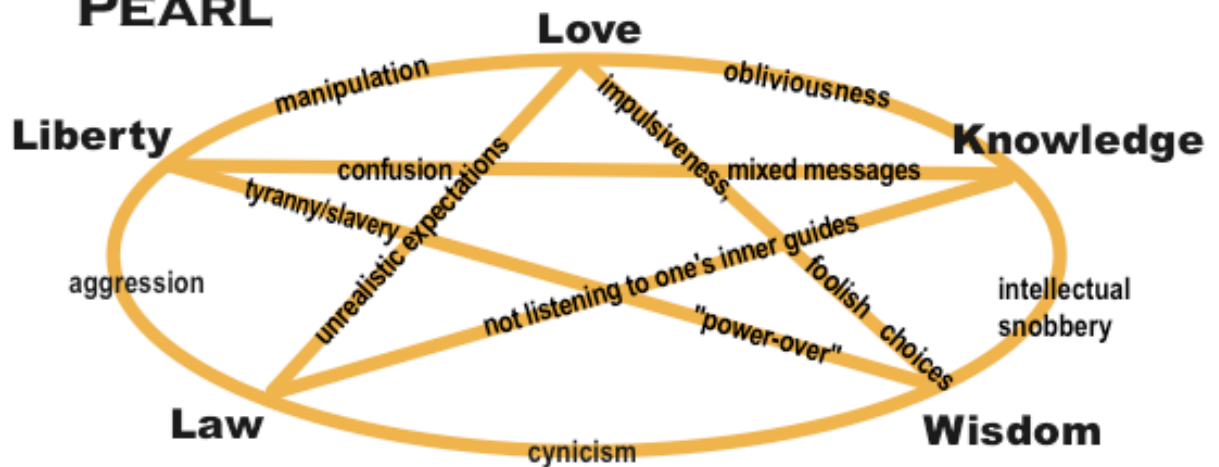


BLOCKAGES BETWEEN POINTS

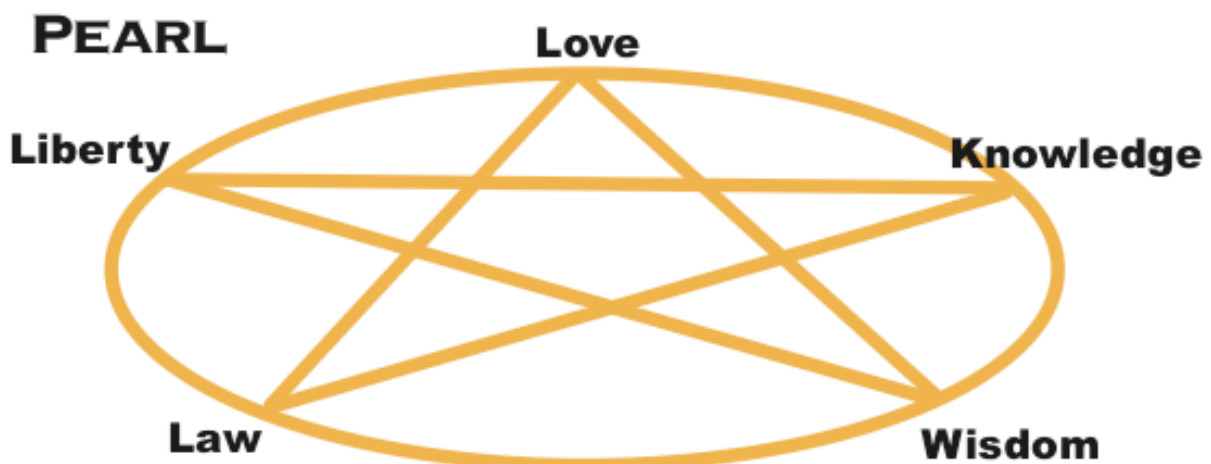
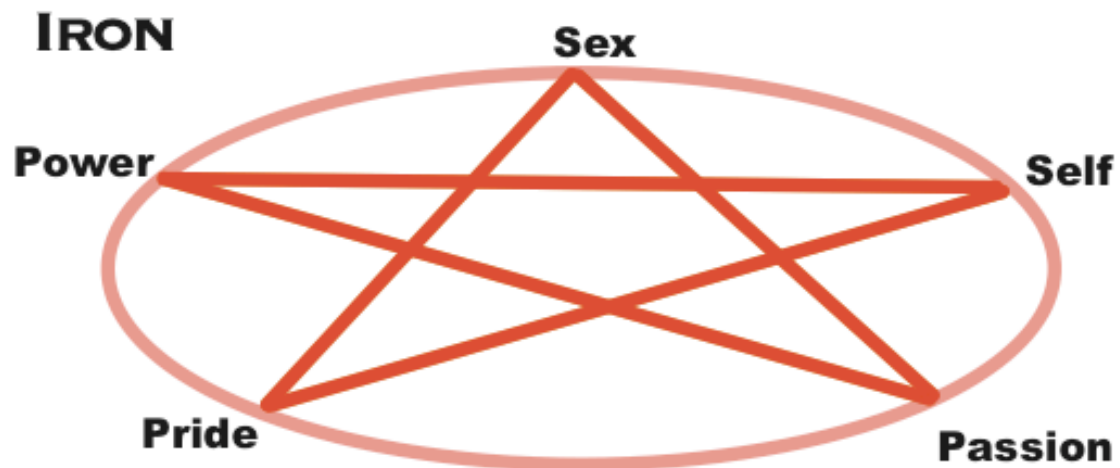
IRON



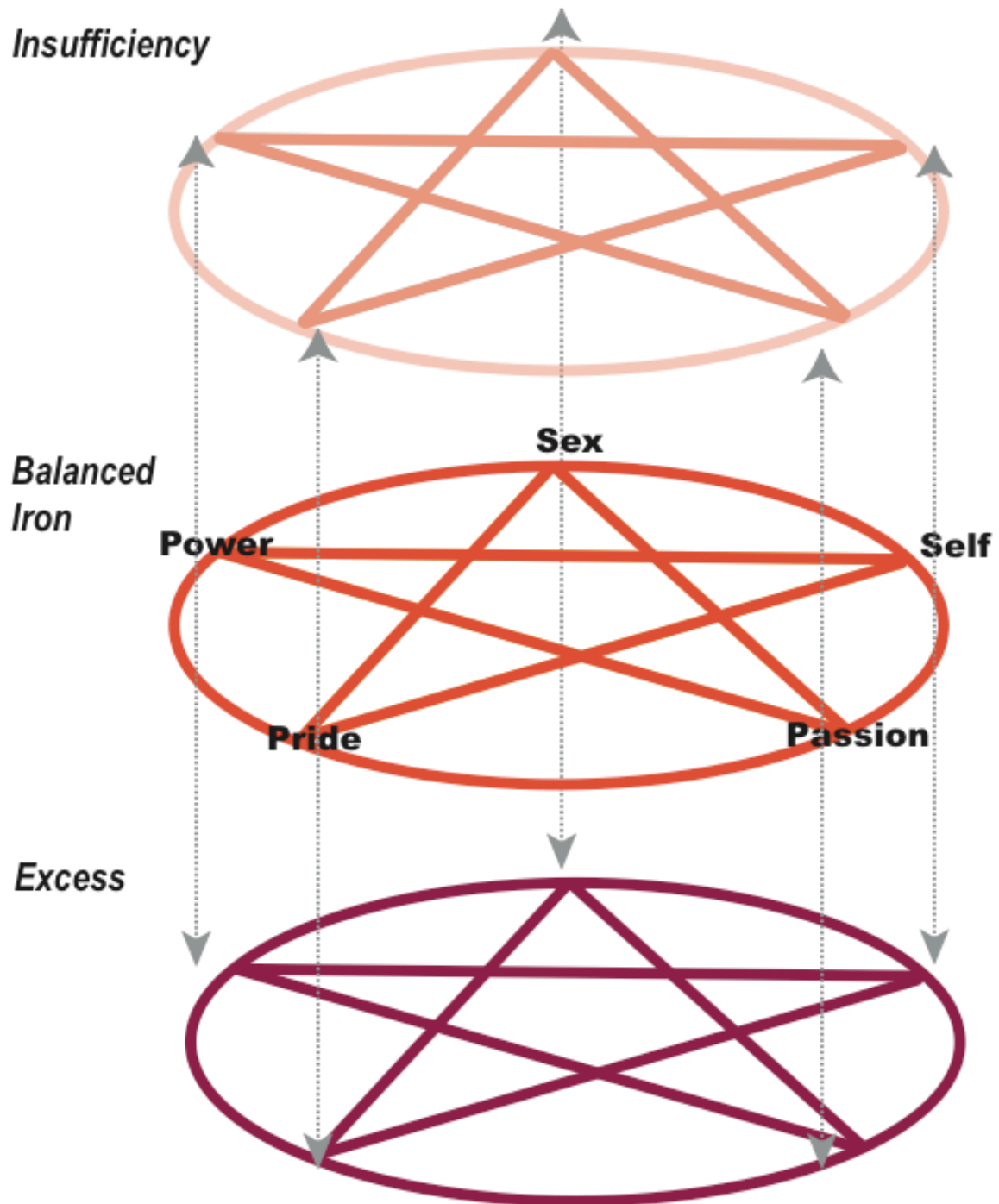
PEARL



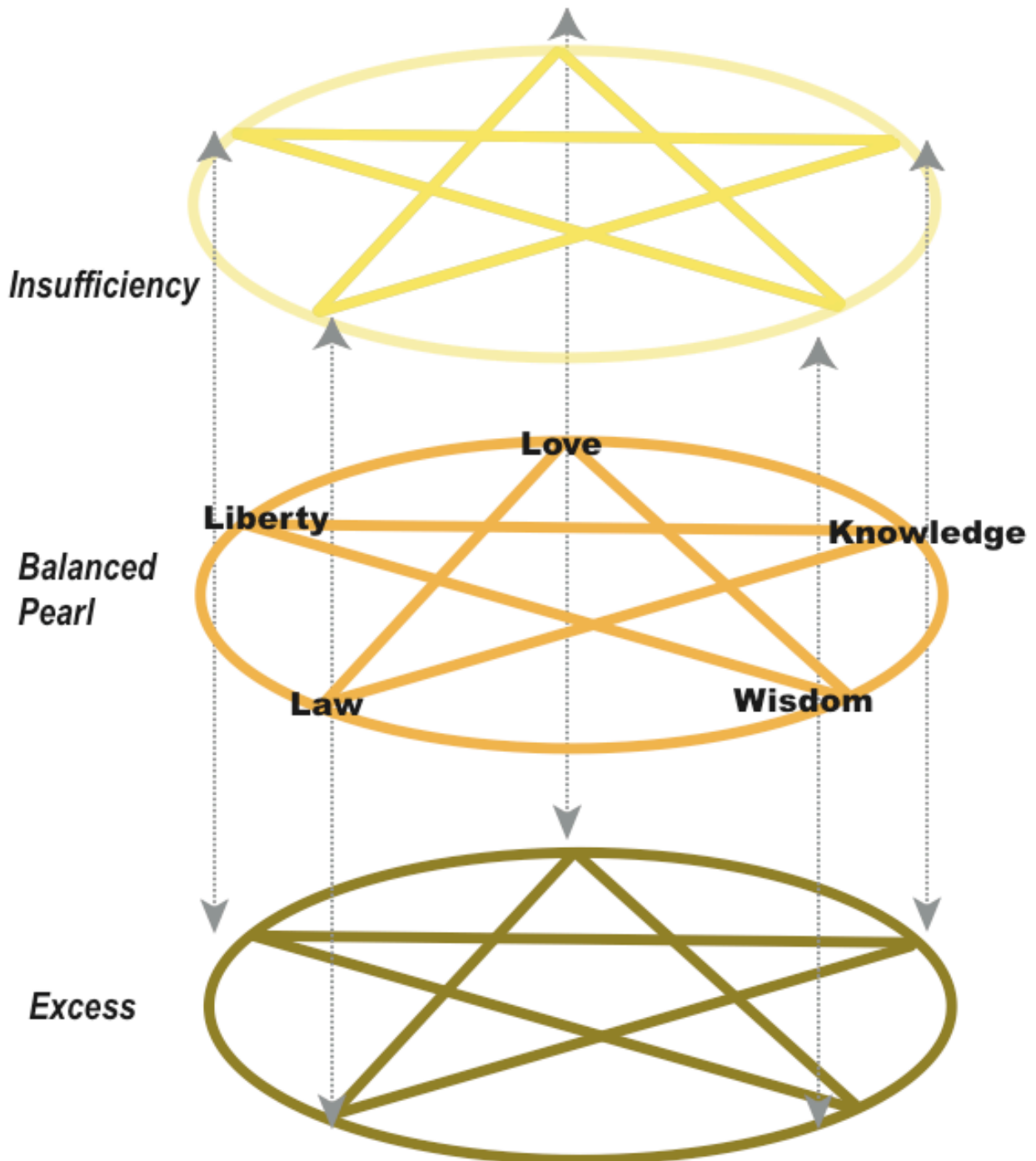
WHAT BLOCKS YOU?



SHADOWS OF IRON

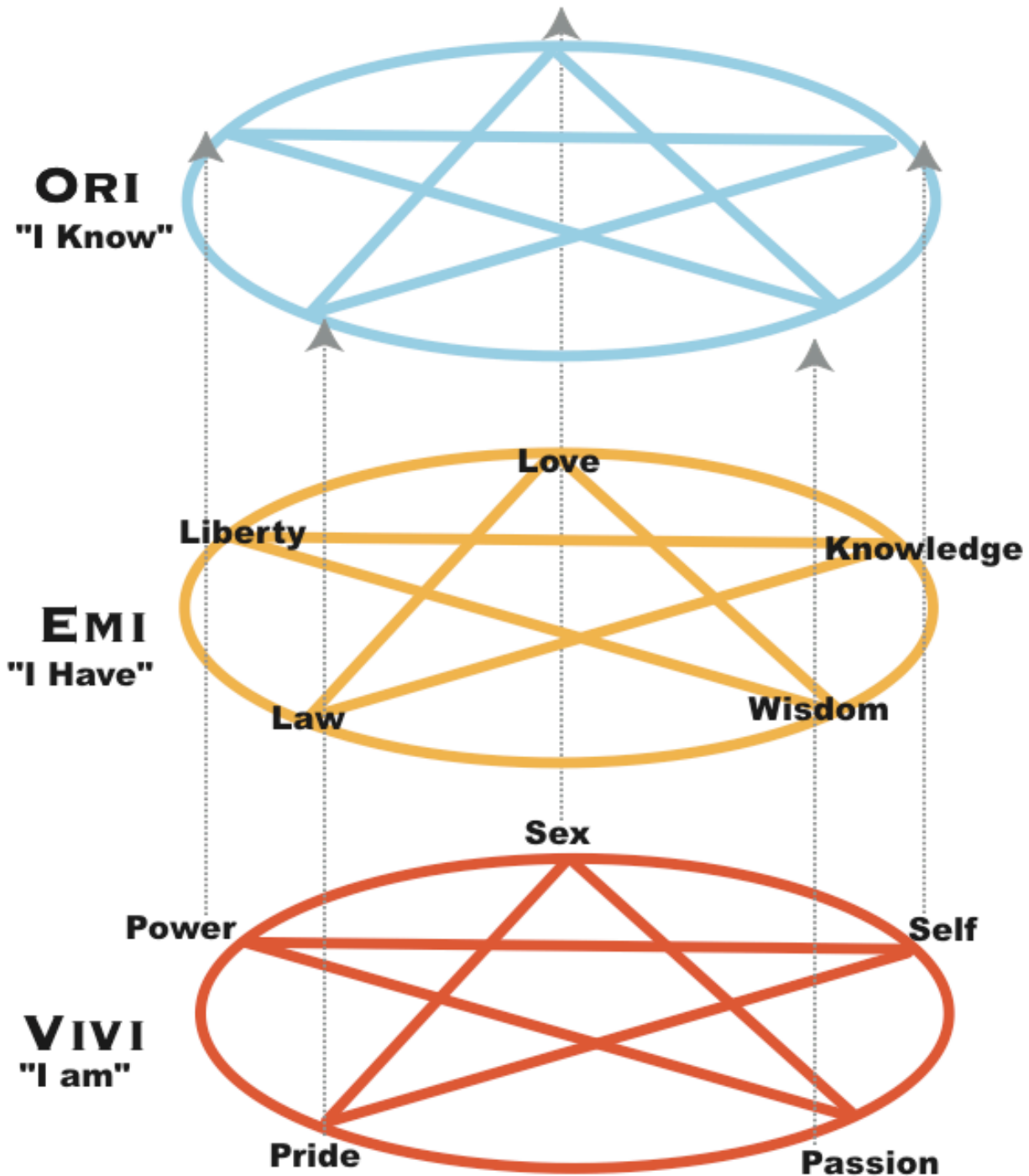


SHADOWS OF PEARL



THREE SOULS

What is on your wish list? What do you know?



Lesson 9: The Ladder Of Hestia: a meditation

Assume a comfortable position, either standing or seated. Breathe deeply from the solar plexus, filling and emptying your lungs completely at least three times. Feel the energy in your body, and pull it in from your extremities into the center of your body.

Let all the tension, aches and pains, and other distractions both positive and negative coalesce into a ball of energy. Locate that ball of energy a little below your navel, at the point called in tai chi the *dan tien*. Bring in as much of your energy into this ball as you can, and then send the ball down your spine, dividing at the base of the spine and sending the energy down each of your legs to the floor.

Feel the energy reaching out, sending tendrils, roots, into the floor, down through the structure of the house. Feel the energy roots tunnel into the earth, go down past the layer of earth and into the rocks beneath. Send the energy down through the rocks, deep into the center of the planet, deep into the place where the rocks are molten, where the hearth-fire of Hestia plays at the center.

Join your energy with that fire in the earth. Let it become one with the fire at the heart of the earth, let it become purified by that fire.

[Pause as long as you need to.]

Now begin to take back your individual energy, burnt clean and purified by Hestia's fire. Bring the energy back up the roots you put down, pulling the roots after you as you let the energy rise up through the cooled rocks, up through the layers of rock, earth, floor, and back into your body again.

Pull the energy up into the base of your spine, and join it with any lingering distractions left in your body. Bring it into the root chakra, envisioning it as deep red, the color of blood, of the interior of your body. Spiral the energy around your spine from front to right, back, left, then center and up to the next chakra, chanting with each direction: GULA (pronounced "goo-lah"). Feel the power of Gula, the Queen of Physicians, to heal you of physical blockages and help you to survive and meet your bodily needs.

Send it up to the navel chakra, changing its color as you move up from deep red to orange, the color of fire, of anger and of creativity. Spiral the energy front, right, back, left, up, chanting with each direction: ANAT ("ah-naht"). Feel the power of the Warrior Queen Anat to take your anger and turn it into creative force, innocent sexuality, and pleasurable fruitfulness.

Continue upward to the solar plexus chakra, changing the color of the energy to yellow, and dissolving all your doubts, fears, anxiety, guilt, and shame in the pure light of courage. Spiral the energy front, right, back, left, up, chanting with each direction: TANIT ("tah-neet"). Feel the power of Tanit, Serpent of Wisdom, to give you courage: courage to be who you are, and courage to take the leap to the next stage.

Send the energy up yet again to the heart chakra, changing the color to green. Spiral the energy front, right, back, left, up, chanting with each direction: ISIS ("ee-sees"). Feel the power of Isis, Queen of Heaven, to melt your heart and take away mental blockages which get in the way of your ability to give and receive love.

Continue to the throat chakra, changing the color to turquoise. Spiral the energy front, right, back, left, up, chanting with each direction: NEITH ("neeth"), and feel the power of Neith, the Goddess of the unseen and limitless sky, to bring you clarity and freedom in telling your own Truth, whether in speech or writing or whatever medium She inspires you to use, and banishing misunderstanding and confusion.

Let your consciousness rise yet again to the third eye chakra, changing the energy's color to indigo. Spiral the energy front, right, back, left, up, chanting with each direction: PSYCHE ("sigh-key"), and feel the clean clear power of the concentrated mind which lets you know your own Truth. Banish ignorance and welcome knowledge, and welcome, also, the mental courage to take the leap from being human to being part of the divine.

Keep the energy flowing up to the crown chakra, changing its color to violet. Spiral the energy front, right, back, left, up, chanting with each direction: KORE ("kor-ay"), letting the violet light spiral around your head and up out the top. Let the goddess Kore, the Nameless Maiden, serve as the link between that which is below and that which is above. Let her breathe the violet energy up to the gods

in devotion and receive it back from them, circulating it throughout your body. Allow her to dissolve and banish all obsessions and bring you blessing.

As you do this, sense that Kore is sending the energy up to Hestia, she who represents the voice of the gods as you envision them. Feel the energy go up to the outer confines of your aura, and chant HESTIA. Hestia will give you your mission; all you need to do is listen.

Finally, ask Hestia to send the energy up and out to the Star Goddess, the Lady of the Three Roads and the Spaces Between, the Circumference which is the Center of all, the unknowable, illimitable Ground of Being. Chant: HECATE ("heck-ah-tay"), and feel your offering raining back down through you as divine grace. Feel yourself at this particular place, at this particular instant of time. Rest in this knowledge: be here now.

Exercise: The Descent Of Inanna

Energy sent upward along the Ladder of Hestia in order to evoke the positive qualities of the Goddess and chakras may also be used in a downward direction to dispel blockages and bindings. The image I like to use is the descent of Inanna into the underworld, where she has to give something up at each stage: her crown, her robes, her jewels, and so on, and enter into the Underworld naked and suppliant.

To work the Ladder downways, first work upward and become energized with a short KA-BA-ZA and HA Prayer. Then beginning with Kore, work down, saying five times each:

In Kore's name, I release myself of all obsession

In Psyche's name, I release myself of all confusion

In Neith's name, I release myself of all misunderstanding

In Isis' name, I release myself of all apathy

In Tanit's name, I release myself of all guilt and shame

In Anat's name, I release myself of all fear

In Gula's name, I release myself of all those things which bind me

Then take the things you have released and send them into the fire of Hestia at the center of the earth. Say:

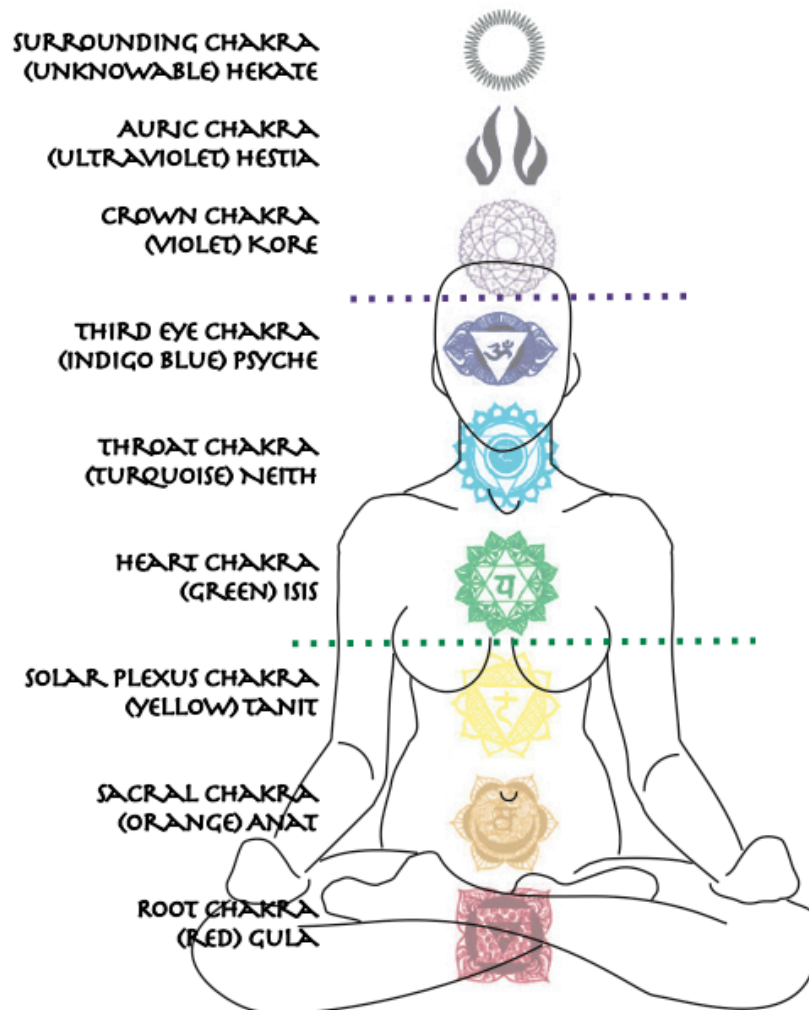
May my feet find the path,

May the path find my feet,

And may I always follow the golden thread.

In Hestia's name, so mote it be.

Then bring the purified energy back up into your body and do the Ladder as described previously, make kala, or both.



Parallels Between The Chakras

The steps on the Ladder of Hestia have some interesting parallels with each other:

The “Vivis”

Gula is sex, Isis is love, Kore is devotion, (the expression of devotion in each soul).

The “Emis”

Anat is the physical expression of creativity, Neith is the mental expression of creativity (speech/communication), and Hestia the creativity which is bestowed as a blessing from the gods as we envision them.

The “Oris”

Tanit is the courage to make the jump from the physical to the mental, Psyche is the courage to jump from the mental to the spiritual, and Hekate/Holy Mother is the source of all courage, creativity and love.

Hestia, Forgotten Goddess

Hestia, in the high dwellings of all, both deathless gods and men who walk on earth, you have gained an everlasting abode and highest honor: glorious is your portion and your right. For without you mortals hold no banquet, where one does not duly pour sweet wine in offering to Hestia both first and last.

—Homeric Hymn to Hestia

In my life I have gravitated toward the goddess Hestia, who is not one of the Feri gods, and not even one of the more storied or famous Greek gods, at least in the modern world. Scholars often refer to Hestia as “the forgotten goddess.” She was, and is, the goddess of the hearth fire; in fact, she is envisioned as the fire itself. Her name,estia, means “the essence,” the true nature of things.

Hestia’s legend is simple: she was the first-born of the Olympians, children of Cronos and Rhea, and the first to be swallowed up again when Cronos realized he would be overthrown by one of his offspring the way he had overthrown his own father, Ouranos. When Zeus conspired with his mother Rhea to set his siblings free, Hestia was the last one to be released. So she is both the first- and last-born.

Aside from the circumstances of her birth, there are remarkably few stories about Hestia other than her refusal of marriage to either Apollo or Poseidon, who both wanted her. She swore before Zeus that she was determined to remain single. Zeus not only supported Hestia’s decision (probably relieved that he wouldn’t have to oversee a contest between the two gods), but also decreed that Hestia’s name should come first in any prayer and that she should receive the first portion of any sacrifice and be honored in the temples of each of the Olympian deities.

From this point, Hestia is not associated with deeds, but with simple existence. This is so foreign to contemporary thought in the Western world that she has been virtually forgotten, even though she was vital to the Greeks, and, as Vesta, to the Romans. She was offered tribute first and last among the Greeks; in fact, there is a saying, “first, start with Hestia.”

When Zeus wished to give a place among the Olympians to Dionysus, the accommodating Hestia gave him hers, so that the Olympians would still number twelve. Thus she had no throne—but she didn’t need one, as every hearth-fire was hers, and indeed, was *her*. She was welcome in all the other gods’ temples, and her sacred fire was kept burning in every home and in every city. The source of Hestia’s sacred fire is the interior heat at the center of the earth. Her fire was tended constantly and never allowed to die out, for it represented the energy of all life. When a woman married, she brought Hestia’s flame from

her mother's home to begin the creation of a new family with a new hearth lit from the old. "The Olympic Torch is just one example of the living flame that has survived to modern times, though it is seldom recalled that it originally honored ... Hestia."^{xxv}

In a fascinating online article about Hestia in which she compares the goddess to the Tarot trump the Chariot, Iona Miller says:

The goddess of [the] deep center or introversion is Hestia. She helps us find that quiet state of consciousness which characterizes contemplation and meditation. ...Hestia helps us lead a balanced life by providing a sense of center. The holy precinct makes communication with the divine forces possible. Thus we can harmonize inner and outer reality through her power.... A modern phenomenon, the househusband is coming to know Hestia in himself through the endless repetition of archetypal household chores. But they can be healing like the Zen prescription to "Chop wood; carry water."^{xxvi}

Hestia symbolizes to me the fire of *kundalini* or *mana*, originating in the center of the earth, and traveling upward through the chakras to meet the fire of the Gods and blend with it. There is a wonderful description of this power in a book on Celtic shamanism, *Fire In The Head*:

The net of divine power...is similar to the divine power the Polynesians call mana, the Algonquin manitou, the Lakota wakanda, the Iroquois ornedá, the Pawnee tirawa, and the !Kung ntum. It is very much the same idea expressed as brahman in India and the tao in China and Japan. In the European esoteric tradition, it is often called magick. It is the God-without Form, the great spirit or wondrous mystery behind all that is and, in fact, it is All-that-Is.^{xxvii}

In the Feri Tradition, Hestia's closest counterpart would be the Guardian of Below, Fire in the Earth; but I see her as also representing the power of the Guardian of Above, the Heaven Shiner. Hestia thus represents the power of the vertical, a concept which is recognized in Feri in that we cast a sphere rather than a circle, calling on seven, not four, directions; the horizontal four, Above, Below, and the Center, which is each one of us.

Chop Wood...

Hestia is the Goddess of the sacredness of the ordinary, Our Lady of Everyday Things. Her relevance to people in the 21st century CE is beginning to be better understood. After the feminist movement of the 1970's brought many women out of the kitchen and into the boardroom, the lack of Hestia's hearthfire at the center was felt in the dislocation of the family, and the longing for something missing which nobody could define.

American women in the 1980's and '90's began to realize that "having it all" merely meant **doing** it all, as they had to cope with both the stresses and demands of the business world, and the same old unmade beds and dirty dishes when they got home at night; and somehow the concept of the househusband didn't become as popular as the feminists had hoped. Social conservatives found their solution in trying to push women back into the old pre-feminist roles; but a profound and thoughtful view of the sacredness of holding house was still lacking.

...Carry Water

It was out of the psychologically aware and transformation-minded end of the Pagan movement that a return to Hestian values began to creep back into post-feminist sensibilities. Books such as Ginette Paris' *Pagan Meditations*^{xxviii} and Jerilee Cain's *Hestia Come Home*,^{xxix} which are directly concerned with Hestia; and Kay Turner's *Beautiful Necessity*^{xxx} and Kathryn

Robyn's *Spiritual Housecleaning*,^{xxxi} which are more about the effects of the Hestian spirit in the home while not mentioning her specifically, are only a few examples of the rebirth of the Hestian sensibility today.

A Daily Salute To Hestia

Put on a pot of coffee (Tea is an acceptable substitute.)

Put the dirty dishes in the sink or dishwasher and wash them.

Do a load of laundry. Make the bed(s).

Dust, mop, vacuum. Tidy up.

When finished, pour yourself a cup of coffee and enjoy your home.

Have you ever noticed that at parties people generally end up in the kitchen much of the time? I think it's an unconscious desire to be near the hearth, the center of the home, the source of nourishment. In our house, the kitchen is not my domain as much as it is my husband Ron Miller's. Ron was a professional chef for some years, and still enjoys cooking nightly; and the kitchen is definitely his turf. He has his own style of Hestian order, with his many knives, spatulas, strainers, and other tools either stowed neatly, or hanging from the ceiling rack or the magnetic strip on the wall. He keeps it orderly, and I keep it clean. We agreed informally years ago that we each have things we prefer to do, and for the most part neither of us infringes on the other's territory. The line isn't drawn along strictly gender-stereotype roles, however; I'm the one who empties the garbage, and Ron takes care of the garden. We each approach and honor Hestia in our individual ways.

Altar-Building

My natural proclivities are toward making altars. As Ron has joked on more than one occasion, "No horizontal surface is safe." Well, talents differ, and it's probably just as well that we aren't both into the art of altar-making, or the house would be unlivable in short order. In any case, the feelings I have when building an altar, even a little portable one in an Altoids tin, are that this microcosmic space must express the macrocosm of our life together, of my life as an individual, and of home as the center whose circumference is everywhere. All altars are to Hestia, in some part, just as among the ancient Greeks. Other gods are happy to share with her.

An altar can be as simple as a few family pictures on a shelf, or a shell and a bowl of flowers on a table. For an unreconstructed Hardwarian¹² like myself, these gatherings of objects have come to include god and goddess statuettes, pictures, stones, plants, shells, ritual tools, beautiful pieces of fabric, crystals, candles, Tibetan singing bowls and prayer wheels, feathers, plastic toys, stuffed dolls, decks of cards, boxes of runestones, dishes of salt, cups, beads, dried flowers, bottles of scented oils, incense burners, tiny little constructions of my own, bits of jewelry, masks... well, you get the picture. I have altars for all the directions, and several specifically for love, the ancestors, and gathering psychic power. An altar to Hestia can be made with things which symbolize her—over our kitchen stove we have a clock with its hands stopped at a quarter to eleven ("time for a little something," according to Winnie-the-Pooh^{xxxii}) and a magnetic wall strip holding Ron's kitchen knives. There are also several pictures of pigs nearby. Simple, but Hestian. Depending on your personal aesthetic, you may wish to choose among the symbols in Table 1 for a Hestia altar

¹² You may be a Hardwarian if you cannot wear all your ritual necklaces at once without difficulty in standing upright. I am a Hardwarian when it comes to altars, but not necessarily to personal adornment.

of your own; but a simple candle will do, or even the kitchen stove itself, unadorned with anything except cooking pots.

I have found that a very inexpensive way of making a small altar is to start with a bamboo drawer insert, divided into three parts. (You can get these at the Container Store. Similar drawer inserts are also available at Bed Bath and Beyond.) Stand the drawer insert either horizontally or vertically, and find small objects to put into the compartments and on top. Small toys, mementoes, statues, beads, tiny bottles, pictures, a little vase for flowers, a bowl of water, playing or Tarot cards, personal mementoes... your imagination is the limit. Your altar can be mounted on the wall by attaching a picture-hanger to the back, or simply stood up on a shelf. And it's nice to find a piece of material which you like and fasten it to the wall behind the altar, either flat or draped. You can either glue the objects into place or simply place them for rearrangement at will. If you live in earthquake country, a little museum wax under the more delicate objects would be prudent. One advantage of shelf-mounting rather than wall-mounting is that you will have room for a votive candle at the front. Hestia likes fire...she *is* fire.



Small box altar (6" across): part of a larger altar. Multimedia (brass, stones, plastic and fabric toy figure, printed transparency, porcelain vial, glass cube, rubber snake, brass and glass spider, clay disk, bamboo box)

Symbols of Hestia^{xxxiii}

General: Hearth, home, living flame, architecture, bowl, veils, pantry, and keys

Animals: Donkey (ass) and pigs

Plants: Angel's trumpet (Datura), California poppy, goldenrod, hollyhock, purple coneflower, and yarrow

Perfumes / Scents: Angelica, iris, lavender, and peony

Gems and Metals: Amethyst, garnet, gold, silver, and brass

Colors: Gold, dark rose, lavender, silver, and black

Lesson 10: Operant magick

Centering, Grounding, and Invoking

The Ladder of Hestia is an excellent grounding and centering device, as it runs energy through the chakras. If you want to try a slightly more mainstream Feri way of introducing the energy, you can begin with the crown chakra and go downward, intoning the names of the Candle goddesses: **Ashtaroth, Ashtoreth, Belili, Belkoreth, Lilith-Aluré, Anatha, Tiamat**; then returning upward with the names Gula, Anat, etc. Note that you will begin at the crown and go down seven stages to the root, but on the return trip you go two stages past the crown, or nine stages in all. This will ensure that you are not grabbing energies from outside your body that you aren't ready to play with. The seven Goddess Chant names are Mesopotamian/Semitic in origin. Ashtaroth, Ashtoreth, Astarte, Ishtar and more are all variations on the same name from Mesopotamia, originally written with only consonants. Their mythological significance:

Ashtaroth -- goddess worshiped in Sumeria with decked trees, cognate with Ashera, Ashtoreth, and many other Ash- goddesses

Ashtoreth -- sex goddess; Astarte, Asherah, the Sabbath Bride, Queen Esther

Belili -- moon goddess, Lilitu/Lileem

Belkoreth -- sun maiden (bel and kore)

Lilith-Alure -- the first woman, Lilith the Alluring

Anatha -- Anat, the lion goddess of war, mountain and pillar imagery (also worshiped as Neith, Athena, Anna)

Tiamat -- the goddess of the Deep/Serpent of the Abyss

This chant is used by many Feris during circle, with an accompanying chant for five aspects of the god:

Karayos -- the embracer (bottom "arms" of the inverted pentacle)

Karaunos -- epithet of Zeus, lightning bolt, serpent striking downwards (bottom point of the inverted pentacle; clitoro-phallic)

Kernunnos -- horned lord, upper two points of the inverted pentacle

Krana -- god of "many colors" (one of the circles around the inverted pentacle)

Kronos -- god of the sky (outer circle of the inverted pentacle), binder of everything, connection of time.^{xxxiv} In circle, the seven-goddess chant is repeated seven times, and the five-god chant five times, faster and faster each time.

Self Work /Inner Alchemy

Done daily, the Ladder of Hestia is a useful way of checking in with parts of your body and their attached emotions. When you feel particularly weak in one area, try spending more time with it, especially if your first impulse is to skip over it. That's a warning sign that you might need more juice in that particular area.

Healing/Sending Energy Forth with the Iron Pentacle

The roundways method of running the Pentacles, especially the Iron, is particularly useful in generating energy to send out for healing spells. Surprisingly, while this and other techniques are excellent for sending energy, many Feri are not in the habit of using them for

anything save self-work, as opposed to eclectic Wiccans, who are given to doing healing spells more frequently than any other kind. This is all the more strange, considering how much emphasis Victor Anderson put on healing work.

Psychic Dragonstar¹³

This exercise is done standing and facing in the direction of the person you wish to affect, whether he is in the room with you or not. Envision yourself as standing on a round platform, and that the Iron Pentacle is repeatedly produced at your feet, spinning in a clockwise direction and rising up your body, one Pentacle after another. Feel the pentacles spinning around you horizontally, gaining momentum as they rise upward, one after another, and then being released like dragonstars, spinning off in the designated direction with a quick flicking motion. Really feel the energy being released in a sharp burst as each Pentacle is launched. Continue with this process as long as you feel moved to do so, without worrying about the reactions of your patient. Often a sick or hurt person will absorb the energy thus given or sent, but may not show any difference until some time later, when he has had a chance to absorb it and use it. And, of course, some people are too guarded to accept energy from another, even healing energy. There is nothing you can do for these people; but it is always good to try, just to see if they can be persuaded to let down their guard for a moment.

Ill-wishing, Cursing, And Banishing

Of course, if you wish ill to someone, you could do the same exercise, only spinning the pentacles widdershins; but I don't advise this. Feris are well known for disbelief in the Wiccan Rede or the Law of Threefold Return. However, one of my fellow-Composters told me once that your soul/mind/heart is your cauldron, and if you are always using your cauldron to brew poison, there will come a day when you won't be able to do anything else with it, even for yourself. So enlightened self-interest would dictate that the worst you do to anyone is make a shield of your own against him — a spiritual spam-filter, if you will. And if you believe with Victor that *aka* threads go both ways, that you get as well as give *mana* to whomever or whatever you touch, it would be prudent to do no more than shield yourself.

CyberBinding

My method of choice is thoroughly modern: I take a digital picture of the offender (or a copy of his signature, or, failing that, type out his name and use that as the object-link) and put it in PhotoShop, then overlay the picture with a picture of ice cubes, at a percentage of opaqueness such that it is just possible to see the person beneath the ice. I merge layers, save the picture as a .jpeg file, then upload it somewhere on the Internet where it is not likely to be viewed (a photobucket.com archive is a good place to keep this kind of thing.) While working on this spell, I repeat **“now you freeze as long as I please,”** generating the feeling that the *aka* threads which connect me to this person are freezing, becoming brittle, and withering away, and that the person himself is losing his ability to gain any of my energy or send me any ill-wishing of his own. If I feel that I have already been affected in any important

¹³ Dragonstar: a (usually) four-, five-, or six-pointed metal star with sharpened blades, used in martial arts as a throwing weapon. These are made of steel, and come in many designs. One source: <http://www.martialartssupermarket.com/index.cfm?action=showProd&catid=42&CFID=5496506&CFTOKEN=84109657>

way by this person, I print this picture out, put it between two mirrors facing inward, bind it with string, and crazy-glue the whole thing together. Then I store this in my freezer, with the same incantation.

If you intend any operations of ill-wishing or banishment, be sure that you make *kala* first, and think hard about whether this is the best thing to do in the situation. This should be a method of last resort.

Some Advanced Feri Energy Work

by valerie walker, ©2007

... In Feri, each of the three souls is thought to use a different type of energy... The Fetch... uses a basic form of energy called mana. In Sanskrit this energy is referred to as prana, in Chinese it's called chi.

Both Feri and Huna agree that mana is the fundamental energy of life present in everything. ... The Talker... amplifies mana into mana-mana. Mana-mana is used to create and maintain our conscious thought and ability to reason. The God-Self... uses an exponentially more powerful form of energy known as mana-loa. ...Through practices like the Ha Prayer, we can gather up and send mana to our God-Self through the Fetch. The God-Self then converts it into mana-loa and uses it to create/heal/etc. on our behalf. ...--Phoenix Willow [emphases mine--vw]

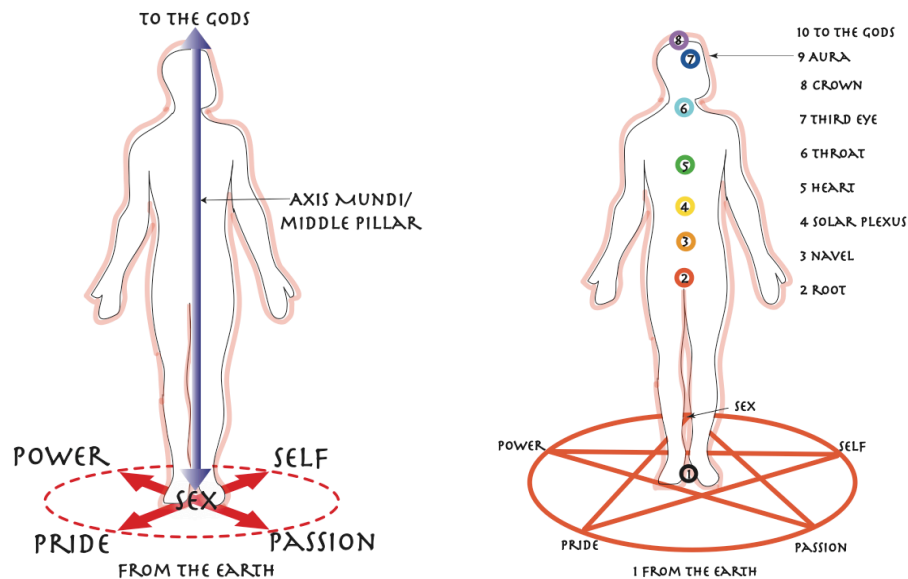
Above I have written about performing Magickal work using the Iron Pentacle alone. As I have stated before, the roundways method of working the Pentacles is particularly useful in generating energy to send out for healing spells. The energy generated in the Psychic Dragonstar, which I recommend for sending healing energy, may also be used to store energy for later, to charge a Magickal object, or sent to one's future self for retrieval when needed. The Dragonstar exercise consists of repeating the names of the points of the Iron Pentacle, while envisioning the pentacle being generated at your feet and rising up through your body, to be sent off in the required direction, over and over again, so that discs of energy are continually floating upward through your body, spinning as they go. When done with a group of people this exercise can generate an exciting amount of tangible power, with enhanced physical senses and altered states of mind. It is done for as long as the group or individual feels the need to do it, and is quite obviously Fetch-based, consisting as it does of the manipulations of mana.

The running of the Three Pentacles

This is a more subtle exercise, similar in format, but which is essentially an offering to the GodSelf, of both mana-mana generated by Talker as well as mana generated by Fetch, and which results in receiving mana-loa from the GodSelf. Rather than repeating ad lib and feeling the discs continually generated and traveling up through the body, each of the Iron and Pearl Pentacles is done ten times, generating a disk under the feet, at the root, navel, solar plexus, heart, throat, third eye and crown chakras, out to the aura, and out to the GodSelf, as in the Ladder of Hestia exercise.

Finally, the Devotion Pentacle is performed starting at the top, receiving energy from the GodSelf and working down through the same ten points, to return it at the end to the Earth. As in the Ladder exercise, you can mark the chakras with the appropriate mudras (see Figure 1).

The number ten is significant in that it is the number of the Qabalistic Sephiroth, as well as being the seven bodily/personal chakras plus the two transpersonal chakras used in the Ladder of Hestia. This is a way of tying several different Magickal systems together; but even if you are unversed in either the Qabala or the Ladder exercise, you can perform this movement of energy through, out of, and into the body.



Two ways of visualizing the Iron Pentacle energy

Lesson 11: The Feri Gods

The Star Goddess: The Immanent Ground Of Being

She is God Herself, the source of everything in the universe. She is variously known as Quakoralina, Sugmad, Sugma'ad, Sugmati, Dryghtyn, Drychtyn, The Great Infinite Darkness, The Black Virgin of the Outer Dark, Mother Night, The Womb of the Universe. One of the prayers to the Star Goddess is an inheritance from the Gardnerian tradition, originally written by Patricia Crowther: "In the name of Dryghtyn, the Ancient Providence, Who was from the beginning and is for eternity, Male and Female, the Original Source of all things; all-knowing, all-pervading, all-powerful; changeless, eternal." This has been adapted and added to by various Feri writers, but the fragment gives a sense of the mighty power of the Great Goddess, reverence for Whom is held in common by almost all traditions of Witchcraft.

Some deities common to Feri and other traditions include Hekate, Cerridwen, Kali, and many others, depending on the devotional practices and preferences of the individual. One's personal deity is the deity that the individual practitioner feels most drawn to contact/ pray to/ interact with/ aspect as part of Godself, the interface between the human and the divine. In some other occult traditions this is known as the Holy Guardian Angel.

Then again, there are other lines of Feri who have lots and lots of gods, not just the seven approved by the Bloodrose-derived lines. Someone once told me that the lemniscate is actually a continuum which contains every god/dess you could imagine somewhere along its length, and that the six major godforms are merely the most conspicuous examples of their types. This makes a lot of sense. I can see a whole cluster over and around Mari, for example, of fertility goddesses, sex goddesses, wealth goddesses, and so on. And I don't see why I should be constrained to only invoking Mari, when her next-door neighbor Aphrodite or her other next-door neighbor Hertha might be more appropriate for what I had in mind.

It has always seemed to me that the Feri argument that each deity is real, physical, discrete, and non-interchangeable is actually undermined by the accompanying belief that the Star Goddess is the source of everything. Whether they are discrete individuals depends on the level from which you're looking at them. I look at them from the viewpoint that we are all part of the Star Goddess, just like the various gods, and when I want to invoke, it will be an aspect of her, which acts and feels differently from any other aspect, and which I call on based on the needs of the immediate situation...yet another example of my catching a different reflection from the disco ball of truth than some other Feris.

The Lemniscate Gods

The children/ reflections/ other selves of the Star Goddess include the lemniscate gods, so called because they are generally illustrated in the form of a lemniscate (the figure eight on its side, Latin for "a pendant ribbon"). As they emerge from and return to the Star Goddess, the Blue God and Nimue, the young forms of the gods, are at the bottom of the diagram above. Furthest out from the center are the fertility deities, Krom and Mari; and returning to the center are the Crone and Winter King, Anna and the Arddhu. Not all lines place equal importance on the lemniscate gods.

The Twins

The concept of the Divine Twins as consorts to the Star Goddess was very important to Victor, and much of the confusion about the relationships among the Feri deities is due to the

attempt to superimpose a system based on the triple goddess twinned with a triple god (the lemniscate) upon the twin nature of each of the deities. So we have simultaneous descriptions of Krom, for example, being twinned with his opposite number on the lemniscate, Mari, and also being a set of twins himself, the Red God of the animal kingdom and the Green God of the vegetal. Both are simultaneously true, which yet another example of Feri paradox.

Placement on the lemniscate is not precise, either. Some would separate the Dian y Glas from Melek Taus, even though many Feris conflate the two; Melek and his twin Lemba can be placed on the lemniscate somewhere between the youthful Dian y Glas and the full-grown, adamantly masculine Krom (who Victor declared "is the same person as the Holy Goddess herself.") Each lobe of the lemniscate is actually a full life-cycle, from birth through maturity to old age and death, and an infinity of gods and goddesses can be placed along these paths. Willow told me that the Nimue/Mari/Anna and Dian y Glas/Krom/Arddhu points are convenient "stopping places" at which we can see the characteristics of the deity full-blown.

In her book, *Fifty Years in the Feri Tradition*, Cora says: "In most traditions of the present time the Goddess is pictured as having one single consort. In what is now called Fairy Tradition She is known to have two consorts. These divine Twins are exactly alike and can function as a pair or both at once. They are both Her son and lover.... We could put it this way and say the bright and dark Godhood are the two sides of a chess board with the Divine Twins at play while Mother makes the rules."

The Blue God/Melek Taus/Dian y Glas

The firstborn of the goddess is the Blue God, also known as the Peacock Angel, Lord of the Painted Fan, and by some as Melek Taus. The Blue God is regarded by some lines of Feri as the particular patron deity of Feri. The Dian y Glas is usually pictured as a young, blue-skinned, ithyphallic, yet somewhat androgynous god with a serpent. A beautiful picture of the Blue God can be found at Storm Faerywolf's website at http://www.faerywolf.com/art_presencebluegod.htm

As Melek Taus, the Blue God is the twin of Lemba, the Lord of the Green Flame, also known as the Living Serpent. He is the main deity of the Yezidi people; an excellent picture of him by Paul Rucker can be found at <http://www.ziarah.net/melek.jpg> Comparing Storm Faerywolf's picture of the Dian y Glas with the Rucker picture of Melek Taus will give some idea of the difference between the two which words are inadequate to describe. There is a wealth of information about Melek online, including:

<http://www.semjaaza.com/azazel.html>

<http://echoes.devin.com/watchers/melek.html>

<http://www.semjaaza.com/peacock.html>

Nimue

Also known as the Kymari or the Sun Maiden, she is the Maiden aspect of the Triple Goddess. The Faery Roads website says: "because of her youth, she is somewhat androgynous. Nonetheless, she still embodies the energy which brings all into being, which in humans is sexual energy, a great Passion. Imagine all the power of the Cosmos in the hands of a six-year-old..."

Victor regarded Nimue as the Black Heart of Innocence incarnate. As the prepubescent girl, first emanation of the Star Goddess (cf. Starhawk's creation story), Nimue is the Holy Child, embodiment of forbidden passion. She is the protectress and avenger of abused and mistreated children everywhere, fierce, wild, and innocent. Her priestesses wore two green snakes in their hair, and she was accorded a sacrifice of four red pigs, four white pigs, and one black pig, showing her connection to the love and death aspects of the Star Goddess.

Krom/Twr

Keraillos, Kerannos, Kernunnos, Krana, Kronos! --candle chant

Cernunnos by Dr Anthony E. Smith

"The Horned One" is a Celtic god of fertility, life, animals, wealth, and the underworld. He was worshipped all over Gaul, and his cult spread into Britain as well. Cernunnos is depicted with the antlers of a stag, sometimes carries a purse filled with coin. The Horned God is born at the winter solstice, marries the goddess at Beltane, and dies at the summer solstice. He alternates with the goddess of the moon in ruling over life and death, continuing the cycle of death, rebirth and reincarnation.

Paleolithic cave paintings found in France that depict a stag standing upright or a man dressed in stag costume seem to indicate that Cernunnos' origins date to those times. Romans sometimes portrayed him with three cranes flying above his head. Known to the Druids as Hu Gadarn. God of the underworld and astral planes. The consort of the great goddess. He was often depicted holding a bag of money, or accompanied by a ram-headed serpent and a stag. Most notably is the famous Gundestrup cauldron discovered in Denmark. (<http://www.pantheon.org/articles/c/cernunnos.html>)





Cernunnos was a mysterious deity worshipped by Iron age Celts across Europe until the end of the first century. Very little is known about Cernunnos except his name and his image, which appears on numerous stonecarvings and other artifacts throughout Europe. He appears crowned with stag's antlers, is often seated in a meditative position, and is almost always depicted with images of wild animals.

His Celtic name is unknown, although he may be associated with Derg Corra, the early Celtic "Man in the Tree." Cernunnos is a Roman name (his) meaning "horned one." He is often associated with Herne the hunter, a character of British folk myth, and the "Green man" of European architecture. Roman invaders associated Cernunnos with Mercury. He is later associated with "Herne the hunter," of European legend, and his appearance was eventually adapted as the Christian Devil's.

The image which appears above is derived from the "Gundestrup Cauldron," a ritual object of unknown use discovered in pieces in a peat bog in Denmark.

(<http://altreligion.about.com/library/glossary/symbols/bldefscernunnos.htm>)

Crom

Crom Cruaich - "Bowed One of the Mound," Irish; also known as Cenn Cruaich, "The Lord of the Mound" or Crom Dubh, "The Black Bowed One" and "The Crooked One of the Hill." An ancient sacrificial God (God of death and rebirth) who is particularly associated with Lughnassad, or late July, early August. The last Sunday in July is still called, "Domhnach Crom Dubh" (Crom's Sunday) even though it has been Christianized as the day of the spectacular pilgrimage up St. Patrick's Mountain.....information from High Priestess Green Hag's site on Crom.

She further speculates the Crom was, in fact, the Dagda.

Allegedly, worship of Crom was abolished by St. Patrick.

Crom was situated in within the sidhe [sic] of the subterranean mounds in Tullyhaw, but St. Patrick traveled there and had his idols destroyed.

Yet another source reports him as "one of several gods of agriculture and fertility, Crom was distinctive in the fact that he was crippled, supposedly as the result of a magical blow dealt him by St. Patrick."

"...the bloody cult of Crom Cruaich in County Caven demanded human sacrifice to a serpent deity and the dismantling of this cult by Christianity <St. Patrick> is now remembered as the 'snakes being driven from Ireland.'"¹⁴ (<http://marvunapp.com/Appendix/crom.htm>)

The Little Red God

*Here's a little red song to the god of guts,
Who dwells in palaces, brothels, huts;
The little Red God with the craw of grit;
The god who never learned how to quit;
He is neither a fool with a frozen smile,
Or sad old toad in a cask of bile;
He can dance with a shoe-nail in his heel
And never a sign of his pain reveal;
He can hold a mob with an empty gun
And turn a tragedy into fun;
Kill a man in a flash, a breath,
Or snatch a friend from the claws of death;
Swallow the pill of assured defeat
And plan attack in his slow retreat;
Spin the wheel till the numbers dance
And bit his thumb at the god of Chance;
Drink straight water with whisky-soaks,
Or call for liquor with temperance folks;
Tearless stand at the graven stone,
Yet weep in the silence of night, alone;
Worship a sweet, white virgin's glove,
Or teach a courtesan how to love;
Dare the dullness of fireside bliss,
Or stake his soul for a wanton's kiss;
Blind his soul to a woman's eyes
When she says she loves and he knows she lies;
Shovel dung in the city mart
To earn a crust for his chosen art;
Build where the builders all have failed,
And sail the seas that no man has sailed;
Run a tunnel or dam a stream,
Or damn the men who finance the dream;
Tell a pal what his work is worth,
Though he lose his last, best friend on earth;
Lend the critical monkey-elf
A razor -- hoping he'll kill himself;
Wear the garments he likes to wear,
Never dreaming that people stare;
Go to church if his conscience wills,
Or find his own -- in the far, blue hills.*

¹⁴ Snakes again!--vw

*He is kind and gentle, or harsh and gruff;
He is tender as love -- or he's rawhide tough;
A rough-necked rider in spurs and chaps,
Or well-groomed son of the town -- perhaps;
And this is the little Red God I sing,
Who cares not a wallop for anything
That walks or gallops, that crawls or struts,
No matter how clothed -- if it hasn't got guts.*

-- Unknown

Mari

From Starhawk:

Alone, awesome, complete within Herself, the Goddess, She whose name cannot be spoken, floated in the abyss of the outer darkness, before the beginning of all things. As She looked into the curved mirror of black space, She saw by her own light her radiant reflection, and fell in love with it. She drew it forth by the power that was in Her and made love to Herself, and called Her "Miria, the Wonderful".

Their ecstasy burst forth in the single song of all that is, was, or ever shall be, and with the song came motion, waves that poured outward and became all the spheres and circles of the worlds. The Goddess became filled with love, swollen with love, and She gave birth to a rain of bright spirits that filled the worlds and became all beings.

But in that great movement, Miria was swept away, and as She moved out from the Goddess She became more masculine. First She became the Blue God, the gentle, laughing god of love. Then She became the Green One, vine-covered, rooted in the earth, the spirit of all growing things. At last She became the Horned God, the Hunter whose face is the ruddy sun and yet dark as Death. But always desire draws Him back toward the Goddess, so that He circles Her eternally, seeking to return in love.

All began in love; all seeks to return to love. Love is the law, the teacher or wisdom, and the great revealer of mysteries.

From Brian Dragon:

Through the act of distinguishing light or motion as a new event, the Goddess now became an object of comparison, a dark to temper the light, a peace to crown the motion.....When the Star Goddess would experience creation, she looked to her right in the black mirror of space and saw herself reflected variously. Near to Her the reflections were much like Her, but far away in the mirror she assumed a new and radical form, that of the king Krom, the father and god of all colored-light, the far pole of energy. Looking left, She saw the new concept of "fe-maleness" played out likewise in reflections of Her own face viewed in many ways or aspects that comprise all the aspects of the Goddess. Farthest away She beholds Herself as the ultimate female: Mari.

From Francesca De Grandis:

The Mother Before Creation is walking in the outer darkness. Her steps touch nothing. Her steps touch Herself, who is all things. She uses space as a mirror. This mirror is known as the Mirror of Darkness. In it, the Mother Before Creation is as vast as a starless universe, like

sleep without dreams, like sleep in which all dreams reside. She draws the image from the mirror into space and calls her "Miriel", which means "Beautiful One from God". Each is virgin: unspoiled sexuality in all its freshness. Yet old beyond time, each kissing the other with all the ripeness and experience of a dying courtesan. They make love, each desiring the other as much as they desire the Self.

How much more sense it makes that the Goddess saw Herself as that void, that darkness, and from that loving, vital, dark womb all things were created. Instead of condemning the material world, She not only saw it as Herself, but loved and embraced it, just as She embraces us whenever we call on Her. The belief that the Goddess is within us and all of nature is called immanence, and implies that nature is good and sacred...

...Darkness... is not evil; it is the darkness of spring nights when lovers court, of the rich soil from which our food is grown. It is the darkness that a child finds when snuggled under the covers at night while a mother whispers tender words of loving reassurance.

The Goddess's dark immanence also makes sense in terms of physics: past the lighted atmosphere of earth is mostly darkness. The cosmos is not, as some would have it, a balance of light and dark, but mostly darkness. Furthermore, most of an atom is empty space; there is very little matter to the material world. Existence consists mostly of the emptiness between the particles of the atom... So most of reality is dark and empty. But just as the dark is not evil, so this is not an evil emptiness. This emptiness is the Mother Herself, replete with Her love and fecundity. Sweet mirror of darkness! O luminous darkness.

Darkness is not only our shadow, but also the mirror through which we find our essential and beautiful selves... When in darkness, it is crucial that we not hide in it, but face its gift and its challenge. Especially there, we need to be true and authentic! O luminous darkness.

The Name

by Gwydion Pendderwen

*She is the howling of the many winds;
Her name is the five seasons of the year.
Lover of the first Lord,
Mother of the Dozen Gods who walk the starry way;
Sister and Wife to the Bearer of Light.
Woman She is, of the Proud Passionate Power,
White and Blue at once, Yet of the Rainbow,
Black as the Void of Blackest Dreaming.*

Blessing

by Victor Anderson

from Thorns of the Blood Rose © 1970

*You Whom all saints revile and sages name
Mother of harlots and iniquities,
Fro Whom the faithful bore the wrack and flame
Confessing vilest deeds and blasphemies:
By Earth, Your fertile body, blessed be,
And by the Living Waters of Your womb,
With Air, Your breath that moves upon the sea
And summons life green-springing from the tomb,
By Fire, Your spirit, blessed be with power*

*The children of Your love born unto wrath:
May light and cleansing in the unclean hour
Shine from Your moon-white brow upon their path,
Each unto each, eternal in love's way,
All blessed and illumined, Evo-He.*

The Mother aspect of the Triple Goddess, and the closest form to the Goddess familiar to mainstream Wicca, who mates with /mothers/slays the familiar Horned God. A reflection/ subdivision of the Star Goddess, she can further subdivide into different aspects: "Each of these primary deities show different aspects to the devotee at different times, for example the fecund Green Mari or the fierce protectress Red Mari, etc." --*Niklas Gander*
Known as Marian, Miriam, Myrrhine, etc. , This particular Goddess seems to have counterparts in every portion of the world. In Egypt, Mer was the Goddess of Water and a symbol of maternal love. In northern Europe, Maerin was the wife of Thor. Please note the similarity to the name Merlin, a mage whose life was closely linked with the Grail, a potent water symbol. In Saxon mythology, Maerin was known as Wudu-Maer. Mari dominated what is now known as the Holy Land until 1700 BC. Here, her name was often combined with the male aspect of the Sun to become Meri-Ra in Egypt, or Mari-Yamm to the Hindus. She was pictured as a great fish that birthed the Gods. This image was later translated into the mermaid. Mari is also one of the earliest versions of the trinity in that she was not only the Mother of the sea, but also the Earth and Heavens. As the Goddess of the Grove, she was Maid Marian to the Celts, beloved of Robin, an archetype of the Horned God of Witches. In Sumero-Babylonian traditions, Mari closely corresponds to Tiamat, the Goddess Mother whose name means deep or womb. Even in Israel, Mari was once worshiped in her own right as the consort to Yahweh. Even Christians continue to unwittingly pay homage to this mighty Pagan Goddess. Like her Hindu counterpart Kali Mari, KELLE was also known as Keli-Mary, one of the Goddess prototypes upon which the figure of the Virgin Mary was later modeled. (<http://www.dailynews.lk/2003/10/24/fea01.html>)

The Arddhu

The Winter King: the male (though somewhat androgynous due to his age) crone aspect of the God. The Arddhu (pronounced "ar-thee", Old Welsh for "the Dark One," also sometimes spelled Atho) is the Opener of the Gates of Life and Death, and thus is not to be invoked lightly. The Arddhu and the Ana are the "natural gods of nature" according to Victor. source: Victor Anderson.

From

<http://66.102.7.104/search?q=cache:L4My5joSeEJ:www.nuit.ca/resources/celtic/deity/a.html+arddhu&hl=en&ie=UTF-8> :

Ard-Dubh, The Dark One, **Arddhu**; **Arthur**, a Bear God of the Forests and Woodlands. His name is *Atho* in Old Welsh; **Athair**, Father. *Arthur*, -- the Heavenly (Great) Bear; The Mighty One, *Ta-Wa-Ret* of Egypt. Welsh, British. The King and leader of the Knights of the Round Table. The Round Table symbolised *Arianrhod* the Silver Wheel, the Calendar of rebirth, and the Grail symbolised the Sacred Cauldron of inspiration and reincarnation. NB: His Companion (wife) was *Guinevere*: i.e. *Guin* = Queen, *Vere* = Bear; *Callisto* to the Greeks.

From <http://www.geocities.com/annafranklin1/bear2.html>:

Though it is hard to imagine today, the brown bear once dwelled in Britain. It was hunted out of existence in England and Scotland during the Middle Ages, earlier in Wales, while in Ireland there is no evidence of bears at all during historical times, though prehistoric remains exist. Nevertheless, bears were once numerous and during Celtic times their skins were exported; Scotland sent large numbers to the Circus in Rome.

The bear cult is maybe the oldest religion in existence, featuring in the lore of all the countries of the north and far older than the type of shamanism of the cave temple period, which is reflected in the cave paintings of France and Spain. Alpine grottoes have been discovered, dating from around 100,000 BCE, which contain cave bear skulls and ceremonial hearths.

The bear is one of the most revered animals in the world, venerated by all hunting peoples, and believed to have enormous powers, able to hear things from great distances, and to remember and avenge the smallest slight. It was often thought to be a god incarnate, a visitor from the realm of spirits, and the killing of a bear was a ritual act.

The Celts certainly venerated the bear, and had several bear gods and goddesses. The words *art* and *artos* or *math* and *matus* mean 'bear' in the various Celtic languages. Thus we find the goddess Andarta ['Powerful Bear'] and Arthur [from the Welsh *Arth Vawr* meaning 'Great Bear']. The Gaulish bear god was Artaios, worshipped at Beaucroissant. Gaul also had a bear goddess called Arduinna, who gave her name to the Ardennes. She was a deity of hunting in the manner of the Greek Artemis. The goddess Artio ['Bear'] was venerated in Switzerland, worshipped by the Helvetian tribe near Bern [which also means 'bear'] and a bear still appears on the city's coat of arms. He protected wayfarers.

As the bear is a fierce and powerful fighter, its name was also adopted by kings and warriors, while other legendary characters were designated 'son of the bear', implying that they had bear-like power, or perhaps that they were descended from a bear god. These include the Welsh Arthgen and Artigan, and the Irish Artigenos.

The bear hibernates in the winter, entering a cave or some quiet, secluded place. It emerges in the spring, with the female often having given birth in the meantime, and appearing with cubs in tow. This led to the bear being associated with regeneration and rebirth, adopted as a solar symbol. The ancients believed that the sun sickened as the winter progressed, getting weaker and weaker as the hours of daylight diminished. Finally, at the winter solstice [the shortest day] it died and went into the underworld. At dawn it was reborn, emerging from the womb of the Mother Earth via a cave mouth, then growing stronger with each passing day. Many sun gods are said to have been born in a cave at this time. It seems likely that Arthur was originally a sun/bear god, with the solstice being called *Alban Arthur* or 'Arthur's Time' by modern Druids.

The constellation of the Great Bear is known in Wales as 'Arthur's Wain' i.e. Arthur's wagon. The seven main stars of the Great Bear look rather like an old fashioned plough [which gives it its alternative name] with a crooked handle. The right hand side of the plough has two stars that point to the pole star Polaris, the last star in the tail of the Little Bear, and these are called 'the Pointers'. The Pole Star was used as an aid to navigation by travellers on both sea and land as the nearest star to the celestial 'north pole', around which all the constellations appear to turn.

Following the Great Bear is the constellation of Boötes, the herdsman, with its brightest star Arcturus meaning 'Bear Keeper', a star held sacred by the Celts. When it first rises over the eastern horizon in January, it is a sign that spring is on its way. Arcturus is known as 'The One who Comes', rising not long after the winter solstice each year, just as Arthur is known

as the 'Once and Future King' who sleeps until the day of his promised return. The Celtic goddess Brighid was styled 'daughter of the bear', because her spring festival of Imbolc follows the rebirth of the sun and rising of Arcturus.

The mythology of the bear is thus inextricably linked with its winter retreat into hibernation, going into the underworld, and its apparent renewal in the dreaming darkness. Bears are rarely represented in Celtic art, and when they are, they are usually connected with burial goods. Jet amulets in the form of bears were found in northern Britain from the Romano-Celtic period, one was buried with a child at Malton in Yorkshire, and another at Bootle in Lancashire. The bear seems to have been considered a protective spirit in the Otherworld realms of dreams and death.

God Bless The Bear

John Newlove

From: *Apology for Absence: Selected Poems 1962-1992*. Erin, Ontario: Porcupine's Quill, 1993. p.183.

*How many of them die of old age?
They die of the tension of not-knowing,
the apprehension.
Fear sits in their guts,
thus the courage, the quickness, the shyness
of a deer asking Are you my death? the gopher
taking one last look. I want to know
what my death looks like
no matter how fast it comes.*

*Or the bear. God bless the bear,
arthritic as me, doing its death-clown act
on two legs, ready to embrace, saying
I'm just you in funny clothes.
Your clothes are funny too. Let's wrestle,
my little man, my little son, nay little death, my brother.*

Anna/The Ana

source: The Ancient British Goddess,

<http://www.kathyjones.co.uk/local/hpages/kathyj/apbritgoddess.html>

The Crone. She represents old age or death, winter, the end of all things, the waning moon, post-menstrual phases of women's lives. All destruction that precedes regeneration through her cauldron of rebirth. Also known as: **Anu, Ana, Annys, Anysa** (Celtic), **Black Ana of the Forbidden Mysteries**, Cerridwen (Welsh), Arianrhod of the Silver Wheel (Welsh), the Morrighu (Irish), Kali (Hindu).

"The next great recorded arrival in the British Isles was that of the Tuatha de Danann or the People of the Goddess **Dana, Danu, Anu, Anu Dana, Ana or Amma**. She is the first of the three Fates, a Goddess of Rebirth. She is the Mother of all the Gods and some say She is also **Domnu**, the Goddess of the Fomoir. Near Killarney two mountains are still called the 'Paps' (breasts) or 'Paps of Anu'. Her people were said to have arrived from the sky, landing on a mountain in Ireland.

Danu was masculinized in later Welsh myth to become Don and the stories of the Tuatha de Danann are equated with the People of the Don in the parallel Welsh mythological cycle of the Mabinogion. In Saxon tales Anu became Black Annis. She was also Ana Our Mother, Morg-Ana the Virgin/Crone and Anna the Grand Mother Goddess." Anna is the Cailleach, the Crone who becomes the Maiden once more at Imbolc, completing the cycle of the year.

Ananke

<http://homepage.mac.com/cparada/GML/Ananke.html>:

ANANKE was the PROTOGENOS (primeval goddess) of **inevitability, compulsion and necessity**. She emerged self-formed at the very beginning of time - an incorporeal, serpentine being whose outstretched arms encompassed the breadth of the universe. From the time she first appeared Ananke was entwined in the serpentine coils of her mate, the time-god Kronos. Together they surrounded the primal egg of solid matter in their constricting coils and split it into its constituent parts (earth, heaven and sea) and so brought about the creation of the ordered universe.

Ananke and Kronos remained forever entwined as the universe-encircling forces of **fate and time**, driving the rotation of the heavens and the never-ending passage of time. They were far beyond the reach of the younger gods whose fates they were said to control.

Anat

From <http://www.thaliatook.com/anat.html>:

Anat is the Phoenician virgin goddess of sacrifice, known for having a violent and war-like temperament. She ritually murders the grain-god Mot, in revenge for the death of her brother Ayelin by Mot's hands. Mot's death is symbolic of cutting the wheat at harvest-time, and Anat's actions allow him to be reborn. Anat presides over burial rituals, making offerings to the gods of the underworld to ensure the dead will be treated well. In the heavens She is the planet Venus,

which as the morning and evening star, makes Her both the goddess of war and the goddess of love and sexuality. As Anatha-Baetyl, likely of Syrian origin, she is sometimes called the wife of Jehovah.

Anat represents **necessary endings**, sacrifices to be made to serve a greater purpose, or old habits that may no longer serve and need to be let go. In this way the field of growth grows green again.

Anna Perenna

From Wikipedia, the free encyclopedia.

Anna Perenna was an old Roman deity of the circle or "ring" of the year, as the name (per annum) clearly indicates. Her festival fell on the Ides of March (March 15), which would have marked the first full moon in the year in the old lunar Roman calendar when March was reckoned as the first month of the year... offerings were made to her *ut annare perannareque commode liccat*, i.e. "that the circle of the year may be completed happily." ... public sacrifice and prayers were offered to her to secure a healthy year. Ovid in his *Fasti* (3.523f) provides a vivid description of the revelry and licentiousness of her outdoor festival where tents were pitched or bowers built from branches, where lad lay beside lass, and people asked that Anna bestow as many more years to them as they could drink cups of wine at the festival.

...Ovid then notes that some equate Anna Perenna with the Moon or with Themis or with Io or with Amaltheia ... during the Plebeian revolt the rebels ran short on food and an old woman of Bovillae named Anna baked cakes and brought them to the rebels every morning. The Plebeians later set up an image to her and worshipped her as a goddess.

Next Ovid relates that soon after old Anna had become a goddess, the god Mars attempted to get Anna to persuade Minerva to yield to him in love. Anna at last pretends that Minerva has agreed and the wedding is on. But when Mars' supposed new wife was brought into his chamber and Mars removed the veil he found to his chagrin that it was not Minerva but old Anna, which is why people tell coarse jokes and sing coarse songs at Anna Perenna's festivities. This is probably an old Italian folk-tale, poetically applied to the persons of these deities when they became partially anthropomorphized under Greek influence.

Since the festival of Anna Perenna is in the month of Mars, it is reasonable that the Mars and Anna Perenna should be associated, at least in some rites at that time, as cult partners.

Retrieved from "http://en.wikipedia.org/wiki/Anna_Perenna"

Names Of The Goddess

from *Rushing to Eva* by Mary M. Leue

<http://www.spinninglobe.net/goddessnames.htm>

...Cohane believes Ana to be primarily the personification of an abstract quality -- "blessed" from the Semitic tongue - and sees the distribution of place-names with the "Ana" element in them primarily as designations for "Blessed Awa." Robert Graves says the name means "queen."

According to Barbara Walker, editor of *The Woman's Encyclopedia of Myths and Secrets*, the name appears in a great many cultures, some widely separated by time and/or space. Thus, there is Anna-Nin, Nana or Inanna, Queen of Heaven in Sumeria (An means Heaven in Sumerian, according to Graves), Anatha, (Syria), Anat (Canaan), Ana or Anah (Old Testament), Di-Ana (Semitic) or Dinah (from the Syriac version of the Old Testament, referring to the goddess of the Dinaite tribes in Sumeria), both uses of "Di" referring to divinity or godhead, Anna (Pelasgian Greek), Nanna (the incarnation of the Danish Goddess Freya as the mother-bride of Baldur), Anu (early Danaan Goddess in Ireland), Ana or Anan, which Robert Graves says are names for the Goddess Danu, who had two aspects, one nurturant, the other maleficent, as which she was sometimes known as Morg-ana to the Irish ("Death Ana," one third of the triple Goddess known as The Morrigan, ("Great Queen")); Anna Perenna (Roman), Black Annis of Leicester to medieval Christians, who lived on "Dane Hill" (Danaan?) and used to devour children -- ending with St. Anne, mother of the virgin Mary, grandmother of God. This long history seems to me too ubiquitous to be reduced to an abstraction! It goes even further: Graves cites the view of a Mr. E.M. Parr that Athene was another Anna namely, Ath-enna, which occurs in inverted form in Libya as Anatha. Graves' verdict on the subject is "...if one needs a single, simple, inclusive name for the Great Goddess, Anna is the best choice."..

Connections with Inanna/Ishtar

- Inanna (Sumerian name),
- Arinna (Hethitic sun goddess),
- Tanit (Karthargic name)
- Anna = Goddess
- Anatha Baetyl A planetary goddess (Venus) known in Egypt and among the Hebrews, later absorbed into Ishtar; part of a trinity with males.
- Anatu In early Mesopotamia she was known as Ishtar's mother (with alternative names such as Antu, Antum); the ruler of both Earth and Heaven. Later in time she became absorbed and merged into the worship of her daughter.
- Anunit or Anunitu was the patron-goddess of the city of Akkad and associated with Venus as evening star; daughter/sister of the moon-god Sin. She became - in the course of time - absorbed into the great figure of Ishtar who also took over her role as ruler of the city.
 - Hanata A name for Ishtar as warrior-deity
 - Nanab 'Queen'; an old Babylonian title used for Ishtar at the cities of Lagash and Ninevah; it may refer back to a global form of Inanna from which Ishtar has developed.
 - Nin Si Anna Ishtar as the all-seeing 'Lady Eye of Heaven'
 - Zanaru A title of Ishtar meaning 'Lady of the Lands'

Lesson 12: The Guardians

The Guardians, also known as the Nephilim, the Watchtowers, the Korylan, or the Grigori, are not so much deities as they are segments of the universe which might include deities. They exist at one and the same time here on earth at the periphery of the circle, and in the vast depths of space. To call them "means to focus their energies in a particular place."--*Tom Johnson*

The attribution of the elements and ritual tools to each direction is a subject of much discussion. The consensus is that the elements take the directions which seem right depending on where you are. Thus in California, Water would rightly be in the West, and Fire in the South. On the East coast, Water would more correctly be in the East. Not to mention the total reversals required in the southern hemisphere! (There is an interesting article on directional attributions by a Welsh Traditionalist, Mike Nichols, who gives reasons for putting Air in the North, at <http://www.geocities.com/Athens/Forum/7280/rethink.html>). Feri tools are generally held to be Wand for Air and Knife for Fire, which is the reverse of the way many people are used to regarding them. The slight disconnect involved in using an unfamiliar attribution is interesting and probably salutary.

The English names of the Guardians are:

Air: Star Finder, who represents the power of Knowledge.

Fire: Shining Flame, who represents the power of Truth.

Water: Water Maker, who represents the power of Love.

Earth: Black Mother, who represents the power of Wisdom.

The Guardian of the Zenith (above) is Heaven Shiner, The Guardian of the Nadir (below) is Fire in the Earth, and they represent the power of Pure Consciousness.

The Guardian of the Center is regarded by Reclaiming as the same as the Guardian of the Gates, but by other Feri lines as the Witch Herself.

The Guardian of the Gates is called when invoking the Mighty Dead.

The preceding are now regarded as more-or-less public names; this was not always so. Eldri Littlewolf tells me that these names were kept quite secret in the early days of Feri, as was the Iron Pentacle.

Night Hares Guardian Lore

from the Night Hares Training Materials:

The Lords of the Outer Dark, The Guardians of the Elements, the Korylan, the Nephilim, the Cloud People, the teachers of our Ancient Craft: Also known as the Guardians, they are the highest manifestations of the Elemental-principles.

In the legends of the Faerie Tradition, the Guardians are called the Nephilim, which means "Cloud People," and it is said that they come to us when we call them from among the stars where they are born. It is also said, in the oldest forms of the legend, that when humankind was in its infancy the Cloud People blended with us and the descendants are the Faerie Peoples through whom the

Faerie Tradition itself is handed down. The Guardians appear to us as both male and female in form, for the essence of each Guardian is, like the human spirit, androgynous; neither male nor female and not neuter.

Guardian of the East, of Air: Star Finder

The Guardian of the East is called the Star Finder, and represents the power of Knowledge as well as the resonance and clarity of Air. He appears standing before the rising sun. His body is transparent golden yellow, his eyes are two very bright light blue stars, and he has great wings colored pale violet. In his right hand he holds a rod of sapphire, bound with gold at the top and silver at the bottom...

Star Finder, Star Finder, Star Finder!
Walker on the Wind that roars in the dark between the stars,
Guardian of the Rising Sun, We invoke you!

Power of Air, we invoke you and call you,
Golden Eagle of the Dawn, Star Finder!
Whirlwind, Rising Sun, Come!

Golden Eagle of Air!
Star Finder!
By the Spear of Lugh, send forth your blow!
And make joyous our rites! Come!

Guardian of the South, and of Fire: Shining Flame

The Guardian of the South is called the Shining Flame, and represents the power of Truth as well as the strength and potency of Fire. He appears in the desert at high noon. His body is transparent ruby red, and he is surrounded by a cloud of fire like the teardrop shape of a candle flame. In his right hand he holds a sword of bright blue metal...

Shining Flame, Shining Flame, Shining Flame!
Burning Whirlpool of Hope and Destruction,
Scarlet Flash of Fire,
Guardian of the Liquid Flame, We invoke you!

Power of Fire, we invoke you and call you,
Red Lion of the Noon Heat, Shining One!
Summer's warmth, Spark of Life, Send forth your flame!

Scarlet Lion of Fire!
Shining Flame!
With the Sword of Nuadha, send forth your glow!
Make potent our rites! Come!

Guardian of the West, and of Water: Water Maker/Water Bearer

The Guardian of the West is called the Water Maker, and represents the power of Love and the formless yet filling quality of Water. She appears in the form of a great dragon colored transparent green, rising from the Sea, cascades of water gushing from her jaws, surrounded by the colors of sunset. In her left paw she holds a silver chalice...

Water Maker, Water Maker, Water Maker!
Pourer, Giver of Dreams, Lady of the Deep Ones,
Serpent of the Watery Abyss, We invoke you!

Power of Water, we invoke you and call you
Serpent of the Watery Abyss, Rainmaker!
Grey-robed Twilight, Evening Star, Send forth your flow!

Azure Serpent of Water
Water Maker!
By the Cauldron of Cerridwen, Send forth your Flow!
And make fertile our rites! Come!

Guardian of the North, and of Earth: Black Mother

The Guardian of the North is called the Black Mother, and represents the power of Wisdom as well as the Solidity and Structure of Earth. She appears as a jet-black goat with silver horns and golden eyes, suckling a thousand children, in a cave deep in the Earth at midnight, surrounded by a halo of flickering blue fire. Her left hoof rests upon a perfect cube of green stone on which is engraved a pentacle...

Black Mother, Black Mother, Black Mother!
Goat of the Woods, Mother of a Thousand Young,
Guardian of the Deep Well of Space, We invoke you!

Power of Earth, Cornerstone of all power, we invoke you and call you!
Lady of the Outer Darkness, Black Mother, Goat of a Thousand Young,
North Star, Center of the Whirling Sky, Stone, Mountain, Fertile Field!
Send forth your Strength!

Dark Sow of the Earth!
Black Mother!
With the Stone Called Lia Fail, Send forth your Growth!
And make safe our rites! Come!

Guardian of Above, and of Aether: Heaven Shiner

The Guardian of the Zenith (above) is called the Heaven Shiner and represents the Radiance and Awareness of Aether. This guardian appears as a

frontal humanoid silhouette of indeterminate gender, a blackness blazing with stars...

All four stars are One! By the Goddess above, we invoke
Heaven Shiner, Heaven Shiner, Heaven Shiner!

Guardian of Below, and of Aether: Fire in the Earth [or Father Firebrand]

The Guardian of the Nadir (below) is called the Fire in the Earth and represents the Awareness and Radiance of Aether, and appears as a great fish coiled in a circle, with dark brown scales flecked with green and blue iridescence, carrying a burning ember in its mouth...

All four stars are One! By the Goddess below, we invoke
Fire in the Earth, Fire in the Earth, Fire in the Earth!

Guardian of the Center: Ourselves

Guardian of the Gate: Mwgnach

The Guardian of the Center is sometimes called Guardian of the Gates and represents the power of Pure Consciousness. Sometimes, the Guardian of the Center and the Guardian of the Gates are seen as different, with the Center Guardian as the Witch Herself and the Guardian of the Gate as Mygnach, the Gatekeeper of the Realm of the Dead.

And by the Center, which is the circumference of all!
So mote it be!

Working with the Guardians: Feri Lesser Banishing Ritual of the Pentagram

(adapted from the LBRP by veedub [valerie walker])

Take a steel dagger in the right hand (or use the index finger).

1. FERI CROSS

Face East. Imagine, at the first word intoned, a brilliant white light descend from above.

Touch forehead. **Say ARIDA.**

Imagine that same brilliant white light form a 6 inch diameter sphere just above the crown of your head.

Touch solar plexus or genitals. **Say TIAMAT.**

Imagine a shaft of light descending from the Crown Sphere and descend to the feet where another 6 inch sphere expands just under your feet.

Touch right shoulder. **Say TANA.**

Imagine a 6 inch sphere of brilliant white light appear just next to the right shoulder.

Touch left shoulder. **Say VERR-AVNA.**

Imagine a shaft of light emerge from the right Sphere and cross your breast to expand and form another Sphere at your left shoulder.

Extend arms in form of a cross. At this point imagine clearly the cross of light as it extends through your body.

Clasp hands upon breast and **say IO EVOE!**

Hands as before, with the dagger between fingers, point up, vibrate **SO MOTE IT BE!**

Note: Any image or figure traced in the air with the finger, dagger or other magical instrument, is to be imagined in brilliant scintillating Blue Flame. Make sure that all images drawn are correct, as brilliant as possible, and complete. The beginning and end of a drawn Pentagram must come completely together.



Banishing Earth Pentagram

2. FERI CIRCLE OF PROTECTION

Draw, in the air facing EAST, a banishing Earth Pentagram as shown in the diagram above, and bringing the point of the dagger/index finger to the center of the Pentagram, **say BY THE CLARITY OF MY THOUGHTS.**

Imagine that your voice carries forward to the LIMITS of the UNIVERSE.

Without moving the dagger in any other direction, trace a semicircle before you as you turn toward the SOUTH. Again trace the Pentagram, bring the dagger to the center of it, and **say BY THE FIRE OF MY WILL.**

Again, trace the semicircle with the dagger to the WEST, trace the Pentagram, bringing the dagger to the center, and **say BY THE HONESTY OF MY FEELINGS.**

Then, turn towards the NORTH, while tracing the circle, trace the Pentagram, bring the point of the dagger to the center and **say BY THE TRUTH OF MY ACTIONS.**

Return to the EAST, completing tracing the circle of brilliant white Light, bringing the dagger point to the center of the EAST Pentagram, **saying MAY I BE PROTECTED.**

3. INVOCATION OF THE FERI GUARDIANS

Return to center of circle and face East. Extend arms in form of a cross.
Chant:

Before me THE STARFINDER

Star Finder represents the power of Knowledge as well as the resonance and clarity of Air. He appears standing before the rising sun. His body is transparent golden yellow, his eyes are two very bright light blue stars, and he has great wings colored pale violet. In his right hand he holds a rod of sapphire, bound with gold at the top and silver at the bottom.

Behind me THE WATER BEARER

Water Bearer represents the power of Love and the formless yet filling quality of Water. She appears in the form of a great dragon colored transparent green, rising from the Sea, cascades of water gushing from her jaws, surrounded by the colors of sunset. In her left paw she holds a silver chalice.

On my right hand THE SHINING FLAME

Shining Flame represents the power of Truth as well as the strength and potency of Fire. He appears in the desert at high noon. His body is transparent ruby red, and he is surrounded by a cloud of fire like the teardrop shape of a candle flame. In his right hand he holds a sword of bright blue metal.

On my left hand THE BLACK MOTHER

Black Mother represents the power of Wisdom as well as the Solidity and Structure of Earth. She appears as a jet-black goat with silver horns and golden eyes, suckling a thousand children, in a cave deep in the Earth at midnight, surrounded by a halo of flickering blue fire. Her left hoof rests upon a perfect cube of green stone on which is engraved a pentacle.

Above me THE HEAVEN SHINER

Heaven Shiner represents the Radiance and Awareness of Aether Above. This guardian appears as a frontal humanoid silhouette of indeterminate gender, a blackness blazing with stars.

Below me FIRE IN THE EARTH

Fire in the Earth represents the Awareness and Radiance of Aether Below, and appears as a great fish coiled in a circle, with dark brown scales flecked with green and blue iridescence, carrying a burning ember in its mouth.

About me flame the pentagrams

And within me shines the Black Heart of Innocence.

Imagine the complete sphere of brilliant white light at whose quadrants and at the zenith and nadir are the 6 Pentagrams. At the center is the Cross of Light extended through one's body, at the central point of which is a Black Heart, glowing.

4. REPEAT THE FERI CROSS, and, according to some occultists, stamp your right foot at the conclusion of the complete operation. The Banishing Ritual of the Pentagram is performed preliminary to any magical operation and precedes the Invoking Ritual.

Stars of the Watchers

STAR	CONSTELLATION	MAGNITUDE	DESCRIPTION
Regulus	Leo	1.36	Latin meaning "The Little King" reflecting a common belief that the star ruled the affairs of heaven
Aldebaran	Taurus	0.87	Arabic <i>Al Dabaran</i> meaning "The Follower" - the brightest member of the Hyades which follows the Pleiades across the heavens
Fomalhaut	Piscis Austrinus	1.17	Arabic <i>Fum al Hut</i> meaning "The Fish's Mouth"
Antares	Scorpius	1.06	Greek <i>anti ares</i> meaning "The Rival of Mars" due to its red color or association of Scorpius with Mars in myth

On the Guardians

by Brian Dragon (Tony Spurlock)

As I am sure you are aware, nearly every form of presently practiced Europe-based Witchcraft, Wicca, and Neo-Paganism incorporates the calling upon some sort of spirits of the four directions to aid in ritual. Most commonly, this is thought of as some sort of super-spirits, not only of the directions but also of associated classical Four Elemental powers who are invoked to guard the Circle. In Gardner-based Witchcraft, these are more formally called the Lords of the Watchtowers of East, South, West, and North and they inherit much of their symbolic associations from grimoire magick which, in turn was distilled from Biblical elements. The animals, human (or eagle), lion, serpent, bull, were from (I think) part of the visions of the Revelations of John. Their association with the Four Gospels occurred early in Christian art, and many of the most famous illuminated Celtic gospel manuscripts feature them. The associated archangels, Raphael, Michael, Gabriel, and Uriel derive from Old Testament and related Judaic sources -- in fact probably reaching back before the Jews were monotheistic. In the grimoires, there were alternate 'demon' names of the directions, but early Wicca eschewed association with diabolic practice. Early Gardnerianism and later Alexandrianism used the archangel's names. As the Neo-Pagan movement grew, there was better scholarship and a trend away from anything derived from Biblical sources, leading to many covens having no set names for the so-called Lords of the Watchtowers.

The best Witch scholars have realized that the ultimate foundation of these Watchtowers is in ancient angelic magick associated with constellations of stars in the sky. Hence the term 'Watchers' for those who, on their very high 'towers,' look down from the night sky over the four quarters of the world. ...

It is a Jewish tradition that the outlaw angels or Sons of Heaven or Nephilim, as a matter of course in their dealings with their forbidden mortal wives, taught sciences and arts of heavenly origin to the humans, as well as spawning a race of half-breeds said to be ravenous giants. The story further proceeds that it was to exterminate these semi-divine offspring that IHVH sent the Great Flood. ...

There is a Jewish story that Cain or, more likely, one of his descendants -- usually Tubal-Cain -- knew that the Stark Fist of Removal was coming and therefore recorded the best of the secret teachings of the Nephilim, the secrets of science and magick, on permanent media. By one story, two metal pillars were the medium. These are called the Pillars of Tubal-Cain in Freemasonry and in some Witch cults. After the Flood, one of Noah's grandchildren (I think) was off in the wilderness to establish his kingdom -- a great city in the Wilderness of Something-or-other. While building the foundations, he discovered the antediluvian Pillars upon which was written the forbidden wisdom of the star gods from before the Flood. He knew that the proper choices of

action revolved around informing his elders and destroying the forbidden knowledge. But he found himself unable to do the proper thing and instead kept the pillars as a treasure.

From there is descended all forbidden knowledge, including all the magickal arts and sciences.

Recall that I had set up two themes: first, a summary of the four directional Guardians in standard Wicca with their derivation from the dominant religion (Biblical), secondly, the introduction of their more esoteric precursors, the stellar angels or Nephilim who -- if the utter condemnation of the Jews is any clue -- must be remnants of an extremely ancient tradition of how sciences came into the world and how some people carry a bloodline of the divine (or hellish, take your pick). It is impossible to say whether this prehistoric tradition had its birth in Mesopotamia or Africa, but Victor says Africa.

Back in the early '70s a paperback grimoire of Witchcraft appeared called "Mastering Witchcraft" by a some-time actor from Scotland named Paul Huson....

It was Huson who, seeing that Witchcraft was hungry for a richer mythology than the seasonal vagaries of Gardner's Sabbats, introduced the legend of the Nephilim as a sort of 'origin story.' But, taking a cue from Murray's fascination with the Picts and the Fairy Cult in Scotland, he then proposed that these Witch-people/spawn of the Nephilim made their way out of Mesopotamia or Ethiopia, northward and ended up in Scotland as Picts.

This is where Victor and I come in.

It is impossible, now, to judge when and how Victor Anderson began his tenacious concern with what he called the 'small, dark people.' Although he would represent it as being lore at the center of old Witchcraft, that does not necessarily mean that he got it from Harpy Coven. The modes of data acquisition that Victor called astral work and past life recall were not something that he felt inclined to separate from what we call factual history. To him, the question was "Is this true Witchcraft," not "Did someone tell me this once." And so how, when and why Victor came to feel as he did about the small, dark people/Kruithin/Picts is something forevermore overshadowed by his conviction that they were essential to Feri Witchcraft. And he was convinced that their origin was in Africa, and that they had 'outer space' gods, and that they associated themselves with the preternatural creatures that people in Scotland came to call fairies or elves. Now, a key twist in the shading of this lore as it passes through Victor is the shift from stellar angel-demons to outer space god-demons. An element in this that cannot be omitted is Victor's interest in physics, a science which he investigated first-hand by means of his psychic travels. He was especially fascinated by any facet of physics which reinforced the theology of Witchcraft. Since he understood the Son of the Goddess to be Light or radiant energy, he studied every aspect of

the behavior of light, from the atomic to the cosmic level. He once mentioned in a letter to me that he disagreed with the last few digits of the constant C, the speed of light, because his own travels at the speed of light led him to think that the standard scientific figure was slightly amiss! As always, he said this not as a joke but as a fact. And so, because he spent so much time in outer space, he spent much thought about the concept of immense, very much non-human intelligences. That is a trait he shared with a certain author of weird fiction from New England, H.P. Lovecraft....

In antiquity, it was not only widely held that all the lands of Earth were surrounded by a great encircling sea (or the river Okeanos), but it was likewise conceived that the lands of the world rested ON TOP of the same vast, all encompassing water. There is a Jewish legend that tells of something that happened when Solomon was digging the foundations to build the Temple. At the deepest point, a large strange stone was found, covered with strange carvings. In his curiosity, Solomon ordered the stone dug up. But as soon as it was budged, a tremendous flood of water shot out from underneath and quickly threatened to drown everyone.

Only by the greatest efforts of Solomon and his djinni were they able to replace the stone and stop the flood. Solomon then discovered from his djinn the nature of that stone. Recall that in the Bible story of the great Flood, God not only loosed the great fountains that are above, but also the great fountains that are below. To stop the Flood he had to stop the rains AND plug up the hole below with his special stone plug. So you see from its behavior, it is as if the world is a boat floating in the water: if you are stupid enough to pull the plug out of the bottom of the hull, the water shoots in.

It is important to grasp this world-conception in order to understand the Feri concept of the Wells by which we communicate with the Lords of the Outer Spaces. In the archaic thought, and this can still be detected in the Celtic areas, since the world was surrounded by and floated over water, then all water issuing from the earth must be connected underneath the earth. And so, openings where fresh water flowed out of the ground represented points of access to any other point of access. Now, to some degree these things are also true for dry openings into the underground world -- caves and graves, etc. They all lead into an Otherworld. But caves might have scary things in them and graves are something most people would rather put off till the end. Whereas fountains and wells gush with life-preserving feminine goodness, and their underworld is one of dreamy currents. And, by way of the metaphor of water=astral, there is the extra message that the whole background ocean of the ether and space/ocean is a life promoting feminine field of potential.

And so, for all these reasons, our Feri Tradition elemental/directional "Guardians" didn't just descend to Earth from the sky long ago but, in a way, our still out in space. Various kinds of "space." And we go to

visit them or call them to us not with reference to Watchtowers but through the appropriate Wells: the Well of Air, the Well of Fire or Plasma, the Well of the Watery Abyss, the Black Well of Space or Earth. Each of these Wells has a sigil or sign that is drawn in the air with the tool. Also, there is a separate sign or gesture that signifies the specific Lord. In Feri we also have a Guardian of the zenith above and the nadir below, but these directions only have one gesture each, instead of two.

Other deities

The Elemental Goddesses

East: Arida

<http://www.geocities.com/Athens/Rhodes/5569/FaeDirectionGoddesses.html> gives the name of the Eastern elemental goddess as Arida, which is also found in Starhawk's *The Spiral Dance*.

<http://www.dame-mehri.com/lorraine/fullmoon-99.htm> gives this version of the name as one of the names of the full moon and also invokes her for air. It was also a secret Gardnerian name for the Great Goddess.

This name closely resembles "Aradia," familiar as the title of Charles Leland's 1899 work, subtitled *The Gospel of the Witches*. Leland claims this to be a true account of nineteenth-century Italian witchery, aka *Stregheria* or *La Veccia Religione* (online at <http://www.sacred-texts.com/pag/aradia/index.htm>.) Aradia is the daughter of the goddess Diana by her brother Lucifer, who she seduced in the form of a black cat. Doreen Valiente says about variants on this name in *Where Witchcraft Lives*, "The Italian Aradia is evidently Herodias, and an Italian writer Pipernus writing about the witch cult in 1647 conjectured that the name did not refer to the character in the New Testament, but was much older. The nineteenth-century American folklorist Charles Godfrey Leland agreed with this, and states his belief that the name Herodias was originally a title of Lilith, the weird Sumerian goddess of witchcraft and the Other World."

South: Tana, Tanit[h]/Anat[ha]

source: Serpent of Wisdom,

<http://www.songsouponsea.com/Promenade/IslandsE.html#Tanit>

Source: <http://wald.heim.at/sherwood/530383/anat.html>

"The Sumerian word for god is *dingir*, which became *tengir*, then *tani*. *Tan* means serpent. Asherah was also identified with the Sumerian goddess Inanna and the Babylonian Ishtar, whose symbol was the eight-pointed star and crescent preserved by the Sumerians as an old shamanistic symbol for the godhead. Ishtar became Astarte to the Semitic Phoenicians, and later Tanith, the serpent goddess.

As Tanith, Asherah's symbolic pole was represented as a pole with two serpents twisted around it (the caduceus). In the Garden of Asherah, the Serpent of Wisdom taught men how to become immortal like the gods (Aleim, one of the Children of the Gods, which the Jews wrote as Elohim)."

According to Leland's *Aradia*, Tana was the old Etruscan name for Diana, which is still preserved in the Romagna Toscana. The "Anat" form of this name was fused linguistically with those of Astarte, Isis, Neith, and several other goddesses in ancient Egypt. Curiously enough, the version "Anatanta" was found at Tanis in Egypt, during the period of Ramses II.

West: Tiamat

Tiamat is the well-known Babylonian deep-sea serpent mother goddess thought to be the daughter of Chaos. According to the Enuma Elish (c. 2000 BCE), Marduk slew the sea goddess and cut her body in two. With one half he formed the sky, and with the other he formed the earth. For more info on the Enuma Elish, see <http://www.theologywebsite.com/etext/enuma/eintro.shtml>

North: Belili/ Verr-Avna

source: Lunar Cycles and Goddess Energies,
<http://homestar.org/bryannan/moons.html>

Sumerian White Goddess. Beli "white," bellus "beautiful," bile "sacred tree." Originally, every tree was hers, but above all she was known as a willow goddess, and also of wells, springs, love, and the underworld. She was the predecessor of Ishtar, and the sister/lover of Tammuz. She was later transmuted into Beli/Zeus/Jupiter, the "supreme god of light," who became known as the "father" to Arianrhod and all goddesses.

I have been unable to find any references to Verr-Avna (but see Tony Spurlock's explanation below.)

On the Directional Goddesses:

bu Briam Dragon (Tony Spurlock)

...Firstly, --and I certainly don't mean to offend anyone by this assessment-- these names and their use have been a small thing, used only during the initiation. And, I think, it was just a "Victor-ism." While it's always possible that they did this in the Harpy Coven, I think it was added by Victor at a later time. I'm one of the few people who has any particular qualification to speak on this, in that I am the person who rendered the "cassette of initiation" into a written form. It is my rendition that forms the basis of most Feri initiation texts.

It was in 1977, ... that Caradoc and Steven (Hewell) succeeded in convincing Victor to put down everything he could think of about the initiation onto audio cassette. This resulted in a lengthy tape, I think 90 minutes. ... Since I had recently been initiated and since I was a scholar of Wicca (I had been able to recite a standard Wicca initiation from memory for years), I was eagerly and minutely studying the tape as soon as it came into the house, and therefore it fell to me to transform the meandering tape into a written initiation ceremony.

As is typical of this sort of ceremony, after the 'crisis' of the Oaths and, in our case, the sequence that culminates in the passing of the Names of the Goddess and God, there is presentation of the new brother or sister to the four directions.

But, because Feri has special names and signs for the Lords of the Outer Spaces, this first circumambulation becomes an extension of the passing of the Names: the initiate is still being given revelation of secret information. And, because this first circuit is instructional (being shown how to make the Signs, etc.), Victor felt the "proclamation" or "presentation" of the new initiate to the four corners of the world had yet to take place. Therefore he immediately adds a second circuit for the Presentation.

Now, in Gardnerian type initiations, this presentation would be to unnamed guardians, spirits, or Lords of the Watchtowers of the directions. Well, having just spent so much time teaching about our own peculiarly Feri Lords of the Outer Spaces, such a presentation would be redundant and a cause of confusion as regards the zenith and nadir. Hence the source of Victor's solution: Goddess names for the four directions/elements, to be used in the Presentation of the new brother/sister of the Craft; also serving to remind the initiate that this is a Goddess-worshipping cult, a subject that hadn't been addressed for the last many minutes of the ceremony.

Arida: East/Air -- Why this name for Air? Although I risk sounding silly, I should point out that the first three letters of this name are exactly those used to spell A-I-R, which would not be true if the name Aradia were used. Moving to the named Aradia, however, I think I see a more satisfying clue. Most people, misguided by the utterly irrelevant Biblical namesake mother of Salome, aren't aware that Aradia is just Leland's preferred ALTERNATE SPELLING of Herodias, the Italians (like the French) preferring not to pronounce initial 'h' or final 's'.

Why should that be important to the present discussion? Because -- Salome's mother being irrelevant -- what is the single most important connection between Herodias and Witchcraft? It is that early Catholic Church document denouncing those women, deluded by Satan, who claim to FLY THROUGH THE AIR with Herodias!

Tana: South/Fire -- ... I'm unfamiliar with the legend of Tana that connects her with fire. But the 'accident' of her name punning with the Celtic words for fire is a happy one. If my guess that Tana is Etruscan is right, maybe it is more than an accident of language. This reminds me of my researches into "Saint Kentigern" as a Pictish remnant of the cult of Lugh in North Britain. Kentigern's earliest miracles are all concerned with lightning and fire and his mother's name is Thaney or Teniu or Tanuuetis, which name I suspect of being based on Tan/Fire.

Heva Leviathan Tiamat: West/Water -- Contrary to what some webpages say, the original tape had Victor saying this name as three. This is typical of Victor's phase of studying Mesopotamian mythology and the Pagan roots of the Bible (see also the Goddess Candle-lighting chant). Tiamat was the primordial sea serpent of Sumer/Babylon's creation myth. She was chaos and filled the pre-creation limitless sea of space. From the remains of her carcass, all the rest of the universe was made, reminiscent of Ymir, the Norse Frost Giant. Because of Victor's fascination with astrophysics, he could expand at length on how this original mother serpent resembles the pre-Big Bang universe. Leviathan (which he pronounced with all short vowels, stress on the first syllable. Thus: LEVee-

anthahn) is an Old Testament gigantic sea serpent, as well. In Antiquity, it was widely thought that all solid land was clumped toward the center of an enormous great sea that encompassed everything. This sea was, in turn, personified by the idea of an immense serpent that filled it, sometimes called the World Serpent. HEVA is just a rendering of the Genesis spelling of the mother of mankind, EVE. The definite article is indicated by an attached 'h'. They did likewise with Adam, yielding The Adam and The Eve: H-adam and H-eva. Heva also being Hebrew for 'womb.' (H-adam is understood as meaning The Red, as in the color of clay.) Thus, for West, Victor is saying "The great sea-serpent womb of the sea, our mother." Heva Leviathan Tiamat.

Verr-Avna: North/Earth -- Corresponding to and resembling no name I can think of (nor Google), I think Victor got this name from his astral travel, which he ardently practiced and from which I think many of his more astonishing flat statements derived (though he usually referred to these as past life memories). He probably was taught this name by the Goddess, or some goddess, perhaps Verr-Avna. It is likely that he considered it to be in the language of the small dark folk. Regarding the complex called North/Earth in esoteric Witchcraft, Victor was perfectly aware that in the ancient world-conception Earth, as well as the Sea, equates with infinity. That is why he also linked the North with the Well of Space when treating of the Lords of the Outer Spaces. The Earth, or the esoteric Earth, is infinite and black, like space, because not only is unexplored wilderness (which is in the North) infinite, but because we magically travel underground/under Earth, and that is a limitless expanse.

The Seventy-Two Bright Spirits: also known as the Shem-Ham-Forasch. Seventy-two is a magickal number in many traditions, being the number of the so-called "Genii" of the Mercury sphere. These beings are known in the original Hebrew Kabbalah as the 72 Genii or "Names of God" or as the 72-lettered Name of God. For much more on this, see Franz Bardon's online book "Buchman-Naga: Talismanic Theomagic" at http://www.geocities.com/franzbardon/buchnaga_e.html; Dr. Joshua DavidStone's lists of the 72 names at <http://www.drjoshuadavidstone.com/compilednames.htm> and Jim Cornwell's excerpt from his *The Alpha and the Omega* at <http://www.mazzaroth.com/Introduction/TheNamesOfGod.htm>

Other deities common to Feri and other traditions include Hekate, Cerridwen, Kali, and many others, depending on the devotional practices and preferences of the individual. One's personal deity is the deity that the individual practitioner feels most drawn to contact/ pray to/ interact with/ aspect as part of Godself, the interface between the human and the divine. In some other occult traditions this is known as the Holy Guardian Angel.

Goddesses and Gods of the Candle Chants: The candle chant is used in some lines as an invocation when the candle for the Star Goddess is lit during the casting of a Feri circle (actually, a sphere): "Ashtaroth, Ashtoreth, Belili,

Belkoreth, Lilith-Aluré, Anatha, Tiamat!" These names have been explained to me as corresponding to the concepts of Fertility, Beauty, Power, Darkness, Above/Below, and the Ultimate. There is a corresponding chant for the god which goes: "Keraillos, Keranos, Kernunnos, Krana, Kronos" and which apparently is composed of titles of the God in different stages of his life-cycle (see **Krom**, above). Not all lines use these candle chants.

Lesson 13: The Pentacles and the Tree:

Are There Crowleyian Influences on Feri Lore?

Scratching my Initials in the Tree Of Life

Despite the incessant nagging on the subject I received from my friend Ennien over the last year or so, I had been avoiding the study of Qabala for many years. She had been studying Qabala for almost ever, and has the correspondences of each Sephira and path at her fingertips; and she never hesitates to refer to these, whether I know what she's talking about or not. I was almost ready to bite the bullet and begin reading about the subject, when I attended Pantheacon. At the Fields bookstore booth, there sat Lon Milo Duquette, peddling his books. So I gave in and bought a copy of *The Chicken Qabala of Rabbi Lamed Ben Clifford*. Hey, he autographed it for me himself...such a deal.

I ripped through the book with my yellow highlighter, and then again with my red pen, until my copy is now completely covered in marginal notes, highlighted passages, and comments saying things like "Yeah! No SHIT!" and "I love you, Lon Milo." This was something like it! Finally, FINALLY, something that my ancestors have been doing for centuries, presented in a way that not only made me smile, it made me think. Hard.

For anyone who doesn't know, Qabala is a study of the significance of numbers, words and letters, whose most famous representation is that of the Tree of Life, the Emanations of the Divine. It all begins with (as Duquette says) "three kinds of Nothing": Ain, Ain Soph, and Ain Soph Aur. These give rise to Kether, the Crown, the first emanation of God Him- and Herself. In short order, as the process of creation goes on, we end up with ten Sephiroth and 22 paths between them, thus:

The names are significant. In descending order, they are Kether/the Crown; Chochmah/Wisdom; Binah/Understanding; Chesed/Mercy; Geburah/Strength; Tiphareth/Beauty; Netzach/Victory; Hod/Splendor; Yesod/Foundation; and Malkuth/Kingdom. There is also an eleventh Sephira, known as the "false Sephira." Daath (Knowledge), which makes its home in the Abyss-- but more about that in a bit.

The general idea is that we live in Malkuth, the physical plane, the home of the four planar elements Earth, Air, Fire, and Water, and that the spiritual life consists (at least for Qabalists) in attempting to get back up to Kether, to see the Face of God/dess. Jewish Kabbalists do it one way, Christian Cabalists another; this article deals with Magickal Qabalists. (Note the spellings--it helps sort out who's who in the literature.) Magickal Qabalists such as the Golden Dawn and the spiritual heirs of Aleister Crowley are usually to be found trying for the middle path, straight up the tree: Malkuth to Yesod to Tiphareth, safely avoiding Daath and up to Kether, do not pass go, do not collect \$200. However, on looking at this, and on checking more Qabalistic books (see, I'm hooked!) such as Clifford Bias' *Qabala, Tarot, & the Western Mystery Tradition*, I found a very interesting

schematic. If you draw a line through each of the Sephiroth in order, it makes a crooked path, like this:

The Path Of The Lightning Flash/Sword

This path of descent from heaven to earth ("how we fell," as Bias says) is known as the Qabalistic Sword or the Path of the Lightning Flash.

"Okay," I hear you say, "but what does all this have to do with Feri?"

My friend and co-religionist Kalessin and I were having a chat in Cora's kitchen one day when he said, "look at this--you can put the Pearl Pentacle on the top half of the Tree of Life and it fits!" If Power (Liberty) is placed at Strength, Law at Mercy, Wisdom at Wisdom (duh!), Love at the Crown, and Knowledge at Understanding, reversing the track of the Path of the Lightning Flash, it makes a perfect set of Qabalistic correspondences. I was struck by this; I had long wondered why Victor had placed Wisdom before Knowledge, and had, indeed, adopted the version of the Pearl Pentacle which shows knowledge as preceding wisdom in my own practice. But here was a clue to why Victor might have structured the Pearl Pentacle the way he did. Could there have been Qabalistic or Thelemic influences at work in his thinking? It wouldn't be the only example.

"But what," asked Kalessin, "about the Iron Pentacle? How would you go about placing the points on the Tree--I'm sure there's a way to do it."

Enter Ennien once again. When presented with this question, she said, oh that's easy, you just put them like so (see figure A):

Ohhh, you simply do the same thing with the Iron Pentacle that you did with the Pearl, reversing the track of the Path of the Lightning Flash, starting with Power at the bottom in Malkuth (because we get our power from the Earth), then Pride in Foundation, Passion in Splendor, Self in Victory, and ---yep, Sex in Beauty. Perfect!

The Pentacles On the Tree

These ideas are far from new. In Lon Duquette's interpretation of Crowley's Liber Vel Reguli in *The Magick of Thelema*, Duquette puzzles over Crowley's directions of superimposing two pentacles on the tree of Life, one of which is described as an "averse" pentacle. This sounds similar to the model just described. And Duquette is quick to point out that there are a large number of arrangements when it comes to pentacles and the Tree. So Pentacle arrangement and re-arrangement has a goodly long tradition in Western Ceremonial magick.

There are hints in Victor's original ordering of the points of the Iron and Pearl that he was working with Thelemic/Qabalistic ideas. For example, why put Wisdom before Knowledge when going around the points? Wouldn't Knowledge

necessarily precede Wisdom? If placement on the Tree is taken into account, it makes perfect sense, as we are working backward, and come to the Knowledge point before getting to the Wisdom point. In fact, "Knowledge" might not even be the most appropriate term, as the jump from Law to Knowledge in the above schema has to cross the Abyss, where there is no path, and there is the danger of falling into Daath, the "false Sephirah," whose name translates as "knowledge." The Sephirah attained beyond Daath is actually Understanding, which is a whole different kettle of fish. Daath is the trap of over-intellectualization, of resting in false knowledge, of getting stuck in Talker, of not proceeding past one's own knowledge to understanding, and then onward to wisdom.

And why did Victor make no elemental attributions for the points of the Iron Pentacle? Could it be because Malkuth, the earth, is represented by all four planar elements?

Phoenix Willow's research has dug up a lot of other Thelemic elements in Feri, some original to Victor and others added by teachers downline from him. The most egregious example is the use of a chanted adoration to the Peacock Angel which is taken directly from a much longer poem by a Major Fuller, a friend of Crowley's, and which appears in its entirety in Crowley's *Diary of a Drug Fiend*.

Phoenix points out similarities among a) Crowley's Gnostic Mass: "...not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee."

b) Gardner's Drawing Down the Moon: "...I Invoke and beseech Thee, O mighty Mother of all life and fertility. By seed and root, by stem and bud, by leaf and flower and fruit, by Life and Love, do I invoke Thee to descend into the body of thy servant and High Priestess [name]."

Compare these with c) Feri Invocation of the Goddess: "Ever faithful sustainer of all life, descend upon us now! By seed and root, by stem and bud, by leaf and flower and fruit. By life and by love I invoke You to descend upon the body of thy servant and Priestess."

So What?

Good question. This is all incredibly Talker-ish, and doesn't, as someone pointed out to me when I was trying to describe it, "get the dishes done." However, it does have some specific implications for Feri practice. The ten Sephiroth correspond very nicely to the Earth, the seven personal chakras, and two transpersonal chakras, and fit in quite well with my Ladder of Hestia (which is a meditation I evolved over thirty years or so, and which is complicated enough to demand an article of its own.). There's a nice set of affirmations which goes with it, and since they're short, I'll give them here:

Malkuth: we get our power from the Earth.

Yesod: we are unstoppable.

Hod: we are creative.

Netzach: we are brave.

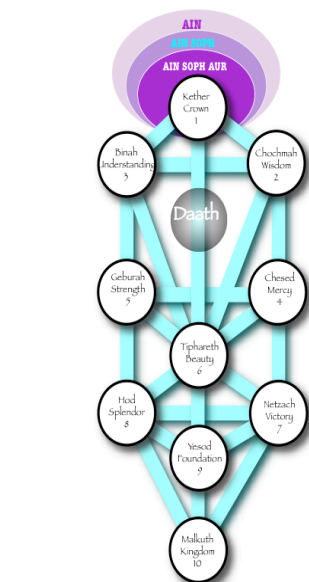
Tiphareth: we are loving.

Geburah: we are able to speak truth to power.
 Chesed; we are clear about our true Will.
 Binah: we hear and understand the messages of the gods.
 Chochmah: we have a mission in life.
 Kether: we are everywhere!

This model is but one of many constructs made by human beings in order to better map and understand the ineffable. Please regard it as such. Take it and use it, or discard it. You don't have to look at the same thing in the same way all the time. It's a gift.

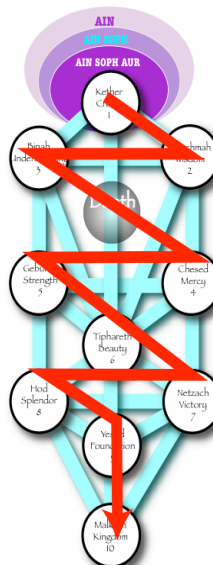
Note: Thanks to Kalessin, Ennien, Phoenix Willow, dbananza, Aleister Crowley, Lon Duquette, Clifford Bias, Victor Anderson, and everyone else who helped put new thoughts in my head. Which, come to think of it, includes everyone I've ever read, met, circled with, loved, hated, respected, played with, fought.... Well, you all know who you are. Many thanks. Ashé.

Figure A: the Tree of Life



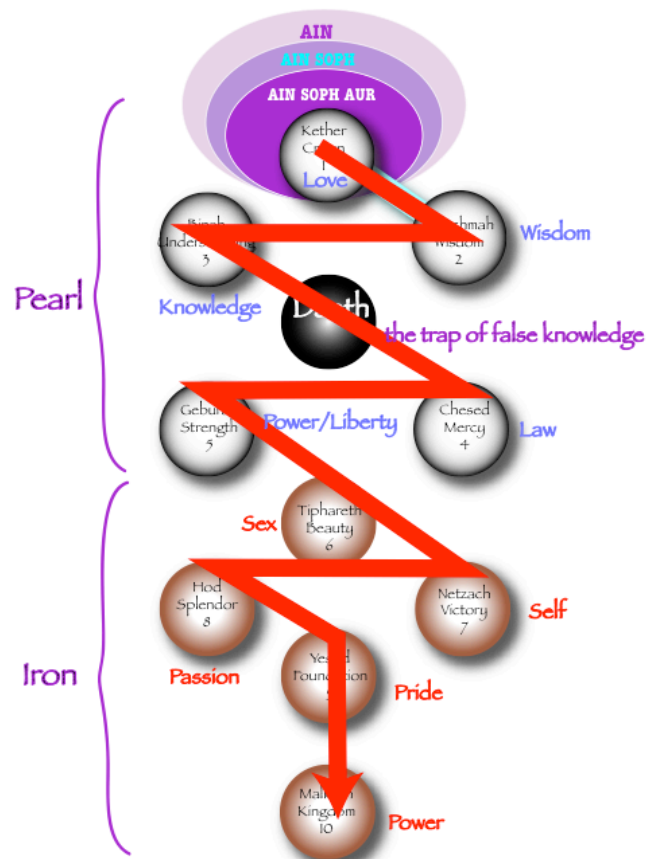
The Qabalistic Tree of Life

Figure B: the Path of the Lightning Flash



The Qabalistic Tree of Life: the Path of the Lightning Flash

Figure C: Mapping the Iron and Pearl Pentacles on to the Tree



The Qabalistic Tree of Life: the Path of the Lightning Flash
 paired with the points of the Pearl and Iron Pentacles of Feri
 note: Victor's original order of points is used here

Lesson 14: Walking Between The Worlds

A Faery Circle, Compost Style

[All Candles are lit, including working candles for reading. Dip athame into the water, stirring 3 times deosil. Then dip the moistened blade into salt, and put three measures of it into the water. Say:]

I cleanse you by water and earth.

[Hold blade over Star Goddess candle and then over burning incense (if used), and say:]

I charge you by fire and air.

[Blow three breaths of mana into the blade (until you hear it begin to hum or resound on the inner planes), and draw the Iron Pentacle to the N silently, after which you pierce it, seeing the IP grow pearlescent white, and through which you aim the mana. Draw a line of mana in a circle around you, saying at each of the Quarters:]

[N] By the Earth that is her fertile body

[E] By the Air that is her vital breath

[S] By the Fire that is her quickening spirit

[W] By the living Waters of her teeming womb

[N] Is this circle made!

[Salt-water purification ad lib: pass bowl from person to person, each saying aloud or silently what they wish to cast into the ocean and have purified.]

[In silence, take incense or candle around circle deosil. Then take athame and hold aloft over your head, and look through your arms facing South as you say:]

My knife has drawn the circle round,

My feet have walked the sacred ground,

Let those within the airy wheel

Bear witness to the Magick seal,

And those without be turned about, and never hear my fatal shout:

Power stay in, world stay out!¹⁵

[As you say this last line, hold the flat of the blade in front of your face and lunge forward with your dominant foot, moving the flat of the blade forward as you do so, creating a psychic wall through which nothing malign can cross.]

[Lift knife to zenith, grabbing the blue line, and seeing it expand up and down to create a sphere about you.]

As above, [Point knife to nadir]

So below,

What is between the worlds concerns not the worlds,

Yet will change the worlds!

So mote it be!

¹⁵ I prefer this to the way I was taught, which goes:

...And those without be turned about

And never hear my fatal shout:

"By which eye?" (Stab to the S as if poking out an eye).

[Lay athame down. Pick up wand, go to the East, and extend a thread of your consciousness out to an infinite point before you, sending your energy in a stream to the realm of the Guardian to “waken” it, drawing the thread back to connect to your heart. With your arms raised, call out to the Guardian:]

Starfinder *[ad lib invocation of Air]* **We invoke you and call you! Come to us, come to us, come to us! Be here NOW!**¹⁶

[Bring your arms down and cross them once again over your chest, and bow in salutation. Repeat for each of the four Quarters, using these words:]

[South] **Shining Flame** *[ad lib invocation of Fire]* **We invoke you and call you! Come to us, come to us, come to us! Be here NOW!**¹⁷

[West] **Water Bearer** *[ad lib invocation of Water]* **We invoke you and call you! Come to us, come to us, come to us! Be here NOW!**¹⁸

[North] **Black Mother** *[ad lib invocation of Earth]* **We invoke you and call you! Come to us, come to us, come to us! Be here NOW!**¹⁹

[Then stand facing the center of the circle and raise your arms above your head, and draw a pentacle in violet, saying:] **All four stars are one, By the Goddess Above we invoke the Heaven Shiner!**

[Lower your arms and draw a pentacle in violet point downwards, saying:] **All four stars are one, By the Goddess Below we invoke Fire in the Earth!**

[Bring both hands up to about chest height, palms flat together, seeing all the lines of connection (aka threads) between you and each Guardian converging at your heart, and say:] **And by the Center, which is the circumference of all!**

[Fold your hands over your chest (aware of the converging aka threads) and bow forward, saying:] **So mote it be!**

[Invoke Star Goddess:] **Holy Mother, In you we live, move, and have our being. From you all things emerge and unto you all things return. Mother of all the gods and mortals, we are yourself who identify ourselves with the Goddess, we are your children who identify ourselves with the Mighty**

¹⁶ Compare with the more commonly-used version, used by many Feri lines, though not all:

*Starfinder, Starfinder, Starfinder
Walker on the wind that roars in the dark between the stars,
Guardian of the rising sun,
We invoke you!*

¹⁷ Many lines use:

*Shining Flame, Shining Flame, Shining Flame,
Burning whirlpool of hope and destruction,
Scarlet flash of fire, guardian of the liquid flame,
We invoke you!*

¹⁸ Many lines use:

*Water Maker, Water Maker, Water Maker,
Pourer of Dreams, Lady of the Deep Ones,
Serpent of the Watery Abyss,
We invoke you!*

¹⁹ Many lines use:

*Black Mother, Black Mother, Black Mother,
Goat of the woods, Mother of a thousand young,
Guardian of the deep well of space,
We invoke you!*

Ones! We invoke you and call you! Come to us, come to us, come to us! Be here NOW!²⁰

[Invoke other Goddesses and Gods appropriate to occasion, ad lib.

*Then any **working** would follow.]*

[For cakes and wine, fill chalice with wine, dip athame into it, saying:] **As the Athame is to the Sky, so the cup is to the Earth, and from their union worlds are born.**

[Pour a small libation into the salt water bowl and then each drinks, making a toast. Cakes are blessed with the wand; putting the wand first over the cakes, say:] **Body of the God**

[then under the cakes, say:] **Gift of the Goddess**

[then all say:] **Blessed Be!**

[Put a piece of the cake in the salt-water bowl as a libation, then each feeding the next with a wish for them. Sacred bullshit time.]

[Leave to Depart: Thank all Goddesses and Gods invoked²¹ in whatever words seem appropriate at the time, and extinguish the God and Goddess candles after you say:] **Go if you must, stay if you will, but if you must go, we bid you Hail and Farewell!**

[Thank the Guardians in reverse order to invocation, saying:]

Guardians of [Below, Above] the elements of [Earth, Water, Fire, Air] We thank you for being with us! [ad lib for each, or a mass Leave to Depart] We ask your blessing ere ye depart to your lovely realms, and may the peace of the Goddess be between us, now and forever.

[All say:] **Go if you must, stay if you will, but if you must go, we bid you Hail and Farewell!**

[Lift the Circle, facing S] **Robin Hood, Robin Good,
Son of the Arte, Heart of the Arte,
All from Air, into Air.**

[Turn N and cut from apex to waist length in N] **Now let the misty curtain part!**

[widdershins to W] **All is over, all is done,**

[to S] **What has been must now begone,**

[to E] **What was done by ancient art**

[to N] **Now merry meet and merry part!**

[Aim to apex and shoot energy up to create a great star, which gives energy to all and then fades. Extinguish all other candles.]

Notes On The Ritual Circle

On seeing the circle script I use, someone once asked me why I say at the end of each invocation “Come to us! Come to us! Come to us! Be here now!” I had been saying that phrase at the end of invocations for years and never really

²⁰ Most lines use the first three lines before the circle is cast rather than at this point.

²¹ I generally hail all spirits whether invoked or not, just to make sure that every entity present leaves when it is supposed to.

thought it through, just felt inspired to do so. But I finally realized that I am calling “come to us!” to each god/dess/ or guardian from each of my three souls, and “be here now” is the request to make themselves known in the present moment to Talker, which is my consciousness. Talker is the soul who deals with present time. Fetch is all about memory and the past, and Godself transcends time. But Talker is the part of ourselves we use to be in the moment. Lots of people don’t do it very well, of course, and drift off into memory, daydream, speculation; but Talker needs to be fed with the present moment by living fully in it.

I’ve also been asked about the Robin Hood ending to the rite: When should we use this invocation to Robin Hood? What’s it good for? What’s the point of it? What’s it all about? And what does “Arte” mean?

“Arte” is a pseudo-archaic way of saying “art,” meaning the art of Witchcraft / Magick. Robin Hood is a traditional way of speaking about the “Black Man” or the “divell” of British Traditional Witchcraft; in other words, the Horned One.²²

This is actually not an invocation—it’s a devocation, a farewell and Leave To Depart, used at the end of a Feri circle. The circle is the “airy wheel,” i.e., formed of air, so all from air disappears back into air. “All is over, all is done”; in other words, our work here is done, and what we invoked must now go away.

Even though Cora thinks that Victor wrote the “Robin Hood, Robin Good” poem, I believe that it’s been around for a lot longer than that. “Robin Son of Art” or “Robin Artisson” was mentioned prominently in accounts of witch trials as the “Black Man” whom witches are said to worship with the *osculum infame*. And the historical Robin Hood has long been thought to be someone who was involved in the Craft—Graves’ *The White Goddess* talks about his coven of 13 merry men with the Maiden, Marian. That’s back in the days when there would be covens of men taught by one woman and covens of women taught by one man, at least according to the Bowers letters, (teaching letters from Robert Cochrane, alias Robert Bowers, to Joseph Wilson, written in the 1960’s).^{xxxv} I think it’s extremely interesting to see how a piece of history can get co-opted and then turned into a secret...

Daily Practice Script

I pour this libation to Hestia, for you are the first. [Pour water.]

Blessed be my feet, that have brought me in these ways.

Blessed be my knees, that will kneel at the sacred altars.

Blessed be my sex, without which we would not be.

Blessed be my breasts, formed in strength and beauty.

²² However, there is another possible meaning to “Robin Son of Art.” The word “Art” is suspiciously close to the title of the Dark One, “the Arddhu,” which has linguistic connections to *Ard-Dubh*, The Dark One, *Athair*, Father, and *Arthur*, who is not only the familiar King Arthur of Camelot, but the Heavenly (Great) Bear and a Bear God of the forests and woodlands. His name is *Atho* in Old Welsh. So Robin is apparently the Son of the Arddhu, or the Son of the Bear; and considering how ancient the bear-cult is in Europe and Asia, this would put a much greater age on the Horned One / Herne / Cernunnos / Hermes than the medieval witch cult.

Blessed be my lips, that will speak the sacred names.
Blessed be my hands, that will do the work of the gods.
Blessed be my head, that coordinates my actions.
Blessed be my senses, that taste the magick of life.
Blessed be my internal organs, fitted together in form and function.
Blessed be my skin, which protects and contains me.
Blessed be my blood, which nourishes me,
Blessed be my bones, which support me.
Blessed be my flesh, in whatever age and stage it presents itself in life.
Blessed am I: I am her child, I am Herself.

Who is this flower above me? And what is the work of this God?
I would know myself in all my parts.
KA -- thus I awaken the Fetch.
BA -- thus I focus the Talker.
ZA -- thus I entreat the aid of the Godself.

Before me, at my right hand, behind me, at my left hand, within me, above
me, below me:
Gula heal me.
Anat give me strength.
Tanit give me courage.
Isis open my heart.
Neith give me voice to speak my truth.
Psyche give me clarity.
Kore give me understanding.
Hestia give me wisdom.
Hekate, Kali-Ma, Holy Mother, Lady of the Three Roads and of all the spaces
between,
Holy Mother, in you we live and move and have our being,
From you all things emerge, and unto you all things return,
Mother of all the gods and mortals, I am your child, I am your self.

I affirm in the here and now that we are three souls in one body,
And that you are the highest, best, and most perfect part of me.
Give me each day that which I need:
Keep me from evil, though it be the very thing I pray for,
And bring me to the good, even though from ignorance I don't know enough
to ask for it.

HA! from the root: my feet are on the Earth.
HA! from the stem: my loins are in the Moon.
HA! from the leaves: my heart is in the Sun.
HA! to the flower: my head is in the Stars.
All three souls are straight within me.....TET!

Mother, purify me in spirit,
Mother, purify me in thought.
Mother, purify me in feeling.
Mother, purify me in action.

[Now run the Three Pentacles, as shown in the previous section.]

May peace prevail in the universe.
May peace prevail on Earth and all planets.
May peace prevail in the United States and all nations.
May all beings be at peace. May our missions be accomplished.
We thank the universe, through our spiritual protectors, for its guidance and protection.

I dedicate the merit of this practice to _____
May they be free to know the truth of their own nature. May they be at peace.
May they be happy.

I pour this libation to Hestia, for you are the last. [Pour water.]

May our feet find the path, May the path find our feet,
And may we always follow the Golden Thread.
In Hestia's name, so mote it be.
Ashe.

Appendix 1: Tables Of Correspondences

The Personal Chakras:

1st Basal/Root:	Muladhara
Traditional	Confidence, safety, security, survival; connection and
Rulership:	grounding with Mother Earth; the interior heat of the earth
Gems:	Associated with black, brown and red stones. Obsidian, Onyx, Blue-black Sunstone, Hematite, Black Tourmaline, Red Jasper, Red Carnelian, Red Garnet
Color:	Deep red
Function:	The Vivi of Vivi
Goddess:	GULA
Dispels:	Frustration
2nd	Svadisthana
Sacral/Navel:	
Traditional	Sexual, Intuition, Wisdom, Creativity, Self-Confidence,
Rulership:	Emotions; fierce warrior queen, force
Gems:	Associated with Red and orange stones. Red and Orange Carnelian, Red Jasper, Orange Jasper.
Color:	Orange
Function:	The Emi of Vivi
Goddess:	ANAT
Dispels:	Anger
3rd	Manipura
Solar Plexus:	
Traditional	Spirit, Power, Psychic Development, Strength, Ego,
Rulership:	Passions; power enlightened by knowledge, light
Gems:	Associated with Yellow, gold, tan and yellow-green stones. Citrine, Yellow Jasper, Yellow Calcite, Sunstone, Tiger's Eye, Golden Topaz, Peridot, Serpentine.
Color:	Yellow
Function:	The Ori of Vivi
Goddess:	TANIT
Dispels:	fear, anxiety, guilt, etc.
4th Heart:	Anahata
Traditional	Love, Blessing, Connect Mind and Body with Spirit
Rulership:	
Gems:	Associated with Pink and green stones. Green Aventurine, Jade, Amazonite, Moldavite, Pink Quartz, Rhodonite, Rhodachrosite, Kunzite.
Color:	Green
Function:	The Vivi of Emi
Goddess:	ISIS (ee-sees)
Dispels:	indifference, alienation
5th Throat:	Visuddha
Traditional	Change, Transformation, Healing and Creative
Rulership:	Communication through thoughts, spoken and written

Gems:	words; communication, order, speaking the truth Associated with Blue, blue-green and blue-purple stones. Blue Lace Agate, Lapis Lazuli, Sodalite, Turquoise, Aquamarine, Sapphire, Iolite, Blue Topaz.
Color:	Turquoise
Function:	The Emi of Emi
Goddess:	NEITH (neeth)
Dispels:	misunderstanding, deception
6th	Ajna
Third Eye:	
Traditional	Psychic, Intuition, Wisdom, Spirit; Tune into Higher Self;
Rulership:	mind, ego, understanding of truth, clarity
Gems:	Associated with Clear, white, lavender, blue and purple stones. Lapis Lazuli, Amethyst, Lepidolite, Sugilite, Iolite, Selenite, Moonstone.
Color:	Dark blue
Function:	The Ori of Emi
Goddess:	PSYCHE
Dispels:	Confusion
7th	Sarahasrara
Crown:	
Traditional	The focal point/core of Spirituality, Thought, Energy and
Rulership:	Wisdom; receptivity to mystery, the potential of the Goddess in each of us
Gems:	Associated with clear, white and purple stones. Clear Quartz, White Howlite, White Marble, Moonstone, Amethyst.
Color:	Purple
Function:	The Vivi of Ori
Goddess:	KORE
Dispels:	obsession

The Chakras above the crown are considered transpersonal, and often equated with higher vibrations of Light and Sound; the Sahasrara chakra is equated with the crown of the head and is therefore transitional — either the highest personal or the lowest transpersonal chakra. In this schema, the two transpersonal chakras make the two upper sections of the godself or Ori:

The Transpersonal Chakras:

8th chakra:	The gods as they speak to us; our missions in life
the Aura	
Function:	The Emi of Ori
Goddess:	HESTIA
Dispels:	Doubt
9th chakra	God Herself, The ground of all being
Function:	The Ori of Ori
Goddess:	HEKATE, QUEEN OF THE THREE ROADS AND THE SPACES BETWEEN
Dispels:	Separation from the Sacred

Notes

- ⁱ Graves, Robert, *The White Goddess: A Historical Grammar Of Poetic Myth*, 1948, Farrar Straus and Cudahy, Inc. [first edition; Graves amended the book twice to include his experiences with psychedelics during the 1960's, but the original was the one which so influenced me that I read it at least twice a year for the next 25 years; I still have my battered hardcover version, which is held together with duct tape. — vw]
- ⁱⁱ Inner Journey Seminars is an educational organization offering nondenominational personal development workshops in several locations in the U.S. and Canada. Online at <http://www.innerjourneyseminars.com>, they can be reached at 888-412-8184 toll-free.
- ⁱⁱⁱ Private communication from Phoenix Willow of the Vicia line of Feri
- ^{iv} Anderson, Cora, *Fifty Years In The Feri Tradition*, 1994, privately printed; reprinted Albany, CA, 2004, Acorn Guild Press and available at <http://www.lilithslantern.com>
- ^v In Baruch, Inni, "Speaking With Victor Anderson," *Connections* magazine, Winter 2001, vol. 9, no. 4, p. 6
- ^{vi} Ibid.
- ^{vii} "Neurotransmitters," in Women's Center for Mind-Body Health, Mind-Body Science online at <http://womensmindbodyhealth.info/science32.htm>. The work of Candace Pert on neuropeptides as free-floating physical bases for emotions is seminal in this field. An excellent interview with her can be found online at <http://www.nyu.edu/classes/neimark/pert.html>
- ^{viii} Coyle, Thorn, *Evolutionary Witchcraft*, New York, 2004, Jeremy Tarcher/Penguin
- ^{ix} Blake, William, in a letter to Thomas Butts, Nov. 22, 1802
- ^x Baruch, op.cit., p. 45
- ^{xi} Adapted from material passed to me by Willow Moon and others
- ^{xii} Anderson, Victor, unpublished manuscript
- ^{xiii} Anderson, Victor and Cora, *Etheric Anatomy: The Three Selves And Astral Travel*, Albany, CA, 2004, Acorn Guild Press
- ^{xiv} Heidreck, Bill, "An Abramelin Ramble," online article at <http://www.digital-brilliance.com/kab/abramelin.htm>
- ^{xv} Private communication from Phoenix Willow
- ^{xvi} http://www.sibyllinewicca.org/history/hist_egypt6.htm. Reference thanks to Phoenix Willow.
- ^{xvii} Roy Bowers, a blacksmith with hereditary Witches in his own family, studied village witchcraft and added his own Druidic ideas to create his non-Gardnerian group, the Clan of Tubal Cain. In the United States, Joe Wilson spread Bowers' work under the title "1734 Tradition." The letters Bowers wrote to Wilson are available online in .pdf format at <http://www.1734.us/index.html>. Bowers was given to teaching in riddles.
- ^{xviii} Graves, Robert, op.cit., p. 342, 343
- ^{xix} Eliot, T.S. *The Waste Land*, 1922
- ^{xx} The exercises on the Pearl Pentacle which follow are inspired by the teachings of my second initiators, who do not wish to be cited by name. I have adapted them to the extent that they are no longer seen to be part of the corpus of lore taught by this particular Feri line.
- ^{xxi} Hyde, op.cit.
- ^{xxii} Anais Nin.
- ^{xxiii} Ibid.
- ^{xxiv} Baltasar Gracian
- ^{xxv} "Hestia, Greek Goddess Of Hearth And Home," anonymous online article at Goddess Gift website, http://www.goddessgift.com/goddess-myths/greek_goddess_hestia.htm
- ^{xxvi} Miller, Iona, "Synergetic Qabala" 2002, online article at <http://ZeroPoint.tripod.com/pantheon/Hestia.html>
- ^{xxvii} Cowan, Tom, *Fire In The Head: Shamanism And The Celtic Spirit*, 1993, San Francisco, HarperSan Francisco
- ^{xxviii} Paris, Ginette, *Pagan Meditations: The Worlds Of Aphrodite, Artemis, And Hestia*, 1991, Putnam CT, Spring Publications
- ^{xxix} Cain, Jerilee, *Hestia Come Home*, 2001, Danbury, CT, Rutledge Books, Inc.
- ^{xxx} Turner, Kay, *Beautiful Necessity: The Art And Meaning Of Women's Altars*, 1999, New York, NY, Thames & Hudson. The seed of the book was originally planted in a feminist publication, *Lady-unique-inclination-of-the-night*, each issue of which appeared yearly with a different theme. One of the last, sometime in the early 1970's, was all about altars and altar-making, a very Hestian occupation, to my mind.
- ^{xxxi} Robyn, Kathryn L. *Spiritual Housecleaning: Healing The Space Within By Beautifying The Space Around You*, 2001, Oakland, CA, New Harbinger Publications, Inc.
- ^{xxxii} Milne, A.A., *Winnie-the-Pooh*, 1926, London, Dutton
- ^{xxxiii} Goddess Gift website, http://www.goddessgift.com/goddess-myths/goddess_symbols_Hestia.htm
- ^{xxxiv} Various Feri communications
- ^{xxxv} For full text see the 1734 website, [facsimile of original letters; a PDF-format document for download] online at <http://www.1734.us/>